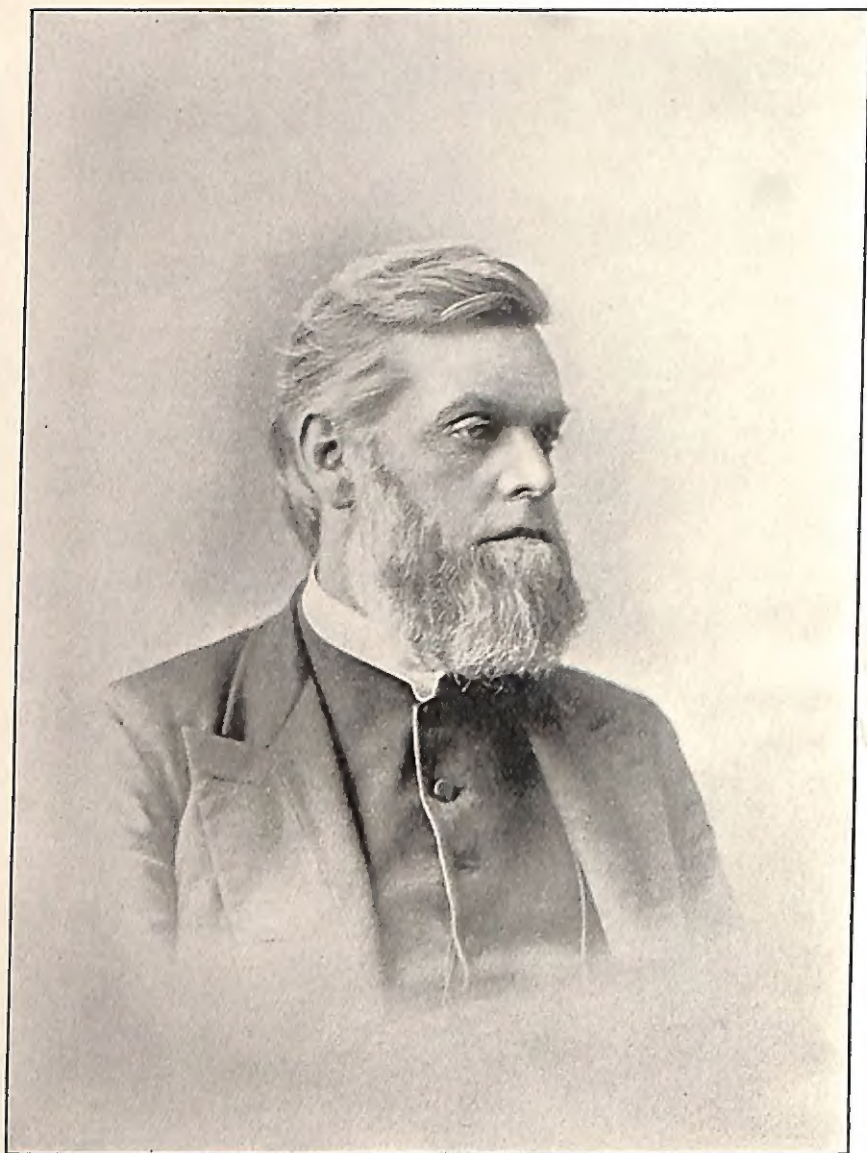




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THE HISTORY OF THE



REV. BISHOP WILLIAM X. NINDE,

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Born June 21st, 1832. Ordained Bishop, 1884.

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY

"FOR THROUGH THY TRUTH, O LORD, IS TRUTH."

EDITORS:

REV. DR. WALTER C. FALGOUT

REV. GEO. HUGHES

VOLUME XVI

FROM JANUARY, 1893, TO DECEMBER, 1893.

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EDITORS:

MRS. DR. WALTER C. PALMER,
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VOLUME XCI.

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PERFECT."—Matt. v : 48.

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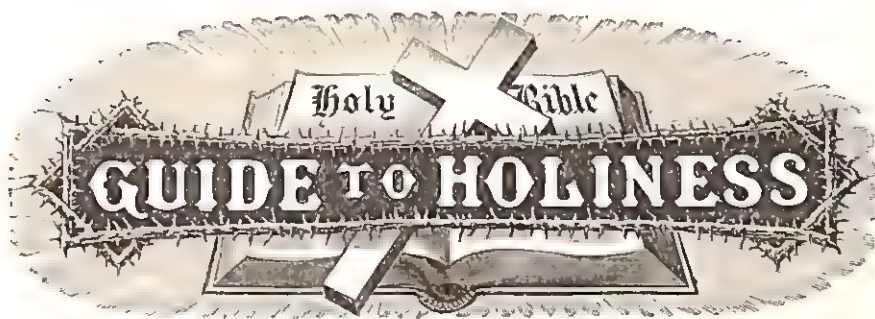
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JANUARY, 1893.

OUR FATHER'S FAITHFUL PROMISE.

FOR THE NEW YEAR. "Fear thou not ; for I am with thee ; be not dismayed ; for I am thy God ; I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness." Isa. 42 : 10.

NEW YEAR HYMN.

BY FRANCES RIDLEY HAVERGAL.

STANDING at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear ;
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.
Onward then, and fear not,
Children of the day !
For His word shall never,
Never pass away !

I, the Lord am with thee,
Be thou not afraid,
I will help and strengthen,
Be thou not dismayed !
Yea, I will uphold thee
With my own right hand ;
Thou art called and chosen
In my sight to stand.
Onward then, and fear not,
Children of the day !
For His word shall never,
Never pass away !

For the year before us,
O what rich supplies !
For the poor and needy
Living streams shall rise ;
For the sad and sinful
Shall His grace abound ;
For the faint and feeble
Perfect strength be found.
Onward then, and fear not,
Children of the day !
For His word shall never,
Never pass away !

He will never fail us,
He will not forsake ;
His eternal covenant
He will never break !
Resting on His promise,
What have we to fear ?
God is all sufficient
For the coming year.
Onward then, and fear not,
Children of the day !
For His word shall never,
Never pass away !



Thy testimonies which thou hast commanded
are righteous and very faithful. *Psa. 119: 133.*

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

THE PERFECT MAN.

BY REV. E. T. CURNICK.

[TEXT: "Mark the perfect man, and behold the upright: for the end of that man is peace."]-*Psa. 37: 37.*



VERY one should study the Bible in a teachable and prayerful spirit. This is God's Word, and we should approach it free from all prejudice, with a sincere desire to arrive at the truth, and to apply it to our hearts.

In this frame of mind let us see what the Scriptures say upon the subject of *Perfection*.

It is a term used many times both in the Old and New Testaments.

1. *We are given examples of perfect men.*

Of Job, the ancient patriarch, it is said: "That man was perfect and upright."

We read: "Asa's heart was perfect with the Lord all his days."

King Hezekiah prays: "Remember, O Lord, now how I have walked before thee in truth, and with a perfect heart."

David resolves: "I will walk within my house with a perfect heart."

Hear Paul's testimony: "Let us therefore, as many as be perfect, be thus minded."

2. *Many precepts and commands enjoin this state.*

God commands Abraham: "Walk before me, and be thou perfect."

Moses cries to the Israelites: "Thou shalt be perfect with the Lord, thy God."

David exhorts Solomon: "Thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind."

This same Solomon thus addresses his people: "Let your heart therefore be perfect with the Lord our God."

Jesus, David's greater Son, proclaims to all men: "Be ye therefore perfect, even as your Father, which is in heaven, is perfect."

Paul writes to the Corinthians: "This also we wish, even your perfection." Again he admonishes them, in view of God's great promises, to cleanse themselves from all defilement, "*perfecting holiness in the fear of God.*"

For other strong passages using the term, and inciting to the possession of the experience, see: Col. 1: 28; Heb. 6: 1; Heb. 13: 21; 1 Pet. 5: 10.

Now we are convinced that the Bible in many places contains the word *perfection*, and requires men to be perfect. Let us next inquire what the term means. Different definitions give us substantially the same idea.

Webster defines it: "The state of being complete, so that nothing requisite is wanting." It is that whereby a person or thing is provided with everything belonging to its nature. Another definition is: "A thing is perfect when it entirely fulfils the object for which it was created."

A perfect machine is one which perfectly performs the work expected of it. A perfect watch is not necessarily one studded with diamonds, but a watch which keeps exact time. When the electric light becomes perfect it will present the highest possible electric illuminating power without intermitting periods of darkness.

Keeping the above definitions in mind we recognize different kinds of perfection

in the world. We can conceive of a perfect flower: One whose shape, color and odor are perfect; but this complete flower is greatly different from the perfect horse. His perfection consists not only in symmetry of form, and other external excellencies, but in his ability to draw so many pounds, to bear so great burdens, to travel so many miles. There are also other requisites growing out of the fact that he is a sentient creature. His disposition must be above reproach, his will obedient to his master; he must be gentle, kind, and intelligent.

As we find distinct types of perfection in the lower world, so we do in the spiritual realm. It is because these moral distinctions have not been kept in view that a great deal of the confusion and prejudice touching the subject have arisen.

Speaking exactly, we say that God is the only Being who is absolutely perfect. There is no greater height to which He can attain. His nature, His attributes are infinitely perfect.

This cannot be said of any creature. The most that can be affirmed of a created being is that he is perfect in the plane in which he exists. But this plane must ever be below the sublime heights that God inhabits.

Degrees of perfection among created intelligences:

These are well marked.

1. We can conceive of angelic perfection. What is it? It is a perfect fulfillment of the laws governing the angelic nature. These laws are unknown to us; but we know they must be adapted to the beings they control.

2. We understand more of Adamic perfection. Adam's life was a life of complete obedience. All the functions of body, mind and soul, worked harmoniously and fulfilled the end for which they were made.

But he fell, leaving his children a heritage of weakened bodies, impaired minds and corrupt hearts. It is not according

to the divine plan that all the evil effects of the fall shall be removed in this life. So there can be no Adamic perfection this side the grave.

3. The perfection of which the Bible speaks then is that under the Gospel dispensation. It is *Christian perfection*.

Will you define it?

1. It is not bodily perfection. No man living has a perfect body, or is in perfect health. The seeds of death are in every mortal body. That physical soundness is not necessary to the possession of the highest spiritual grace is seen in the lives of Fletcher, R. Watson, Henry Martyn and thousands of others.

2. It is not intellectual perfection. It allows unnumbered mistakes and errors of judgment. To be perfect men in Christ Jesus it is not necessary to be the wisest or the most learned man.

3. Christian perfection has to do mainly with the realms of love. In this state the believer loves God with all his heart, mind, soul and strength, and his neighbor as himself. Wesley says, this is the sum, there is nothing higher than this.

But when a man keeps this dual royal law, vast transformations have taken place in his nature. His will is tremendously affected. No longer does it waver, but it is ever steadfast in its loyalty to Christ.

Sin as a principle and development is utterly eradicated from the soul.

The outshining of the life is in keeping with the pure state of the heart. This man, like David, walks within his house with a perfect heart: the hardest place on earth always to keep one hundred per cent of grace in the soul.

Mark the perfect man! In this wicked world so few rise to the exalted state of this description, they become characters to gaze upon and admire. His end is peace. Long has he held blessed communion with his Father; long has he lived in an atmosphere of purity; long has he waited for his coronation. Death comes at last, not as a tyrant to terrify,

but as a servant, to unbolt the gates of heaven, and to translate him with his perfection of love to a perfection of glory. Reader, may your death be like this. Amen.

FULL CONSECRATION.

BY MRS. J. M. HARTSOUGH.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

Dear Lord, I humbly bow,
A suppliant at Thy feet,
And gladly give Thee all I have,
A sacrifice complete.

Do Thou accept the gift,
And use it as Thou wilt,
E'en now the covenant blood apply,
And cleanse my heart from guilt.

Thy Holy Word declares,
Who comes to Thee shall live,
I now the precious promise claim,
The blessed Word believe.

I trust, and trusting find
Thou dost full grace impart;
All praise forever be to Thee,
Crieth out my grateful heart.

I now am all Thine own,
My Master Thee I call,
Obedient to Thy will I go
And find in Thee my all.

It is better to stop arguing the question of holiness with anybody, and with books too, and quit making objections to it as a doctrine and as an experience, and just go to God and get it. As M. G. Pease says, "There is but one way of safety for us. It is to give ourselves right up to the claims of God in Jesus Christ, and to the power of grace, saying and praying, O Lord, save me as far as Thou canst, and when Thou canst save no further, then, and then only, will I be content to wait."

Perfect Love makes the Lord's will our pleasure.—*I. G.*

CHOICE EXTRACTS.

The Holy Spirit thou hast given
The wondrous pledge of love,
Who fills our hearts with joys of heaven,
And bids us earthly joys resign.
O, let His seal be on my heart,
O, take Him never more away
Until this fleshly house decay,
And thou shalt bid me hence depart.
—*From the German of Frelinghausen.*

O Holy Ghost! thou fire divine!
From highest heaven on us down shine,
Comforter, be Thy comfort mine!
—*King Robert of France, A.D. 1000.*

PENTECOSTAL SCENES.—No. 1.

BY REV. L. R. DUNN, D.D.

Jerusalem.

IT was a time of great interest and excitement in Jerusalem fifty days before the Feast of the Passover had been held, and now the "Feast of Pentecost," "The Feast of Harvest," "The Feast of Weeks," the memorial of the "Giving of the Law," had fully come. The million and a half of its population had been augmented by a vast concourse of sojourners—Jews and Proselytes—who had come up to observe these feasts from nearly every nation under heaven. From the old Caspian and Mediteranean Seas, from the ancient rivers, the Nile, the Tigris and the Euphrates, as well as from the Tiber. It is a matter of interest to know that these sojourners are catalogued as coming from the north-east to the west and south, thus following the order of the dispersion of the Jews, the Chaldean, Assyrian and Egyptian. No doubt the city was filled, and its abundant hospitalities crowded and exhausted.

The Great Sound.

It was early in the morning of the day. When, suddenly, there was a great sound, like thunder, which was doubtless heard all over the city, and startled its

inhabitants with a strange surprise, perhaps also with a trembling fear. But while the whole city had heard the explosion, it was principally heard in "the upper room." Here, for ten days, a hundred and twenty disciples had been assembled, waiting for "the promise of the Father,"—"the Baptism of the Holy Ghost." The two senses of hearing and seeing were now quickly called into exercise. The sound to which they were listening with awe filled the house—but in addition to this there appeared encircling their brows a nimbus of symbolic fire—for it was not fire—only emblematical of the fire of the Holy Ghost. The marvel was—it sat upon *each* of them—not only Peter and James and John, but upon Mary also, and the women. The promise, now fulfilled, had declared that "upon my servants and upon my handmaids will I pour out my Spirit in that day." There was evidently to be no distinction in the bestowment of gifts.

The Baptism.

But all this outward noise and visible manifestation were as nothing compared with what they indicated. The sound touched their ear, the vision filled their eye, but the baptism filled their soul. Yes, He had come, the promise of the centuries and of the ages, the recent promise of their now ascended Lord, the great Executive and Representative of the Godhead had come, had come to *stay* in the Church and to fulfil the great mission of the Son of God. This was to be the power—the only power by which the soul and the world should be saved. This mighty presence began at once to teach them the meaning of these tongues of flame. They were the *languages* in which the Gospel of Salvation was to be proclaimed. So they at once, although unlearned and untaught, began to speak in these tongues as the mouth-pieces of the Holy Ghost and "as He gave them utterance."

The Gathering of the Multitude.

The sound of the voice, or of the noise had been heard, and the people in their excitement began to run towards the temple—to see what calamity had befallen the city. But when they reached the temple, what was their astonishment to behold a number of men and women with shining faces and joyful hearts proclaiming the wonderful works of God in the language "of every nation under heaven," gathered there. These were the nations among whom their future ministrations were to be employed. Let us never forget that there never has been the minister who with fire-touched brow, fire-touched lips, and fire-touched heart has preached this Gospel, but the multitude has crowded to hear him and listened with eagerness to his words.

How Could These Things Be?

But how could they, in their own language, speak so that the vast multitude, speaking in various languages, could understand them? A strange theory has been proposed, viz: that while the disciples spake in their own tongue, the people were given a power or faculty by which they understood them. But this is set aside by the words, "Every man heard them *speak* in his own language." And again, Rev. 11., "We do hear them *speak* in our tongues." No doubt it was a miracle—a miracle which was to be frequently repeated—and wrought by the immediate presence and power of the Holy Ghost. It cannot be accounted for on any natural principles. No other power has ever attempted to do it. It is the mighty and wondrous power of God. But the speaking began before the crowd assembled. As soon as the Holy Ghost filled them their tongues were loosened, twisted and turned to lisp and speak the languages—all the languages there were representatively present. No wonder they marveled. But it is a greater

marvel when men undertake to explain *how* the Holy Spirit *could* do this. Here were the Hebrew, the Syriac, the Arabic, the Grecian and Roman, and Coptic tongues, at least. And yet for men and women who had never learned them, to speak readily, clearly and distinctly in them was a marvel indeed.

How Did They Explain It?

Of course, like other unrenowned minds, they sought a natural explanation, and what was it? Why simply, "These men are full of new wine." Strange reason this. The idea that drunken men can speak in more languages than sober men is preposterous. We know well that drunken men do often utter gibberish. But that is unknown unintelligible language, while this is *the* language in which each one was born. How marvelous it is that when the Holy Ghost does a great work there are always those who discredit and criticize it, who endeavor to account for it on natural principles, or on human grounds. Like Pharaoh's magicians with their serpents; and turning water into blood, producing frogs, etc., but when the dust was turned into lice by Moses' rod they were forced to exclaim. "This is the finger of God."

WORK OF HOLINESS.

In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these *little pieces*; and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass, that might be trodden under foot unnoticed, and is making of them His greatmasterpiece.—*Bishop Simpson.*

Perfect Love disarms Satan entirely.—*I. G.*

CHOICE EXTRACTS.

what's the tidings from above?
Jesus saves; yes, Jesus saves.
Light of the world, its joy and love,
Jesus saves; yes, Jesus saves.
To-day come, listen, hear His voice,
And make His way of life your choice.
Then in His name you can rejoice,
For Jesus saves; yes, Jesus saves!

From all the ills of strife and sin,
Jesus saves; yes, Jesus saves.
From foes without and fears within,
Jesus saves; yes, Jesus saves.
O, have your days, with sorrow keen,
Filled up their span with tearful mien?
Come, trust the faithful Nazarene,
Jesus saves; yes, Jesus saves.

—A. L. Crocker.

HOLINESS IN BIBLE SYMBOLISM.

BY REV. EDGAR M. LEVY, D. D.

THE BLOOD.

EVERY reader of the Bible must see that it is a very common thing with the sacred writers to illustrate the nature and method of salvation by the use of symbols or images and figures. In some types, Holy Scripture so clearly shows the autotype that there can be no doubt. Take for instance the Brazen Serpent, the Manna in the wilderness, the Rock in the desert, the Offering of Isaac, the Scape Goat, the Red Heifer, and many other things peculiar to God's ancient people. He must be blind indeed, who does not see, that the lifting up of the brazen serpent was a prefiguration of the lifting up of our blessed Lord upon the cross; or that the Holy Spirit had not for His main intent, in the slaying of the Paschal Lamb, the representation of the passion of Christ, and the fruit of His death, viz: our deliverance from worse than Egyptian bondage—the bondage of sin; or that the Scape Goat does not present in touching figure, the Lamb of God taking away the sins of His people. The same may be said of all the marvelous and carefully prepared ceremonials of the Jewish economy.

The Jews had Jesus preached to them. but it was by type. They had the same Christ that we have, but it was in symbol. And hence, the Apostles and our Lord Himself, continually set forth that the Old Testament was fulfilled in the New, and the New was confirmed in the Old, "witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." St. Augustine declares that "in the Old Testament the New was foreshadowed, and the New was nothing else than the revealing of the Old." And Jerome finely remarks, that Holy Scripture wills to teach the people, "not only through their *ears*, but through their *eyes*, for the mind more readily retains what it has received by seeing, than by hearing."

Now, the chief part of the Old Testament had to do with sacrifice, with the shedding of blood. From the beginning to the end it is blood. The skins with which God clothed our first parents, were taken from dead animals, and their blood was doubtless poured out before them, as the first sacrificial offering for sin. Noah, coming out of the Ark, offered blood as his first act of worship, in a regenerated earth. Abraham's sacrifice of the heifer, the she-goat and the ram, the turtle dove and the pigeon, was a sacrifice of blood. The blood of the paschal lamb was sprinkled on the doorposts of every family of Israel, and was recognized by the destroying angel. The Jews had a lamb every morning and evening through all their history, and its shed blood had a meaning of wonderful significance. Then the blood of bulls and of goats was always smoking on their altars. The atonement was by blood. The great day of atonement was the only day the high priest was allowed to enter within the veil, and he dare not go in without *blood—blood* for himself and *blood* for the people. "And almost all things are by the law purged with blood; and without shedding of blood

is no remission of sin." And so, if you open the Old Testament anywhere, you will find *blood! blood! blood!*

But the blood is the centre of the New Testament as well. The great doctrine of the gospel is the sacrifice and death of Christ. It is not said that we are saved by the birth of Christ, or by His miracles, or by His teaching, or by His example. But it is said that we have *redemption* through His *blood*, that we have *peace* through His *blood*, that we are *brought nigh* through His *blood*, that we have *justification* through His *blood*, that we have *sanctification* through His *blood*, and that we have final and eternal *victory* through His *blood*. When an oblation for sin was offered up under the Old Dispensation, the priest was commanded to dip his finger in blood, and to sprinkle it seven times before the Lord. This denoted the perfection of the offering. Nor would the blessed Antitype come short of the type. Seven times at least, did our Lord pour forth His precious blood. He was circumcised, and there of necessity was blood. He sweat, in His agony in the garden, and that sweat was blood. He was buffeted upon the mouth, and by such brutal hands that this must needs have been attended with blood. He was scourged. and from Roman scourging there was, of course, blood. The crown of thorns was driven into His precious temples, and surely this was not without blood. The sharp nails penetrated into His hands and feet, and again there was blood. And "one of the soldiers, with a spear, pierced His side, and forthwith came thereout blood and water.

On any of these blood-sheddings we might well linger. At every mention of the blood, we are taught the lesson of atonement, of substitution, of redemption, of pardon, and of peace with God. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the *blood*

of Christ, who through the Eternal Spirit offered Himself, without spot, to God, purge your conscience from dead works, to serve the living God?"

By this we learn that the blood can do more than reconcile us to God and secure our justification. It can also *cleanse* us from all unrighteousness. It can "make and keep us clean." This is its property; this is its peculiar efficacy; this is its peculiar power. The things pertaining to the sanctuary—*sacred* things, things already set apart, holy things—had to be purified by blood. So must the justified believer—the pardoned, accepted, consecrated believer—be cleansed by the blood of Christ. Not too strongly does the great poet put this truth in song,

"Be of sin the *double cure*,
Cleanse me from its guilt and power."

He but voiced the Scripture, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Our God wants not only a pardoned, but a holy people. And so the blood provides for this also. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, *cleanseth us from all sin*."

Notice, this Scripture declares that the *blood cleanses*. I cannot tell how the blood does this, any more than I can explain the mysteries of nature. Secret things belong unto God; but nevertheless, He has revealed the fact of the cleansing power of the blood of Christ. Never, in the history of the universe, was there shed blood of such mighty influence, such deep importance, as that which flowed from the body of our Lord Jesus Christ, upon the Cross of Calvary. This was "the fountain opened for sin and uncleanness." Millions of redeemed men and women have given their testimony to its cleansing efficacy. Martyrs continually sing its praise, and saints are said to have "washed their robes and made them white in the blood of the lamb."

Notice also, that this blood cleanses from *all* sin. It is not a partial, but a complete cleansing. Sins of every quality and quantity, as Toplady expresses it—

The blood that purchased our release,
And washes out our stains,
We challenge earth and hell to show
A sin it cannot cleanse.

And it cleanses *now*. It *cleanseth* us, not merely at death, but at the present moment; and if faith accepts it, will continue to keep the heart clean till the end of life. The Fountain is constantly open. Let us live in it.

But finally, it is the blood *exclusively*. The pious Knemmacher very beautifully replies to the question, "What avails the blood of Christ?" "It avails what mountains of good works heaped up by us, what columns of the incense of prayer curling up from our lips towards heaven, and what streams of tears of penitence gushing from our eyes, never could avail. "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Helps us to cleanse ourselves perhaps?" No; cleanseth us. "Furnishes the motive and the obligation for us to cleanse ourselves?" No, it cleanseth us. "Cleanseth us from the desire to sin?" No; cleanseth us from sin itself. "But did you say that the blood does this?" Yes, the blood. "The doctrine of Christ you must mean?" No, His blood! His blood!

I conclude, then, by saying, reader, love this blessed truth; hold it fast; let nothing obscure it; see that you know it experimentally.

As sin is the cause of the ruin of mankind, the Gospel system, which exhibits its cure, is fitly called "good news, or glad tidings;" and it is good news, because it proclaims Him who saves His people from their sins; and it would indeed be dishonorable to that grace, and the infinite merit of Him who procured it, to suppose, much more to assert, that sin had made wounds which would not heal. Of such a triumph Satan shall ever be deprived.—*Adam Clarke*.

CHOICE EXTRACTS.

But if so be that you know much of the Holy Spirit and He as the Holy Spirit, openeth to you the things of the Father and of the Son, then you are walking in light that is near to the holiest of all; for He comes to show us all things, and you shall soon learn what it is to perfect holiness in the fear of God.

We may be walking in the light of either dispensation, that of the Father, Son, or Holy Spirit, and be called in each "that holy child." But whoever receives the Lord as He unfolds his name, and obediently moves at His bidding is holy; and such are called Saints.

TEMPTATIONS PECULIAR TO THE HOLY.

BY REV. J. H. TIMBRELL.

[Author of "Through a Glass Darkly,"]

ARTICLE I.

THAT the sanctified soul is not subject to temptation in common with humanity in general, has been in the past, and to some extent is still, a matter of misapprehension. The unstable and the unlearned are still with us. The misguided erratic is ever looming up with his teaching, that holiness is such a state of spiritual exaltation as to preclude the possibility of a subsequent lapse into sin, or of solicitation thereto, on the part of our untiring adversary. That this is a large mistake, and one fraught with grave danger to the spiritual life, is well attested by the history of the past. That such teaching is wholly unscriptural would not need re-iteration were it not for the fact that this error, like many others in relation to holiness, refuses to die; but remains a source of animadversion to some, a stumbling block to others, and a delusion which leads some very excellent people seeking after an impossible achievement.

The holy have been tempted in the past. Our first parents were, in the purity and innocence of their Edenic

life, and from them on down to the latest saint born into the kingdom of God. One all-sufficient exhibit in the presence of this error is that truth that stands out in unmistakable lines in the Word. Our Lord, in His earthly life was subject to temptation, was tempted in all points like unto us, and yet without sin; and He has left His unqualified declaration that, "The servant is not above his Lord," but in this respect as in others, "As he is, even so are we in this world."

Satan has no special regard for a holy character. The more it reflects of the divine likeness the more intense is his hatred of it, the more surprising his resources and the more infernal his cunning. He never ceases to be "your enemy," nor to stand in your pathway as a roaring lion, ever seeking for his prey; more eager to blot from the spiritual firmament the stars of the first magnitude than all the lesser lights combined.

Why is the great arch enemy of God thus permitted to roam at will through the heritage of his children? Why is he allowed to use his terrific power to prevent truth, darken the understanding, lead into the paths of error and delusion, which involve the eternal destiny of millions?

As a little boy once asked the writer, "Why don't God kill the devil?" We read in the Apocalypse of a time coming when the mighty angel with a great chain will lay hold of him, and that finally the thunderbolts of divine wrath will hurl him down to the depths of Gehenna. We have the assurance that the restraining hand of God is upon him to that extent, that He will not suffer us to be tempted above that we are able to bear, but with every temptation will make a way for our escape; yet the great fact remains, a large question of theology and one of momentous interest to the Christian life. Through some exigency in the divine government, or with some sublime purpose in view, which can be wrought out only by means of this per-

missive exposure to Satanic solicitation to disloyalty, Infinite Wisdom permits the test.

Enough for us to know that we are surrounded by principalities and powers, that the black legions of the prince of darkness hedge us about; that through their agency "storms of sorrow will fall, fiery darts will be hurled, angels of light will insinuate themselves into the presence of the holiest; forms of temptation, the most subtle and seductive, will be thrust upon them; delusions, dangerous and deadly, will confront them. Apollyon will never willingly quit the way. We must take our crowns by way of the battlefield. Wherefore, let us not only take to ourselves the whole armor of God, but keep it on, and use it, that we may be able to stand against the wiles of the Devil."

IN EVERYTHING GIVE THANKS.

Perhaps there is no command in the Bible that puts the Christian more to the test than this. Life at best has much work and many burdens. By far the majority in the world, whether in the pulpit or pew, the shop or the home, labor early and late with little compensation. For the mother it is the old round of daily care, the turning dresses inside out, planning, hoping, working after the children are asleep; for the father it is the constant work at the bench, on the farm, or over the counter, and the wearing competition of business, till the brain whirls and he longs for a place where he can sit alone for a moment and commune with himself. Life is not the rosy thing he looked out upon when he was a boy. He hardly finds time to look at a paper to see what the great busy world is doing around him. He is trying to do his duty. But is he giving God thanks? Is life a psalm of praise to him? Is he thankful for each day with its dark hours and struggles?

Perhaps we are in work that is thoroughly uncongenial as well as confining; and yet do we carry a merry heart that doeth good like a medicine? Perhaps we are with those who fail to appreciate our ability or efforts. We find the world grasping and each one living for himself. Yet do we take all as from One who knows the end from the beginning, and do we in everything give thanks?—*Selected.*

CHOICE EXTRACTS.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5. 6.

Hunger and thirst are here used to typify the keenest desires and warmest aspirations of the soul. The soul has its needs as warm as the body. Next to the actual possession of holiness is the blessedness of ardent longing for it. This implies a degree of purity already existing, or else there could not be such an earnest desire for so spiritual a blessing. The carnal heart has no such heavenly aspirations. The flowers of such pure desires can only spring from a soil already watered by the dews of God's grace.

WHY CHRISTIANS SHOULD BE HOLY?

BY REV. ISAAC NAYLOR.

(*The Yorkshire Evangelist.*)



LET us assign some reasons why Christians (especially Methodists) should be entirely sanctified.

1. It is our duty and privilege to be entirely sanctified to God. The blessing is purchased by the blood of the Lamb. The word of God tells us the way to obtain it, and the Holy Ghost waits to seal it on the soul.

2. We profess to believe it attainable.

3. Thousands have enjoyed it, and thousands still enjoy it; and, thank God, we may.

4. It will make us truly holy. Sanctified souls have much more of all the graces of God's Holy Spirit than justified souls or babes in Christ—they are stronger.

5. We shall be more useful. We could point to men who only shone like a taper when only in a justified state, who blazed like seraphs when entirely sanctified. They only just crept on in the way to heaven when they were justified, but when they entered into sanctification,

"They went with cries, entreaties, tears, to save,
And snatched thousands from the gaping grave."

And that was not a mere spasmodic waking up and making a great noise for

a while, but they had a constant flame like that on the Jewish altar; pure as the lamp at Salem's gate. Souls, souls, souls! is the cry of the sanctified Christians (not merely the sanctified ministers) but the wholly sanctified soul must work for God, he cannot help it. Justified believers love souls, but not half so much as the sanctified love them.

Doubtless it will be seen at the day of God when angels shout the harvest home that the holiest Christian will have the greatest number of sheaves. Some holy souls will lead to the throne the submissive spirits of rebel provinces; while others with more talent and less holiness will be mantled with a kind of shame even in heaven. We might assign ten thousand reasons why we should enjoy the blessing, but the last-named reason is itself sufficient. God's glory—the amount of our future reward, and the good of the Church, depend upon us obtaining and keeping the blessing; nay, the eternal salvation or damnation of millions hang upon the point.

It affects heaven, earth, and hell. For God's sake, make haste and get the blessing! For the sake of deathless blood-bought souls, make haste and get the blessing.

If you mean to have a seat in glory with such holy ones as Wesley, Fletcher, Bramwell, Brainard, Abbott, Nelson, Martyn, &c., do not rest in a state of spiritual childhood. The following is so much to the point I make no apology for giving it entire.

Reasons why every man should be entirely sanctified to God:

1. It is a duty to be entirely sanctified to God. Because God has commanded His creatures to love Him with all their heart. And whosoever wilfully neglects thus to love Him commits a great sin. He loses justification because he commits a known sin, by neglecting a known duty. And before the man can ever enjoy justification again he must come with humble confession to the blood of

Christ, and he must rely on the atonement for forgiveness. Some people think it an indifferent matter of choice whether they love God perfectly or not, and therefore they look at it as a matter of no particular moment. But let such persons read over the Epistles carefully, and I venture to say before they have done they will see that it is an imperative duty to love God with all the heart.

“Love God with all your soul and strength,
With all your heart and mind;
And love your neighbour as yourself,
Be faithful, just, and kind.

Deal with another as you'd have
Another deal with you;
What you're unwilling to receive,
Be sure you never do.”

Real sanctified souls never whisper news—tittle-tattle-back-bite their neighbors, nor pay any attention to the slanderous reports of “*Mr. They-say*.” Just look into your own heart, reader, will you?

2. Is it reasonable that every professor of religion be sanctified to God entirely? When you were sinners you were all sin and no holiness, so now you are professors it is but reasonable that you should be all holiness and no sin. Surely it is reasonable for you to be as entire in the service of God as you formerly were in the service of the devil. It is but reasonable that the creature should love its perfect Creator. It is certainly reasonable that the redeemed should perfectly love his compassionate Redeemer. The needy ought to love his benefactor. It is reasonable that the delivered slave should love his kind deliverer. The child ought perfectly to honor his father. And the servant ought perfectly to obey his master. Now God is our Creator, Redeemer, Benefactor, Deliverer, Father, and Sovereign, therefore we ought perfectly to love and obey Him.

Art thou a child of God, through faith in Jesus Christ, and feelest the love of God shed abroad in thy heart by the Holy Ghost, given unto thee? Rejoice,

and be exceeding glad. Let the language of thy renewed heart constantly be, "What shall I render unto the Lord for all His mercies unto me," or "Lord, what wilt thou have me to do?" Dread lukewarmness as you would hell-fire. Be diligent in every means of grace, public and private. Let the life you live be a life of faith in the Son of God—a life of meekness, gentleness, kindness, and benevolence; a life of spiritual-mindedness and crucifixion to the world. Let your dress be plain, neat, clean, and economical; your furniture be useful rather than ornamental; your food plain, simple, and wholesome. Eat to live, not live to eat. Avoid sloth. Be always usefully employed. Rise early. Redeem time for useful purposes. Be just and upright in all your dealings. Be liberal in the cause of God, according to your ability. Let your conversation be savory, avoiding everything frothy, vain, and trifling. Be neither over-forward nor too backward to converse, and let not your discourse be constrained but free and easy. Avoid all ostentation, pompous language, or empty compliments. Use plain language, but avoid vulgarity. Never pry into other people's business; you may always be better employed. Watch closely your own heart. Indulge every good thought, but constantly reject every bad one. An ejaculatory Lord save me! Lord keep me! will often overcome the first abhorred approach of ill. And what shall I more say? Be determined in the strength of divine grace, to be what God in His word requires you to be, and what the Church and the world expect you to be. In short, be a Bible Christian.

TREASURE OF HOPE.—It is recorded of Alexander, that, when distributing the spoil of one of his victories, he gave all away, keeping no portion as his share. One of his soldiers asked him what he reserved for himself. The monarch answered, "HOPE."

CHOICE EXTRACTS.

Love has ever constrained the great workers for God. In silence and sorrow they have lived and loved. What graces of faith and love Christianity has produced! The names of many are conspicuous on the world's historic page. The names of many more are unknown to fame. Their record is on high. In dungeons, deep and dark, their gentle ways were cables of love. In the homes of the poor, they were angels of mercy. The world knows them not; God knows them well. The names are in the Lamb's Book of Life. God multiply their number! O, for the cart-ropes of love! Lord Jesus draw us, and we will run after Thee! Give us Thy love, and we shall draw others to Thy blessed feet!

—Dr. MacArthur.

HOLINESS IN THE LORD'S PRAYER.

REV. JAMES MUDGE, D.D.

I.

THE marvelous prayer which our Lord taught His disciples—marvelous for its brevity and simplicity, as well as for its comprehensiveness and completeness—cannot be rightly uttered except by those who have made an entire surrender to God and are at one with Him in all respects. This comes out, of course, more prominently in some petitions than in others, but of the whole prayer it may be said that, while it is fit for infant lips and a child can understand it, yet in proportion as we advance in Christian experience we are the better prepared to appreciate its richness and intelligently make its utterances our own.

The very order of the petitions has in it a lesson which the generality of Christians very much need to learn, namely: that spiritual blessings must be preferred before all temporal good, and that God's glory and the extension of His kingdom are of far more importance than our merely personal benefit. In the common run of prayers heard at religious meetings self in some form or other seems to hold the chief place, and even one

evening a month devoted to asking that God's kingdom may have wide extension throughout the earth appears to nearly all to be quite too much. Probably if the private prayers of these same good people were examined it would be found that physical comfort and personal advantage and family prosperity occupy at least three-fourths of the time and attention. If all our prayers were modeled on the Lord's Prayer, as most certainly they should be, this would be changed. The soul that is in perfect communion with God, in exactly right relations with Him, will be possessed with so deep a longing for His honor and the triumph of His cause, which is the triumph of truth and justice and holiness, that everything else will sink into insignificance, and merely personal fortunes will not be greatly considered,

THE INVOCATION.

"*Our Father who art in Heaven.*" The first word,) first in the original Greek and in the Latin, though second in our English translation) *Father*, holds in condensed solution, as it were, all that follows, and is the most precious of the whole sixty-eight words that make up this incomparable prayer. In saying it we make a great confession, exercise a great privilege, and avow a great obligation. For, if we are His children, partakers of the divine nature, then we must walk worthily of the stock from which we have sprung, and must show forth divine qualities in our lives. And what is this nature but holiness? "Be ye holy, for I am holy!" Holiness is much more fundamental in the character of God than love. He has taken far more pains to impress upon the race the former than the latter. The redeemed ones in heaven are represented by the Revelator as continually crying "Holy, holy, holy is the Lord God Almighty." Not to make men happy but to make them holy is the primary object of all God's dealings with the race, for if they

are holy their happiness will take care of itself. Every genuine child of this holy God must be holy in his very essence, for he is "renewed in the spirit of his mind," and has "put on the new man which after God is created in righteousness and true holiness," (Eph. iv, 23: 24.) People sometimes complain of us who love holiness that we make great professions, but, after all, when rightly considered, a profession to be a child of God, with everything which is therein by right implied,—a child of God not simply in the general sense of creation and preservation, but in the special sense of one who has been taken into His immediate family by a particular adoption, indwelt by Him, and given all the privileges of beloved sons—is about as lofty a claim as mortals can make. But into this dignity we have been raised by the shedding of Christ' blood and our personal acceptance of the full benefits of the Atonement.

The second word, *Our*, sounds the keynote of fraternal relationship and the death-knell of selfishness. The brotherhood of man is the twin doctrine of the fatherhood of God. And just as father may be taken in the closer sense already indicated, so there is an inner brotherhood with whom the ties are exceeding close. While there should be no cliquism in Churches and no drawing off into exclusive coteries as though there was danger of contamination, how can we help loving most those who have most of the image of the Master, and are perpetually on the stretch to know Him better. Naturally there will be a seeking of intimate companionship among those who are congenial on this greatest of all themes, and can see eye to eye as to what is most necessary for the prosperity of Zion. They who are one in Christ Jesus are indissolubly bound together in a very precious brotherhood. In praying "*Our Father*" we bear up to God not only our needs but those of others as well.

After the filial word, and the fraternal word, comes the *celestial*, which forms a fitting transition to the petitions immediately following, all of which refer to the celestial life, a life that begins here but is consummated in glory. "*Who art in heaven.*" The element of reverence comes in here to check any unsuitable freedom. He who inhabits eternity and whom the heaven of heavens cannot contain, the Majestic One before whose infinite perfections we may well fall with veiled face,—He it is, and not any lesser potentate, whom we approach in supplication. Terms of endearment should be guardedly and sparingly used. Our own imperfections and infirmities should be borne in mind. In some respects we can be like Him, but certainly not in all. For some of these elements of perfect likeness to Our Lord we must wait till we see Him as He is, and still other elements our finiteness must forever preclude our possessing. Our likeness to Him must ever be that of quality, not quantity, and besides that, while we are here below with fleshly bodies and more or less enfeebled minds, we cannot perfectly show forth to others through these fallible instrumentalities, even all the loving purposes and high aims which fully possess our hearts.

But since it is the *Heavenly* Father, and not any mere earthly one, whom we approach, since it is One who both will help and *can*, let us ask and receive that our joy may be full. Since we are coming to "the high and lofty One whose name is Holy, and who dwells in the high and holy place with him also that is of a contrite and humble spirit," (Isa. 57: 15), we may with much assurance bring very large petitions, if we supplicate humbly yet boldly to be filled with His holiness and made every white *whole*.

Prayers need not be fine. I believe God abhors fine prayers.—*Spurgeon*.

THOUGHTS FOR EARNEST INQUIRERS.

BY REV. JOHN PARKER.

HEAVEN is not a hospital but a home. "Father's house," the city of habitations; it has no curative power for leprous souls, no cleansing fountain for strained hearts. There is not one whisper of hope in God's revealed book concerning another probation; or a future possibility of deliverance from sin, nor does the soul obedient and true to God desire any. Men who hope to find heaven a hospital for themselves, do so because they prefer to make earth a place of sinful liberty. If holiness is distasteful to you now it is because the flesh is already your master. If distasteful now, what will make it agreeable to you in eternity? For if we love holiness it is not because of what it is, but because of what we are. We cannot love these eternal opposites,—sin and holiness; our controlling love is therefore the index of real self as God sees it. "Be not deceived, God is not mocked,—or deceived, or indifferent." "Whatsoever a man soweth that shall he also reap." I know many professing Christians who hope to reap differently from their sowing. They are sowing to please their master, the flesh. Are they likely to "reap life eternal?" My brother, believe and act on the great Bible truth—that opportunity and possibility bring responsibility. You may be holy through faith in the blood, not by some slow process of growth, but by the cleansing power of the Holy Ghost now and here. If so, to neglect it, will be perilous to your soul here and hereafter. But some one will say:

"*Cannot I get along without a definite experience of entire sanctification?*"

Would you like to? Then it is doubtful if you are now in a justified state; for if now justified you are now in a regenerated state,—"*born of the Spirit*,"—re-generate, generated over again for the spiritual life. Then you are a child of the Holy Spirit; then you have His nature, then you delight in His will, that will is your holiness. In Himself He is infinitely holy, but He bears this title peculiarly with reference to His disposition toward you. Holiness is His essential nature, but it is as His official title that He is distinguished in the Trinity as "*Holy Spirit*."

To want to get along without holiness, within and without, is to want to defeat His will and the purpose of your redemption, because you prefer that which is contrary to His will. If you do, how can you be a child of God? "Be not deceived." But another says:

"If I live and act and profess like the average Church member will it not be safe?"

"Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world." 1 John, 4: 1. By this test you will infallibly know when you are directed by the Spirit of God. Does he confess that Jesus Christ has come in the flesh to destroy the works of the devil? "He gave Himself for you that He might redeem you from all iniquity." By your justification, "to purify unto Himself" in your entire sanctification, "a peculiar people," peculiar in this one thing—exceptional fervor and faithfulness in good works,—works that he calls good. Any spirit, in pulpit or pew, that denies these things by word or silence, is not of God, and will be hurtful to you. Still another asks:

"Cannot I get to heaven without the enjoyment and profession of entire sanctification?" Would you prefer to do so? Without a holy nature what would you do there? Its inhabitants have washed their robes and made them white in the blood of the Lamb. "Whiteness is the livery of heaven." John saw our Lord "with head and hair as white as snow." When He comes to judge the world He will be seated as King on "a great white throne." His people will be arrayed in white robes. What would you do, the observed of all heaven; in a mixed condition? You are evidently embarrassed by one of two things,—either you distrust your present spiritual condition, or you do not want what you call the limitations of a holy life. There is help and healing for you my brother. It is a good sign that you distrust your spiritual condition. Conviction for inbred sin is God's way to make you sick of it. "He is able to save you to the uttermost." Or, if you do not want it for the reason mentioned, it is evident you do not understand your heritage of liberty in Christ. Holiness is not bondage but deliverance, cleansing, endowment with power, fulness of joy. Obtain this your inheritance in Christ and God has taken out of you the "I must, but I don't want to," and He has put in you the "I love to do His will, 'tis more than life to me." No, no, my

brother, you will not reach heaven unless you take a little heaven with you. Your self-hood, a temple of the Holy Ghost, your heart made clean, your record washed from stain by the cleansing blood. And it will make matters more comfortably certain if you put on your white robes here and get accustomed to wear them, and have your affections set on things above, for it is worth your while to think whether it is likely you will reach heaven if you are not reasonably expecting it. And the occasional desire for heaven, that one sings about, if without holiness, is presumption, and presumption is sin that often obtains over men, even professedly Christian men—a ruinous dominion.

A CLEAN HEART.

From every view of the subject, it appears that the blessing of a clean heart, and the happiness consequent on it, may be obtained in this life, because here, not in the future world, are we to be saved. Whenever, therefore, such blessings are offered, they may be received; but all the graces and blessings of the Gospel are offered at all times, and when they are offered they may be received. Every sinner is exhorted to turn from the evil of his way, to repent of sin, and supplicate the throne of grace for pardon. In the same moment in which he is commanded to turn, in that moment he may and should return. He does not receive the exhortation to repentance to-day that he may become a penitent is exhorted to believe on the Lord Jesus, that he may receive remission of sins:—he does not, he cannot understand that the blessing thus promised is not to be received to-day, but at some future time. In like manner, to every believer the clean heart and the right spirit are offered in the present moment, that they may in that moment be received. For as the work of cleansing and renewing the heart is the work of God, His almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our heart, and we cannot do this till He cleanse our hearts, consequently He is ready to do it this moment, because He wills that we should in this moment love Him. Therefore we may justly say, "Now is the accepted time, now is the day of salvation." He who in the beginning caused light in a moment to shine out of darkness, can in a moment shine into our hearts, and give us to see the light of His glory in the face of Jesus Christ. This moment, therefore, we may be emptied of sin, and filled with holiness.—*Sel.*



"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

JAN. 1. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4.

THE holy Sabbath, the first day of the New Year! Before my soul is the imperfect vision of the future. What a tangled mass of duties, responsibilities, commandments and statutes! There is Sinai and there is Calvary. Law and grace. Shall my soul shudder under the cloud of the one, or shout under the shadow of the other? With rigorous exactness the law demands a perfect heart, but through the flesh the law is too weak. Then let me fly to that other rock at the end of the law. It is the old rock of the wilderness. It is the Christ who is made unto us "wisdom and righteousness and sanctification and redemption." "Only believe." Faith is counted for righteousness and the law is fulfilled. The soul is cleansed, and "righteousness and peace have kissed each other."

JAN. 8. "She was healed of that plague." Mark 5: 29.

A Sabbath in the sick room of a lover of Christ is a sacred place. No sanctuary is nearer the verge of heaven. The high sounding organ, the priestly ministrations, "the silent awe that dares not move," are all here, seen, felt and heard by the communing spirit. Better than all the Great Healer is here. He fashioned this mysterious body, and has an infinite sympathy for the keen anguish with which it is tortured. Sometimes He heals the sufferer. The miracle-working faith is still given to the Church. Many live to proclaim this truth. But in many sick rooms,

faith's victories are a happy composure, a patient, blissful resignation to the Father's will. The healing is of the soul. It is the health of heaven, the antepast of the "glorious body." We may well sing,

"Faith in thy changeless name I have;
The good, the kind Physician, thou
Art able now our souls to save,
Art willing to restore them now."

JAN. 15. "Her ways are ways of pleasantness, and all her paths are peace." Prov. 3: 17.

Does a review of the past week prove this proverb true? Were all the ways pleasant and the paths peace? That vexations disappointment, that grievous pain caused by an ungracious friend, that irritating trial of the nervous system! But these things are not the paths, they are only our baggage. I was once walking through a dense woods. The path followed the windings of a beautiful stream, and was soft with moss and the needles of the pines. Serious troubles occupied my mind, but suddenly the charms of the scenery broke upon me. I forgot my feelings and was filled with rapturous joy. The path had been lovely all the time. God's paths are always pleasant. Abiding trust in Him will forget the circumstances, or make them form a part of the glory, and thus the path will shine "more and more unto the perfect day."

JAN. 22. "That where I am there ye may be also." John 14: 3.

A place in heaven is the well grounded hope of many a weary soul. "I go to prepare a place for you." What imagination can picture it? Bishop Bascom says: "In describing it, thought, language, images fail us. The home of our Father, the residence of His family, the central abode of final virtue. The august vision makes us tremble as we gaze. Its deep foundations, its God-built stories, its rainbow coverings and sun-like splendor, walled with adamant and paved with sapphire, crowded with the redeemed, and God in the midst." This is our home. But what would it be were He not there, "whom not having seen we love." To John He said, "And they shall see my face." This is better than groves and fountains and thrones. "Where I am there ye shall be also." O Jesus, so walk with me that I shall ever know that where Thou art is Heaven.

JAN. 20. "And the common people heard Him gladly." Mark 12: 97.

Jesus stepped into a world of scholasticism, but His boyhood confounded the sages. He illustrated simply great truths. He touched the common sympathies and reached the common needs. The people thronged Him. The common people are not reached now we are told. Why not? Let there be more of Christ and less of the preacher. All of the substance and none of the tinselry. There is too much entertainment substituted for preaching. The noise of human contrivances to get in the people, and the vast machinery that soothes the worshiper's conscience without humbling him, drown the Christ's voice, and the common people stand back unaffected. There must be more Christian simplicity. We must build fewer cathedrals and more plain structures. We must preach Christ, a complete Saviour from all sin *now*, and the common people will hear Him, and be glad.

THE HOLIEST OF ALL.—Paul in his epistle to the Hebrews, contrasting Christ's perfect sacrifice with the imperfect ordinances of the first tabernacle, says into this first the priests went always accomplishing the service of God. But into the second went the high priest alone once a year to offer sacrifice for himself and the people, showing that the way into the holiest of all was not yet made manifest. For the law, possessing not even a real image of the good things to come, but a mere shadow, could not make the comers thereunto perfect. And further, it made nothing perfect, but the bringing in of a better hope did, *i. e.*, Christ in the time of reformation, in the New Testament provisions and privileges of the Gospel, the bringing in of a better hope did make the comers thereunto perfect, and does make the comers thereunto perfect. Bless His great name.

Then Christ is represented as saying, "Lo, I come to do Thy will, O God," "by which will" (*i. e.*, if we allow it to be done in us; if we comply with the conditions) "we are sanctified through the offering of the body of Jesus Christ, once for all. Having therefore, brethren, boldness" (*i. e.*, permission, opportunity, nothing to hinder) "to enter into the holiest" (*i. e.*, perfection, or complete holiness) "by the blood of Jesus by a new and living way" (it being now opened up, brought to light, made manifest by Christ), "which He has consecrated for us.

SEPARATION.

TURN for a moment to Exodus xii. 15—
 "Even the first day ye shall *put away* leaven out of your houses;" and in the 19th verse—"Seven days shall there be *no leaven found* in your houses;" xiii. 3—"There shall *no leavened bread be eaten*;" 7th verse—"Neither shall there be leaven *essen* with thee in all thy quarters." There is a thorough-going separation from beginning to end. Leaven was to be totally put away from the moment that the Passover feast was to be kept. Mark the successive phrases: "put away, not found, not eaten, not seen;" as indicating the completeness of this separation from leaven, by all who kept the Passover. And we in the same manner grasp only ONE-HALF OF THE FULNESS OF SALVATION if we do not see that in coming to Christ to be forgiven there is also a call to instant separation. In Luke xii. 1 we see what leaven is: "Beware ye of the leaven of the Pharisees, which is hypocrisy." Then in 1 Corinthians v. 7-8—"Purge out, therefore, the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Hypocrisy, malice, and wickedness—hypocrisy, the outward garb of appearance which is not like the inward reality—malice, the inward thought of evil: wickedness, the outward practice of evil—are therefore taught as things to be totally separated from the moment that we receive Christ fully.

When the Israelite proceeds year by year to obey this command, we are told, first of all, that he casts out of his house all the leaven he knows to be there. He goes to the kneading trough and scrapes it carefully that no leaven may be left there. Then he searches in the place where the leaven might be kept, and casts every portion of it out. Then he lights a candle and searches in out-of-the-way corners to make sure that not one speck is left; after which he lifts up his hands to God, and says: "O God, I have cast out all the leaven from my house, and if there is any leaven that I do not know of, with all my heart I cast it out too." That is the separation to which God calls His redeemed people.—*Rev. Hubert Brooke.*



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"For the promise is unto you and to your children." Acts 2: 39.

*"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love."*

SCRIPTURE LESSON FOR JANUARY.

"All we like sheep have gone astray, we have turned every one to his own way." Isa. 53: 6.

SIN IN THE HOME.

BY REV. N. VANSANT.

SIN is the great disturbing element in human society. It pervades the nations and smaller communities, the families and individuals of the race. By it all homes have been touched and blighted. Its rankling poison inflames the heart and deranges the life. "From whence," says the Apostle James, "come wars and fightings among you?" A plain, pointed question which he answers with another equally so: "Come they not hence even of your lusts, sinful desires and passions that war in your members?" We need not go outside of the human constitution itself to find the secret of those moral disorders which mar the home and afflict society. The little word "hence" locates all the trouble—hence, here, in the fallen, corrupt nature. Such is the teaching of Jesus at Matt. 15: 19. (Cf. Gen. 6: 5). Many wrongs are ascribed to Satan for which he is not directly responsible. As the tempter of our first parents he was, indeed, to that extent responsible for their disobedience toward God and their submission to himself, the effect of which was the perversion of their own nature, and the entailment of a depraved condition upon their whole posterity. This inherited "bent to sinning" as Charles Wesley calls it in one of his hymns, is quite enough to account for multiplied prevailing evils without charging them to the direct agency of Satan.

Hence James in his first chapter writes, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempted He any man; but every man is tempteth when he is drawn away of his own lust, evil desire, and enticed." That is, as Binney in his People's Commentary says, "He is effectually enticed to sin when he willingly yields to the evil propensity of his own heart. The cause of sin is in ourselves, and Satan's suggestions cannot endanger us unless we choose to make them our own."

We are the more careful to emphasize the fact of man's lapsed moral state, because the fashion of our times is either to deny it altogether, or to treat it lightly. Sin is an in-born taint and sinning its natural expression. This sad fact of the ages is broadly and strongly set forth in the ritual of adult baptism: "Forasmuch as all men are conceived and born in sin, and that which is born of the flesh is flesh, and they that are in the flesh," that is, in the fallen unrenewed nature, "cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," etc. Ah, sin as an inherited moral condition is more than a simple mishap, and sinning as an overt act or series of acts is more than a mere accident. The universality of this condition and of these acts can be accounted for only on the principle of moral heredity running back to the first fallen pair. From that remote time until now when or where has lived the nation, or tribe, or clan, or family, or person untainted by the moral leprosy of sin? Human history can point to no one instance of this kind with the solitary exception of Jesus, the Son of Mary.

Is there jealousy, disputing, brawling in the home, disobedience toward the parents, or unkindness toward the children? Sin is the evil genius that inspires it all. O sin, thou ingrate rebel against God; thou relentless enemy of all righteousness; thou bitterest curse of fallen humanity, what hast thou done to blight and scar the fairest works of God; to turn this once glad paradise of earth into a dark, disordered world, rocked by the breath of human sighs, made doleful by human wails and lamentations, moistened and reddened by human tears and blood!

All this has in it a practical lesson for the

home. What is that lesson? Not that sin is an entailed necessity from which there can be no deliverance in this life; not that the disagreements and disorders, the criminations and recriminations of the home, are but the creatures of an uncontrollable fate; not that as fallen beings we *must* sin and keep on sinning with no power to help ourselves against the awful necessity! No, no. Over against inherent sinfulness and its display in sinful tempers, words and deeds, we set the ample atonement of Jesus, and the all-sufficient help of the Holy Spirit. Under the great Redemptive economy which now meets every human soul at birth, the spell of necessity is forever broken! The true lesson is that in every home sin may and ought to be hated, resisted, prayed against, repented of, forgiven, its power broken, its impurity cleansed away. O blessed possibility through abounding grace to every home and every soul!

LOVED ONES.

MRS. SUSAN MCGINNIS, of Hopewell, W. Va., closed her earthly career, July 29, 1892. She was converted when thirteen, and has been a member of the M. E. Church for sixty-eight years. From the time of her conversion she longed to be perfected in love, and that desire led her to be faithful in all the ordinances of God's house, and a constant reader of the Bible. Being limited in means, she could not procure all the books that she desired; but in church and in the family she prayed for holiness of heart. About twenty-five years ago, the GUIDE TO HOLINESS was put into her hands, which she much delighted to read. In the winter of 1869-70, she came into the clear sunshine of God's love, to which she gave explicit testimony during the remainder of her earthly life. She has been a subscriber, and devoted reader of the GUIDE TO HOLINESS ever since, and often tried to persuade her friends to take and read its pages. Almost one year before her departure, when she thought she was near her end, she had her children and neighbors called in, and told them of her faith in Jesus, and His power to save, and she rejoiced in the prospect of seeing God's face in peace. For the last few years she kept the Bible and the GUIDE together, and at different times, when she thought she was about to leave, she called for her books, folded them in her arms, kissed them, and requested her children to meet her in heaven. When the end came she was ready, and went home to be with Jesus.

THE CHILDREN'S HOUR.

BY REV. J. S. GILBERT.

THE HEALING OF THE BLIND MAN.

DID you ever see a blind man? In the country where Jesus lived there were many blind people. The hot sun, the dry and sandy soil, and the want of proper knowledge and care, all tended to produce blindness. Bartimeus was not only blind, but poor. What a sad sight! A poor, blind beggar, sitting by the road, and asking relief of all that passed by. But there is hope for Bartimeus. One day, when he sat just outside the city of Jericho, he heard a great commotion, the noise of much people passing by. "What is the matter?" he anxiously inquires. They tell him that Jesus of Nazareth is passing that way. He had heard of Jesus and His wonderful cures. Hope dawns in his soul. He begins to cry out, "Jesus, Thou son of David, have mercy on me!" The people want him to keep still, but all the more he cries out, "Jesus, Thou son of David, have mercy on me." No one ever called upon Jesus for help in vain. He bids the people call Bartimeus to Him. The very ones that had bidden him be still, now exclaim, "Be of good comfort, rise, He calleth thee." In his haste to come to Jesus, he casts away his outer garment. In answer to the question, what he desired, came the quick reply, "Lord, that I might receive my sight." The prayer is answered, and poor, blind Bartimeus, blind no longer, opens his eyes to the beauty of earth and sky. What a happy change! How gladly he follows Jesus. Dear children, sin is blindness of the soul. There is only one who can heal this disease, and that one is Jesus. He will open your eyes to all the beauty of holiness, and to all the joy of a Christian life. Only ask Him, as blind Bartimeus did, and He will answer as quickly as He did in the days of old.

QUESTIONS.

Try and find answers to the following questions about the children of the Bible.

What little boy was king over a great nation?

What young man was acquainted with the Scriptures "from his youth?"

What child heard the voice of God calling him in his sleep?

Who said, that even a child is known by his doings?

Where do we find the words, "a little child shall lead them?"

Of what boy is it said, that he "increased in wisdom and stature, and in favor with God and man?"

Address answers to Rev. George Hughes, 62 and 64 Bible House, New York.



"Accept, I beseech Thee, the free-will offerings of
Thy mouth O Lord, and teach me Thy judgments."
Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the
residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth
Street, New York.

THE meeting opened with the singing of
"Praise God," followed by the hymn
on page 46 of the hymnal, commencing:

"Oh, Thou, our Saviour, Brother Friend,"

Dr. Lowrey led in prayer.

Singing.—

"More love to Thee."

Sister Palmer.—My Book says, in the 67th
verse, of the first chapter of Luke, that
"Zechariah was filled with the Holy Ghost,
and prophesied, saying, Blessed be the Lord,
God of Israel, for he hath visited and re-
deemed His people, and hath raised up a
horn of salvation for us in the house of his
servant, David; as he spake by the mouth
of His holy prophets, which have been since
the world began, that we should be saved
from our enemies, to perform the mercy
promised to our fathers, and to remember
His covenant, that He would grant unto us,
that we, being delivered out of the hand of
our enemies, might serve him without fear,
in holiness and righteousness before Him all
the days of our life." All the days of our
lives. If there were not another word, that
is sufficient to rest upon. To deliver us out
of the hands of our enemies. How much we
should rejoice. And then this comes to me:
"I will put My Spirit within you." You can
receive all and do all, if you will. It is so
beautifully brought out in our new dispensa-
tion. It is just simply believing, obeying and
loving. God hath called us with a holy
calling; so be ye holy in all manner of con-
versation, because it is written, "Be ye holy,

for I am holy." Now shall we doubt? Or
shall we willingly put ourselves under His
control, that He may work that which is
pleasing in his sight? God is here, and has
been here these many years, and He will not
leave us. Shall we be so weak and so re-
bellious as to refuse to put ourselves in His
hands, and let Him work in us that which is
well pleasing in His sight? Are we not His?
What a responsibility is ours. Let us be
wise. He does everything to save us. Even
death was suffered for our sakes. I have
never felt more determined, and more joyful
and peaceful. I say, "The Lord is my
salvation, and I will trust, and not be
afraid." Nobody knows the sweetness of
salvation, unless he fully trusts. I will
trust Him for the present and the future, and
I will praise Him for the past. Let us do
everything to help each other. In earlier
life I was more timid than now. I no longer
fear aught, save that I may fall short of the
fulfilment of my whole duty to God. There
is but one supreme duty—to believe in God
and act according to our faith.

Singing.—

"There is life for a word."

KNOW THE TRUTH.

A Sister.—"Ye shall know the truth, and
the truth shall make you free." When I
exercised the true faith I received a clean
heart. It seemed given to me like a deed,
signed, sealed and delivered. I thank the
Lord for this priceless gift.

SOWING THE SEED OF HOLINESS.

Dr. Lowrey.—Let us in every way en-
deavor to sow the seed of true holiness. But
I must keep to sister Palmer's text. It is
about Zechariah's experience. We are all
redeemed, in a general sense. Jesus Christ
tasted death for every man. There is not a
sinner in all the world who cannot be sancti-
fied. The general redemption provides for
all this. Light has come into the world, but
we love darkness rather than light. We are
all redeemed, and have the privilege of
approaching God for sanctification and glori-
fication. There are only a few who have
more than the general redemption. I trust
that all or nearly all here know what the
particular or full redemption is. What we
are here for is to get a full redemption. We
cannot give a powerful testimony unless we
get the anointing of the Holy Ghost that

Zechariah had. That opens our mouths and lends us boldness in giving our testimony, wherever we go. I have an experience to the effect that we can follow God without fear, in righteousness and holiness, all the days of our lives. Thank the Lord it is no worse. I have a long experience. It is sixty years since God converted my soul. Nine years after He gave me this richer blessing, and all can have it just as sure as the promises of God are true. I sought only three days for religion, when I obtained the witness of it. I could go to the house, in Piqua, Ohio, where I asked for, and obtained a clean heart. It is a *reality*, as many here can testify.

PRaise FOR FULL SALVATION.

A Brother.—I praise the Lord for full salvation, and I know what this experience is, which is spoken of. I was a very great sinner, and resolved to turn away from my sin. For two years past I have kept myself consecrated to God. When I was laboring in Tennessee, I wrote to sister Palmer and Dr. Hughes, asking this meeting to pray for me. I never loved the ways of sin, although I went into it with all my might. Yet, if some one had then said to me, turn and go the other way, it is very likely I would have done so. But the Lord has led me, and I need say nothing of my past trials. In the South, many people are without God, and there is no one to care for them.

Singing.—

"Precious name, Oh, how sweet."

THE KEEPING POWER.

Rev. A. McLean.—To serve God all our lives, without fear, in righteousness, is very much to be desired, and a privilege well worth praising God for. No fear of the evil one, and no proneness to wander. May we not be thus closely united to Jesus? Faith will not undo the union, but only bring us nearer. The Lord Jesus is desirous of continuing the union. Why should it not be complete? Why should the Christian people in the Churches think our case a peculiar one? What creature shall come in to separate us from the love of God that is in Christ Jesus? Blessed One, we say, hold me fast, and He does. It is a very unfortunate idea that only one in a thousand is likely to get to heaven. We ought to go down in the slums with holiness, and holiness should be

found there. We ought to make this a more practical work, for this grace is the normal condition of the Christian life. I never feel so well as when I know I am all the Lord's, and He is all mine. Do not think it difficult for God to bring you through and keep you there. It is the thing He wants to do, and to hold you in the hollow of His hand. The Lord has easily kept me, and if He can do that He can keep anybody; for if any of you have less religion than I have, I pity you, and don't see how you can get along. But my Father leads me. God puts a spiritual thermometer in my heart, and I can see every day whether it goes up, or down. You can know all about it, and you do not need to go to any priest, or anybody else to find it out.

Singing.—

"Where He leads me, I will follow."

A GRATEFUL HEART.

A Sister.—O, the gratitude of my soul for salvation! Once, I asked myself—what can you do? What are you doing? Nothing! with full salvation you can do much. A dressmaker told me of this place, and right here, on a sofa over there, I received salvation. I believe everything told me here, and I try to live up to what I know. I hesitated long, for fear of presumption, but when I came to that point where I could do no more, I had to go forward or go back, for we cannot stand still in such a situation. I desire that I may be so filled with His grace, that I shall continue to praise Him every day and hour of my life.

UNION WITH CHRIST.

Rev. I. M. See.—I have often wondered that the union spoken of here is not oftener dwelt upon. We are married to Christ, and are one, and that one is Christ. O, the simplicity, the sweetness, the power of a perfect union with God! I am glad I belong to this little company here, to whom the truth has been revealed. Let me say there is not one soul here to-day that may not take what God has offered. O, how he wants you to come!

Singing.—

"Hallelujah! 'tis done."

SAVED OF THE LORD.

Mrs. Lowrey.—I think it comes to all of us, the fear that we may not be able to stand. When, in that day gone by, I came to the

declaration: "'Tis done, the great transaction's done," I listened to the tempter and I shrank back, and the enemy kept saying, "You do not feel a bit better." But when I put my feet resolutely upon the solid rock I was *all right*. O, let us make our consecration complete. Let none go away from here without the blessing.

A Sister.—I came here to-day with a burdened heart, but God has come to me and comforted me. He has answered my prayer and given me blessing.

A Brother.—When I first came to Christ I remember Sister Palmer asked me if there was anything in my way. I said I knew of nothing. She spoke of tobacco. On reflection, I suspected the truth, and I went home and took my cigars and threw them into the river, and I have never used tobacco since. I was determined to get this peace of God, and at last I am safely resting on His promises. The Lord keeps my mind stayed on Him, and the last three months have been the sweetest period of my life.

Singing.—

"Children of the Heavenly King."

THE BLESSED WAY.

A Brother.—I have been reading to-day about the blessed way—the way cast up; and I know there are some now, as in the days of Jeremiah, who are not walking in the way cast up. My heart says we are children of the King, and as we journey we will sing.

A Sister.—I praise God to-day that I can testify to His cleansing blood. A year ago Sister Palmer asked me if I enjoyed the holiness experience, and if not, why not? I thought of this question a great deal, and now I can answer as I ought.

A Brother.—I am a night-watchman and cannot be in your evening meetings; but I have Jesus ever with me, and am with you in spirit. O, pray with me that God will save my dear wife. I bless God that I have given the best part of my life to Jesus. I am on the mountain top. The dear Lord has kept me and sustained me through great tribulations during the past two weeks.

A Brother.—The Lord is very gracious to me. I bless Him for my conversion over forty years ago, and He fills and blesses me to-day with the consciousness of perfect love. I find that I need to come to these meetings often for my spiritual good, and to keep my

feelings brightened up. I never come here without getting a blessing.

Singing.—

"Precious fountain."

Sister Palmer, after a few earnest words of exhortation, suggested the singing of

"Thine will I live, Thine will I die,"

saying that the words of this good old hymn had been going through her mind all day long. It was sung accordingly, and with much unction. Sister Palmer led in the final prayer, and after the singing of the Doxology and the Benediction was given the meeting closed.

A FEW TESTIMONIES AT A FORMER MEETING OMITTED:

GLORIOUSLY SAVED.

A Sister.—Fourteen years ago God sanctified my soul through reading the GUIDE TO HOLINESS. Since then many ways of usefulness have been opened to me, and I have been happy in the love of my Saviour.

A Brother.—In the winter of 1858, about one o'clock at night, God gloriously converted my soul. I told my wife, and she said: "Can you tell mother of it?" Yes, I can tell the whole world of it. I had said if this once happened I would be a thorough Christian in my life; and as soon as we were through breakfast I took down the Bible and read the 14th Chapter of John. And then I prayed, and when I had said "Amen," my good old mother exclaimed in a happy voice: "This is what I have been praying for for twenty years." What I wanted was the righteousness and purity and salvation of God. I bless the Lord that the blood cleanses me from all unrighteousness.

Singing.—

"O, sing of His mighty love."

A Brother.—I thank God for the sweet assurance which the dear Saviour gives me through all my earthly troubles. What a comfort to know that all is right with me.

CONFESSING CHRIST.—The blessing of Heaven will fall upon you, and you shall have peace and joy if you confess Christ.

OUR SOCIAL MEETING.

NEW YEAR TESTIMONIES.

"Gracious is the Lord, and righteous; yea, our God is merciful." *Psa. 116: 5.*

"Here I'll raise mine Ebenezer;
Hither by thy help I'm come;
And I hope by thy good pleasure,
Safely to arrive at home."

—*Rev. N. Vansant, Madison, N. J.*—I am still walking with Enoch's God, and still have Enoch's testimony that I please Him. And above all things God so pleaseth me, that I find myself in full sympathy with the Psalmist's exultant description of Him in the phrase, "God, my exceeding joy;" or as Dr. De Witt renders it, "God, my joy of joys." Such, through grace, He is to me. Yesterday I wrote the editor of a secular paper thus: "I am accounted old; but my heart is young, and my spirit cheerful and happy in the blessed consciousness that, living or dying, I am the Lord's. And so I feel at this writing. December 7th,—my sixty-ninth birthday:" "O love divine, what hast thou done?"

—*Miss Lois L. Smith, Pawtucket, R. I.*—The past has been a year wherein we have met sorrow; many and dear friends have crossed the flood, but Jesus Christ is the same unchanging Saviour yesterday, to-day, and forever, and "I trust Him with all my soul."

—*Miss Cassie L. Smith, Pawtucket, R. I.*—I am still on the Christian's race course, and am sure, according to the landmarks passed, easily recognized from the description of them in my *GUIDE BOOK* that I am advancing and increasing the rate of speed as I travel on. The ability to run, and the inspiration that makes the journey delightful, comes from "looking unto Jesus," who is my present and complete Saviour. Hallelujah!

—*Rev. I. Simmons, Danbury, Ct.*—Brighter and brighter is the shining way of holiness as the years advance. There is sunshine in my soul. Glory, Hallelujah!

—*Rev. S. Townsend, Trenton, N. J.*—I will trust and not be afraid, for the Lord *Jehovah* is my strength and my song; He also is become my [full] salvation. —*Mrs. S. Townsend.*—The Lord is my portion, saith my soul, therefore will I hope in Him.

—*Mrs. Bella Cooke, 492 2nd ave., New York.*—

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

Yes, for my soul is full of thanksgiving and praise as I look at His mercies by night and by

day over the past year, and indeed all through the years of my life, and think of His loving kindness, I seem to swim and bask in an ocean of His love. Again and again through the past year, have I been brought almost to the pearly gates, and have to tell again of my Lord's sending me back with the assurance, "I will never leave thee." Ah, no; His promises can never fail, and although my sufferings have been great, and weakness extreme, yet

"There has been nothing to alarm
My trembling soul; how could I fear
While thus encircled with Thine arm,
I never felt Thee half so near."

And so again and again, as He promised to give "power to the faint, and strength to them that have no might," I look up to Him for that strength and might, and take up the little work and cares He has given me to do as I lie here on my bed in my corner. A word to the rich, or bread to the poor, with a word of encouragement to them, recommending my Father and Saviour to them.

And when I think of all the way He has led me, I cannot but exclaim, "Wonderful are Thy works, O Lord." In 1850 pronounced incurable, with but a short time to live. Forty-two years ago, when my kind and faithful physician, Dr. M. W. Palmer, came to me and has cared for me free all these years. Thirty-seven of the years have been spent in bed, not able to be moved at all, yet I can sing with Watts:

"The opening heavens around me shine
With beams of sacred bliss,
If Jesus shows His mercy mine
And whispers I am His."

"Yes, goodness and mercy have followed me all through these seventy-one and a half years, and here again "I'll raise my Ebenezer," for surely hitherto the Lord hath helped me, and I will praise Him. Hallelujah, the Lord God omnipotent reigneth.

—*Mrs. O. M. Fitzgerald, Newark, N. J.*—I can say while this has been a year of great suffering, of trial and bereavement, yet it has been one of rich blessing. God has taken me into His banqueting house and His banner over me has been love! He has opened up to me a wonderful view of His store-house of grace, and has given me abundant treasures that neither human tongue nor pen can describe. He has blessed me with a wonderful increase of knowledge of Himself, and such an increase of knowledge of my own ignorance that I find I know nothing, not even how to pray, unless the Holy Ghost teaches me. I am so ignorant of what is best for me that I leave it for Him to choose while I sweetly float in His will, as the cork floats upon the water. He saves fully. Blessed be His Name.

THE EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking.—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.

"What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?" James 2: 14.

That is a question to ponder. Faith is a mighty principle, and as practical as it is mighty. If we have faith in God we shall surely obey Him,—and obedience is a practical thing. The vitality of faith is demonstrated by works. Saying "I believe," without DOING, is an abortion.

THE BRIGHT NEW YEAR.

WE are privileged, through the mercy of God, to greet our readers at the opening of another year. Gratitude fills our hearts. We are profoundly impressed with the goodness of our Heavenly Father, and doubtless the same thoughts and feelings are swelling in the hearts of thousands who will receive our communications. We are ready to say, Grace be with all. Amen.

We have a new lease of life. It is the gift of God, through Jesus Christ. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

And now what shall we do with this new and precious gift? Life is unspeakably valuable, especially at such a period as this. Life in the nineteenth century, under such a fulness of Gospel light and influence, and amid such a profusion of providential facilities, is high and glorious. It involves great responsibilities to live under such bright auspices. Now then, in the very opening

of the year, let us realize, in some degree, the greatness of our responsibilities, and arise, in the strength of grace, to respond with a full heart to the high makes which God demands of us. We are full of frailties—the infirmities flowing from the original transgression are upon us—in this tabernacle we do groan, and shall continue to do so until we are clothed upon with immortality. But we are under the reign of grace, boundless and free, and may therefore under its benign sway rise above the impediments which are so palpable.

What shall be the developments of the year? Shall it be a year of *real growth*. The apostolic injunction is, "*Grow in grace?*" To those who are sanctified wholly, this has a very pointed application. This advanced state of grace is connected with very great spiritual possibilities. The growth conditions are perfect, in that inward carnality has been entirely destroyed. Loosened then from this terrible entanglement, the Christian cleansed from all iniquity, should bound onward in the life of faith and love with the agility of a deer. The process of divine assimilation should be rapid, and the features of Jesus our divine Exemplar should be brought out clearly and lustroously. Shall this be realized in your case this year?

Then, having acquired the *working power*, in extraordinary degree, in the reception of the Pentecostal endowment, we are called to noble and beneficent activities, both in and out of the Church. We need not tell you that this is a *stirring age*. The evidences are all around us. In all departments of human life there is an unusual glow—the forces are drawn out in mighty action—everything is, in fact, at fervid heat. Shall we keep abreast with the times, or shall be as ignoble laggards be remanded to the rear? The Lord give us the fire of real New Testament energy. Let us put on the whole armor of God and go forth to holy warfare. There is plenty to do. Millions are benighted and need to be enlightened—they are enslaved and need to be emancipated—they are in the horrible pit of mire and clay and need to be pulled out and planted on a rock and a new song put in their mouths. What part do you propose to take in these world-redeem-movements? Rise to your predestined allotment.

WHAT IS THE OUTLOOK?

AS we enter upon another year, with the unopened future before us, we naturally inquire, "What is the outlook?" And this question will admit of many applications. But the application of it which especially concerns us, is *What is the Outlook for Bible Holiness?*

Well, if this question should be submitted to a certain class of persons, we should receive a gloomy answer. They would say, "The Church is wholly given up to worldliness and formality; the pulpit is cold as an iceberg; the choir music is godless, and as hollow and unsatisfactory as an opera performance; the class meeting is abandoned, and the prayer service is as powerless as an Egyptian mummy. All is dark and drear and desolate. There is only one thing to look for—that the Lord shall come in person, in power and glory, with His mighty angels, to shake the stars from their orbits, strike worlds into non-entity, and proceed to create new heavens and a new earth."

Well, is that the best picture you have to present of the New Testament Church, and THE HOLY GHOST DISPENSATION? It may be depended upon by the thousands of readers of the GUIDE TO HOLINESS that we shall not give that picture a place in our house, or hang it on our wall. Such a doleful view is unwarranted by facts. Despite the frowning antagonisms in the aspects of the spiritual world, we believe, firmly, that the cause of Bible Holiness is steadily and gloriously advancing. There were never so many true confessors of holiness in the Church as to-day. There were never so many pulpits where holiness is definitely and unctuously preached. There was never in the field such an army of devoted and fiery evangelists. Dead pulpits are meeting with their predestined doom—*discomfiture*—the sign being empty pews. The press, both religious and secular, is assuming a higher moral tone. We prophesy that neither the Holy Ghost personally, nor His Gospel dispensation, will be dishonored in the present century—by the physical marvels of dissolving worlds. Look out for PENTECOSTAL REALIZATIONS!

The Gospel is a *Spiritual* inpensation, and as such it can and will triumph in the earth.

STRENGTHENED WITH MIGHT.

IN Paul's wonderful prayer in behalf of the Ephesians we find this significant passage:—

"That he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man."

For whom does he ask this great gift? He was at the divine footstool, pleading with the Father for the whole family. And for each one he desires this strengthening with might, that all who named the name of Christ might be thus empowered.

And it will be observed it was for "the inner man" that he pleaded. That is the point of human weakness, the source of all the evils which darken the earthly pathway. "Out of the heart proceed evil thoughts," &c. Hence, there is where divine fortifications need to be thrown up—so high and so strong that the enemy cannot destroy them.

Another point to be noted in this petition is the measure of the conferment: "According to the riches of His glory." According to the riches of the *Father's* glory,—His glory in Christ Jesus—in the plenitude of His world-reaching grace. How marvelous! who has a measuring line to sound those infinite depths? Yet, "according to the riches of His glory," is the measure of the apostle's prayer. Well, though we cannot fathom, we can admire, we can adore, we can bless, and we ought, with a full heart, to bless God for such gracious possibilities. If any of His children are in a weak condition, unable to measure up to their Christian responsibilities, it is because they do not avail themselves of the treasures of the kingdom.

But there are three words in the passage which clearly reveal the source of this endowment "*by His Spirit.*" Ah, that brings the apostle's prayer into vital relations, into power-connections! *The Spirit!* full of love and light and power. He is to be brought into contact with the *inner man*. And if this contact be made real and palpable divine energy will flow through every faculty of the being, and "strengthened with might" will be realized. The Lord answer the prayer speedily in regard to the whole Church.

A LETTER FROM INDIA.

We commend the following letter to the prayerful attention of our readers. It opens a door for usefulness in the use of the *Lord's money*.

We propose to provide for sending out the literature herein specified, and we solicit of the friends of holiness contributions for this purpose. By all means let the missionaries have the reading that is requisite, and let us pray that a mighty REVIVAL OF HOLINESS IN INDIA may be at once realized. Pray for a real INDIAN PENTECOST. We have been persuaded for some time that this was the great need of the times in that promising field. Hindus by the thousand are coming to Christ, being baptized and received into the Church. They must be received by the missionaries in the power of the Spirit, and led on into the fulness of Christ. Pray then for A HOLINESS REVIVAL IN INDIA, and let the people who really love holiness provide the means at once, as a special contribution to furnish Holiness Literature.—EDITOR.

YELLANDU, India, Sept. 20, 1892.

Rev. Geo. Hughes :

Though many a day has passed since I wrote you, yet with much interest I go over the GUIDE and STANDARD as oft as they come. It is cheering to keep track of the progress of the work of spiritualizing the Churches at home. To one sixteen years away from his native land some things look as though the subject of holiness was getting a better hold on the minds of the ministry of the M. E. Church than for many days. The hearty recognition of several of our Bishops of the cause, and the prominence given Dr. S. A. Keen in the General Conference, and in many annual conferences, are signs of promise. No doubt many mourned the silence of the Episcopal address on this great subject, made so much of by Wesley and the early Methodist fathers. But there seems to be a gain in many directions.

The "Come-out movement" seems to have nearly run itself out, and demonstrated its source. I see not a few of the men who a few years back figured as Come-outer leaders, are now back in the Churches from which they went out, wiser and perhaps, better, at heavy cost however.

In India there are a few souls who have a dwelling place in the secret place of the Most High. Dr. T. S. Johnson, Presiding Elder, residing at Jubbalpore, thirty years a missionary, has recently had a fresh pentecost, and wrote his experience to the *Indian Witness*; and in a letter to me recently says, "I feel with you the need of a

holiness revival, and trust it will soon come. The Church in India, and everywhere else, needs this more than all else besides." Later on in his letter, he says, "I rejoice with trembling that I am now fully committed, and intend the rest of my life to witness to the fact that Christ's blood cleanseth from all sin."

In India there is indeed need of a great awakening on this subject. Some good men are afraid of the terms, some are afraid of any distinctive efforts, and others question, while many pine for pentecost, with little help to tide them out to sea. Will you not pray and ask prayer for India missionaries?

I sometimes pray the Lord to raise up a man of God or woman to come to India to labor among the Churches distinctively on this line, for a couple of years. We had Amanda Smith for a season and Miss Leonard; but we need much more help. Yet we need no man or woman whom the Lord does not select, anoint, and send.

Some good might be done by sending to every missionary in the empire a holiness tract, sweet, pointed, searching, and unctuous, once a month, for a year. Your House publishes many such. May it not be that some saints in America would be glad to help to do this good work for India; 1,000 tracts per month for 1893 would be 12,000 for the year. The postage for the sending out of the whole in India would be under \$150. You will be able to say what the cost of the tracts is. But I do not think the whole enterprise would cost more than \$500, in toto. If the Lord be in this idea we will undertake the distribution to every missionary worker in India up to 1,000 a month as a work of love. Who will pay for tracts and postage? I do long to see men and women every where filled with pentecostal fire. Thousands are coming into the Church, in India and one cannot overestimate their need of holiness of heart, a genuine burning experience.

Humbly do I bless God for this precious grace vouchsafed to me. The precious blood of Jesus doth cleanse even me, and the precious Comforter doth abide and keep. Glory to the Father, Son and Holy Spirit, now and forevermore.

Your Brother in the Mighty to Save,

C. B. WARD.

A BEATITUDE AND DOXOLOGY. •

IT has been said, "A child of God should be a *visible Beatitude* for joy and happiness; and a *living Doxology* for gratitude and adoration."

This is according to God's design; the scheme of grace provides for it, and the world expects to see such manifestations on the part of every Christian. For a child of God to be moving about among men with a gloomy and downcast countenance is a total misrepresentation of Christ and His cause. The world is dark and dreary enough in itself without those who are the "children of light" adding in the least degree to the pervading darkness. "Let your *light* so shine," said Jesus, "that men may see your good works and glorify your Father which is in heaven."

And a "living Doxology," too says the writer. Every child of God is a miracle of mercy, and the recipient of mercies new every morning, and renewed every evening, therefore there is matter for continuous praise.

GOD'S DELIGHT.

ONE writer says, "The Hebrews have a saying, that God is more delighted in adverbs than in nouns; 'tis not so much the matter that's done, but *how* 'tis done, that God minds. *Not how much, but how well!* 'Tis the well-doing that meets with a well-done. Let us therefore serve God not nominally or verbally, but adverbially."

God looks at the heart.—He "desireth truth in the inward parts." A cup of cold water given in the name of a disciple is more in His sight than the costliest oblation with *self*, in any degree, behind it. Now in order to delight God in *adverbs*, we must get into a right condition, internally. That is, we must have a pure heart, "a heart in every thought renewed," then all its outflowings will be in harmony with God's will, lead Him to delight in us, and give us an inward testimony of His approval.

There is something morally sublime in the thought of being in entire harmony with God. It brings us into fellowship with angels and all the redeemed on high.

AN ANGEL NEAR.

AN old legend says, "that an obstinate heretic who went to hear St. Ambrose preach, only to confute and mock him, beheld an angel visible at his side, and prompting the words he uttered; on seeing which, the scoffer became converted."

Moral power is resident in every true Christian, which, if put forth, will hold skeptics and scoffers in check. It is as though an angel stood beside them, casting the light of his countenance upon them. Yea, more than that—as if the Son of Man stood by them—covering them with the mantle of His own glory.

Christians are left in this world to burn and to shine—to be reflectors of "the light and glory of God in the face of Jesus Christ." Are we exerting the kingship with which we are invested? Are gainsayers brought to a dead halt in our presence—do they go away to pray—do they become converted?

• HOW TO WIN.

IT has been well said, "When we go into the region of reason with the great reasoner, *the father of lies*, we must meet him on his own platform; no wonder he overcomes us. But when we meet him in the simplicity of faith, "I believe it because *God says it*," his fiery darts are quenched in a moment."

We must remember that the arch-enemy has been trying *logic* upon God's people for nearly six thousand years, sharpened by all the malignity of his apostate nature. If, therefore, we attempt to contend with him in the use of logical weapons, we go into an unequal contest, and the probability, to say the least, is, that we shall come from the field ingloriously defeated. But if we confront him with the resoluteness of a true faith, saying, I believe it *because God says it*—that will chase him from the field and cover us with the winning glory.

We are not to be the playthings of Satan, but his conquerors—yea, more than conquerors. The definite "I believe" thrust at him is the potent weapon. Be emulous, to be victors.

DEVOTIONAL SERVICE.

I will sing of the mercies of the Lord forever. With my mouth will I make known Thy faithfulness unto all generations. Psa. 89: 9.

"Let Him to whom we now belong,
His sovereign right assert;
And take up every thankful song,
And every loving heart."

HELPS FOR INQUIRERS.

THERE are many, doubtless, who read the pages of the GUIDE, who have not yet reached "the land of corn and wine."

We are constantly receiving letters giving the experience of those who, through this instrumentality, have been led into gospel fulness. Hence, it is a part of our mission to *help inquirers*. We propose, therefore, this year, to select helpful passages of Scripture for the especial benefit of this class of our readers, hoping that we may be able to take their hand in ours and lead them into "the good land of promise."

I. CONVICTION FOR INBRED SIN.

"Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

This was the cry of one under deep conviction. The prophet had "seen the King, the Lord of hosts." In a remarkable vision, the sovereignty and the holiness of God had been unfolded. These revelations opened to his view his personal defilement and unpreparedness for the divine service to which he was called. The sight of his inward pollution was overpowering, and he came down into the dust in deep prostration, and cried, "*Woe is me!*" This inward carnality, which he thus bewailed, showed its power at the door of his lips—that was with him the point of conscious weakness—"I am a man of unclean lips." Every Christian man has his weak point, and remaining inward carnality will put forth its power at that point.

This deep conviction for inbred sin, and the cry of the soul for its removal, precedes the obtaining of full salvation. The depth of this conviction varies in different individuals. But in every case there is a painful consciousness of personal pollution, and there is a cry for its removal. We confess, that we like to see pungent conviction at this point. A sight of God, in His great sovereignty and infinite holiness, under the illumination of the Holy Ghost, is sure to make sin very hideous—it is full of serpent-like repulsiveness, and the soul groans to be set free from its terrible thralldom. Not only from the overt act of sin, but from its very inbeing, as the prolific cause of all outward acts of transgression.

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is PROPER to introduce in this column.

QUESTION.—A sister in Indiana asks, "What is the gift spoken of in Matt. 5: 23: 24?" "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

ANSWER.—If we come offering ourselves to the Lord, seeking either pardon or purity—or being justified or wholly sanctified, we attempt to approach God in prayer, and there is a grievance existing between us and our brother, we must first go to him and endeavor to have the matter amicably adjusted. If our overtures be rejected, then we have done our duty, and the responsibility is with the brother.

NEW YEAR TESTIMONIES.

—Rev. President E. H. Stokes, Ocean Grove, N. J.—The older I grow, the more positive heaven becomes. Not the heaven that *is to be*, but the heaven that *is*. In the divine indwelling—He is the supreme felicity—there is growth, a holy advancement, unending summer!

"So I still press on to the tropic clime,
Where bloom expands, and fruits perfection know
I long to pass the equatorial line
Where native summer has perpetual flow;
Where birds with songs and richest plumage fly,
And summer earth kisses the summer sky."

—Miss Phebe M. Annin, Newark, N. J.—Praise the Lord for the inward testimony of the Holy Ghost that my heart is *stayed* on God. Jesus is very, very precious, and will keep that which has been committed to His sure care.

—Rev. W. N. Ogborn, New Egypt, N. J.—Jesus is to me a present and almighty Saviour. His precious blood cleanses and keeps clean while I trust, obey and work for Him. I can easily see how the adversary could secure an advantage over me by hiding my light or neglecting well known duties, but the light, guidance and help of the Spirit so illumines my path, and makes the work and way of holiness so attractive, that I find it in my heart to say, "I delight to do Thy will O my God." As I proceed in Beulah land, I am, charmed with what has been provided, and purpose going steadily forward.

THE CLOSET HOUR.

We desire, during the present year, to read together, the verses for each day, contained in our beautiful little book

"FOUR PEARLS."

Scripture Precepts, Promise, Prayer, and Praise. A copy of it should be on the table in the closet, or carried in the pocket. The price is only FIFTEEN CENTS.

DAILY BIBLE CALENDAR—JANUARY.

1. 1 Peter 3: 15; Phil. 4: 19; Psa. 143: 10; Psa. 144: 1.
2. Rom. 6: 12; Rom. 6: 23; Psa. 51: 10; Dan. 2: 20.
3. Jer. 45: 5; John 15: 10; Psa. 27: 11; Psa. 61: 8.
4. Psa. 37: 8; 1. John 2: 1; Psa. 51: 9; Psa. 40: 3.
5. Matt. 21: 42; Isa. 42: 3; Jer. 5: 3; Psa. 107: 15.
6. Isa. 55: 3; 55: 3; Psa. 213: 11; Psa. 118: 29.
7. Isa. 51: 7; Isa. 49: 8; Psa. 36: 10; Isa. 61: 10.
8. Psa. 37: 1; Psa. 37: 5; Psa. 35: 24; Psa. 35: 28.
9. Luke 12: 29; Luke 12: 31; Prov. 30: 8; Psa. 145: 21.
10. Prov. 3: 5; Prov. 3: 6; 1. Kings 3: 9; Psa. 33: 21.
11. Heb. 6: 1; Heb. 7: 25; Psa. 17: 5; Psa. 118: 14.
12. Heb. 6: 12; 1. Cor. 3: 8; Neh. 1: 11; Psa. 116: 1.
13. Gen. 17: 1; Gen. 17: 4; Psa. 106: 47; Psa. 106: 48.
14. Psa. 107: 2; Psa. 103: 6; II. Chron. 14: 11; 1. Sam. 2: 1.
15. 1. Sam. 12: 24; Isa. 40: 29; Dan. 9: 17; Psa. 8: 9.
16. Psa. 37: 7; Psa. 37: 11; Psa. 119: 133; Psa. 92: 1.
17. Psa. 96: 6; Psa. 92: 12; Psa. 106: 4; Psa. 106: 48.
18. Psa. 96: 9; Luke 1: 71; John 17: 23; Psa. 32: 2.
19. John 5: 39; John 8: 31; Psa. 119: 35; Psa. 118: 35.
20. Heb. 10: 35; II. Cor. 1: 20; Psa. 140: 8; Psa. 52: 9.
21. Prov. 16: 3; Prov. 16: 3; Psa. 143: 8; Psa. 145: 2.
22. Prov. 3: 7; Gal. 5: 15; Psa. 25: 2; Psa. 119: 7.
23. Rom. 12: 13; II. Cor. 9: 7; Psa. 7: 9; Psa. 6: 9.
24. 1. Tim. 6: 12; James 4: 7; Psa. 25: 17; Psa. 28: 7.
25. Ephes. 4: 32; Matt. 6: 14; Psa. 119: 27; Psa. 89: 52.
26. Micah 6: 8; II. Cor. 12: 9; Psa. 125: 4; Psa. 72: 18.
27. Amos 5: 14; Matt. 5: 6; Psa. 61: 1; Psa. 64: 10.
28. Luke 12: 40; Luke 12: 37; Psa. 119: 10; Psa. 119: 160.
29. Psa. 55: 22; Psa. 55: 22; Psa. 71: 8; Psa. 71: 23.
30. Ephes. 4: 1; Rom. 8: 14; Psa. 119: 70; Psa. 135: 21.
31. Deut. 8: 18; Deut. 8: 18; Psa. 63: 1; Psa. 138: 2.

A FEW SUGGESTIONS.

1. It is well to have a place which shall be known as Our Closet, to which we have recourse daily for Bible study and prayer. By having the *one place* it becomes very hallowed.

2. Whenever practical, we recommend a visit to the sacred place three times each day. The Psalmist says: "Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice." Psa. 55: 17. But if not thrice, at least twice, have a season of holy communion with God.

3. The early morning hour is the best of all the day for closet communion. Then the mind is fresh after the repose of the night, and these morning exercises are helpful amid the duties and difficulties of the day.

4. When we enter the closet we should shut the door, *literally*. And above all, shut the door of the soul. By this we mean exclude all that would distract our thoughts, and interfere with the sweetness of our devotions.

A MEDITATION FOR JANUARY.

RETROSPECT-RESOLUTION.—"For thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands." Psa. 92: 4. At this season of the year the mind is both in a retrospective and prospective mood. The past comes up vividly as to work and results, labor and remuneration. Here the Psalmist has a joyous retrospect: "For thou, Lord, hast made me glad through Thy work." The Lord's work, whensoever and wheresoever performed is a *glad* work. Especially is this the case with His saving work—in the individual heart, the family, and the general Church. Are you *saved* now at the opening of the year? is your house a saved house, all the members of it with their faces heavenward—are these saving influences permeating the Church with which you are connected? Then may you say indeed, "For thou, Lord, hast made me glad through Thy work."

Then comes the resolution—personal, positive, persistent: "I will triumph in the works of Thy hands." Certainly. Why not be on the triumphant line! The great Author of your salvation intends that you shall be a conqueror, and "more than a conqueror." Every day, in all circumstances, *triumphant*.

HEART QUESTIONS.

"Examine yourselves whether ye be in the faith," is the Scripture precept. The beginning of a New Year is a time when we ought to do this, so that we may understand our true spiritual condition and relations. Perhaps we can help you to engage profitably in this exercise.

1. Am I now consciously saved, fully saved, the Holy Spirit inwardly testifying to the fact?

2. Do I enjoy uninterrupted communion with God—with the Father, the Son, and the Holy Ghost?

3. Do I anticipate the "Closet Hour" with peculiar delight?

4. Is the Word of God exceeding precious—do I prefer it to all other reading?

AT THE MERCY SEAT.

A GENERAL REQUEST.—That during the present year the cause of Holiness, in general, may have unparalleled success, that holy literature may be more widely diffused than ever.

REQUESTS BY LETTER:

New Jersey.—For the entire restoration to health of an invalid daughter, if it be God's will.

New York.—That the Tuesday Meeting at Mrs. Palmer's may be more fruitful this year than ever.

For one to be made a new creature.

For one 73 years old, to be enlightened and saved.

Connecticut.—E.—For a revival.

Virginia.—R.—For a sister to be directed in regard to working for the Lord.

Florida.—For two brothers to be saved.

THE PRAYER UNION.

THE PROMISE.—"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will be withhold from them that walk uprightly." Psa. 84: 11.

"Shepherd Divine, our wants relieve,
In this our evil day:
To all Thy tempted followers give
The power to watch and pray."

We begin the exercises of another year in the GUIDE PRAYER UNION. Let us look for greater things than we have ever realized in our approaches to the throne of grace.

TUESDAY, JANUARY 10th,

we appoint as the day for special prayer. Let us read in concert Psalm 116th, and take as the hymn for the day, No. 1075, in the Methodist Hymnal. May the Spirit be richly poured out upon us.

THE FRAGMENTS.

GOOD RETURNS.—THANKS.—Our agents and other friends have been making good returns in the way of new subscribers, for which we tender heartfelt thanks. Let the good work be continued this month. We extend the time of our SPECIAL PREMIUMS until February 1st.

"I WILL." "I will praise thee with my whole heart." If there be any faltering or temptation to be silent, then summon the authoritative "I will," and let the whole heart be in it.

LATE.—An apology. This number will be late in reaching subscribers. We will do better next month and throughout the year.

THE BEAUTIFUL BOOKLET.—"The Sweet Singer, Nettie Van Name, and Her Seven Years Work for Jesus." This has been delayed unexpectedly. It is embellished with an accurate likeness, and in order to accommodate her many friends who wish to have it, the price is only 25 cents. Some have been ordering a dozen, and twenty-five copies. It will pay those who do it.

YES, EVEN SO! "How precious also are thy thoughts unto me. O God! how great is the sum of them!" Get into the realm of divine thoughts this opening of the year and see if you are not filled with wonder and admiration.

PORTRAITS.—We have handsome portraits, mounted and ready for framing, of the whole Board of Bishops of the M. E. Church, in a group; Rev. Isaac Naylor, "the Yorkshire Evangelist"; Sister Nettie Van Name; and either of the Editors of the GUIDE, at 25 cents each.

A GOOD THING TO CIRCULATE.—It may not be generally known, but it ought to be, that our valued correspondent, Rev. E. T. Curnick, who is furnishing the GUIDE with a series of "Sermons in Brief," is the author of "A CATECHISM ON CHRISTIAN PERFECTION." It is a new edition, just published, with a chapter on the author's

experience. It has about 400 questions and answers, and nearly 1000 Scripture references, helpful to inquirers and teachers. It has a portrait of the author. Price, 50 cents. We would like to send out a good lot of them this month.

IT NOW IS. "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him." The hour has struck! The Gospel hour! The hour of true, spiritual, universal worship of the Father. May this year illustrate it more fully.

THE EVANGELISTS, Rev. W. E. Blandy, and wife, had a successful tour in Massachusetts and Connecticut some time ago, after which Mrs. Blandy was very ill, but God has graciously raised her up. They have been holding revival services in Johnstone, R. I. Address them at any time to the GUIDE office.

"THE AMERICAN HOME MISSIONARY SOCIETY" is doing noble work for the Master. They publish "The Home Missionary," monthly, at 60 cents a year. Send for sample copy addressed to the Bible House, New York.

DAILY STEPS.—Choice Scriptural Selections for each day.

WATER STREET MISSION, New York. Send for catalogue. It contains portraits of some of the hard cases saved.

MEXICO. Hunt & Eaton have just issued a fine work on Mexico, by Rev. Dr. Butler, handsomely illustrated.

A GIFT OF LOVE. A very beautiful little volume just issued to aid devotion. Scriptural selections, and from noted authors, for each day, handsomely bound. Price, \$1.00; in white cloth, silver top, \$1.25.

OUR BOOK TABLE.

From Hunt & Eaton, 150 5th Ave., N. Y.

ILLUSTRATED NOTES on the Sunday School Lessons for 1893. By Jesse L. Hurlbut, D.D., and Robert R. Doherty, Ph. D. A valuable help to Pastors and Teachers in preparing the Sunday School Lessons.

THE BISHOP'S CONVERSION. By Ellen Blackmar Maxwell. With Introduction by Bishop James M. Thoburn. A picture of mission life in India. Both entertaining and edifying.

DEMOCRACY IN CHRISTIANITY. By Rev. Lorenzo White. A subject of interest in a line of thought that will be appreciated by the intelligent reader.

CHRIST ENTHRONED IN THE INDUSTRIAL WORLD. A discussion of Christianity in Property and Labor. By Chas. Roads. A subject greatly agitating the world, and engaging the attention of Christian men at this time. This volume is worthy of perusal. Price, \$1.00.

From A. D. F. Randolph & Co., 182 5th Ave., N. Y.

OUR ELDER BROTHER. Thoughts for every Sunday in the year, from the Life and Words of Jesus of Nazareth By Sarah S. Baker. A series of excellent readings on this delightful topic. Helpful to the devout mind, and to all Bible students.

THE GOSPEL SERVICE.

IN OUR OWN LAND:

—*Wichita, Kan.*, Emporia Ave. M. E. Church, C. S. Nushaum, pastor.

—*Derby, Kan.* Evangelist J. F. Geob has had a blessed meeting. Sinners converted and believers sanctified.

—*New York*, Jane street, R. M. Stratton, pastor. Thos. Harrison, evangelist, is again at work in this Church, with his accustomed earnestness.

—*Lynn, Mass.* C. H. Davis, pastor. I. T. Johnson and wife have been doing evangelistic service. An old-fashioned revival has been enjoyed.

—*Brighton, Ill.* Mrs. E. E. Williams, evangelist, working successfully. Both believers and sinners feeling the force of Gospel truth. The signs promising.

—*New Jersey*, Central Church, Trenton, Pennington Corson, pastor. Isaac Naylor, the Yorkshire evangelist, has been conducting revival services successfully.

—*Grand Rapids, Mich.* Evangelist Joseph H. Smith has been conducting special services in the Division S. Church. A gracious outpouring of the Spirit, and many saved.

—*Omaha, Neb.* B. Fay Mills, evangelist, has been conducting revival services, with considerable interest. At one meeting 300 arose for prayers, and 100 professed to be saved.

—*South Media, Pa.* A glorious outpouring of the Spirit in the Hopeville M. E. Church, under the labors of Ella H. McDowell, evangelist; 85 converted, some seekers of heart purity.

—*White City, Kan.* Evangelist J. H. Meek has been working. Twenty professed holiness, including a class leader and the Sunday School superintendent, and a number of conversions.

—*Howell, Mich.* C. H. Morgan, pastor. Evangelist Weber has been holding revival services with powerful results,—160 converted; on one occasion 50 seekers, and nearly all converted.

—*Mount Carmel, Pa.* Evangelist Clara Boyd has been working and had marked success. Among others, the pastor and wife, and the president of the W. C. T. U. have been wholly sanctified.

—*Philadelphia, Pa.* The *Memorial Messenger* gives an account of a blessed Camp-meeting, Hon. John Wanamaker delivered a very effective address. And one day Bros. Thompson and Pepper aided, and the power of the Lord was revealed, quite a number coming into the light of full salvation.

IN FOREIGN LANDS:

—*Canada.*—*Woodham.* A good work; 20 conversions reported under the labors of Pastor Birks, and Sadie Williams, evangelist.

—*England.* A jubilee Conference of the Y. M. C. A. is to be held in London in 1894.

—Religious services are held in eighteen of the London theaters on Sabbath evenings.

—The Primitive Methodist Church of England has 1049 traveling preachers, and 193,658 members.

—In October last the London Society bade farewell to 26 missionaries about to sail for foreign lands.

—Lady Somerset, the great leader in Women's Gospel Temperance work, came into possession of her estate, she canceled \$500 of the back rents of her tents. Her tenants number 125,000.

—Good news comes from England about the work of holiness. Rev. F. E. Heape, of London, writes: "The holiness movement is spreading. Our Spring convention is to be in Morley, near Leeds, in April.

—*Gen. William Booth*, of the Salvation Army, has 11,000 officers under his command; 86 training garrisons; 25 homes of rest, and 265 social agencies at work. They occupy thirty-eight countries and colonies, and preach in twenty-four languages. The annual circulation of their papers and magazines is 47,000,000.

—*West Indies.* A poor colored man in the West Indies brought to one of the missionaries the sum of \$13 to help in spreading the Gospel, and when asked if that were not too much for him to give, replied, "God's work must be done, Massa, and I may be dead."

—*China.* It is two years since a band of missionaries assembled at Shanghai, China, issued a call for "one thousand men for China" to be sent within five years. Three hundred and fifty recruits are already in the field.

—A convert in the Shansi mission expressed it well when he was asked how the Lord had changed his heart. He said, "I cannot tell how it was done, but I know that my heart is exceedingly not the same."

—*India.* A Zenana Christian worker in Delhi says that there is scarcely a house in that city not open to the reception of the Gospel.

—*New Hebrides.* Dr. Paton says, "Since I entered the field, thirty-four years ago, by God's blessing on the united labors of our missionaries, He has given us about 14,000 converts, and about 200 of them are engaged as native teachers."

Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Ps. 89: 1.

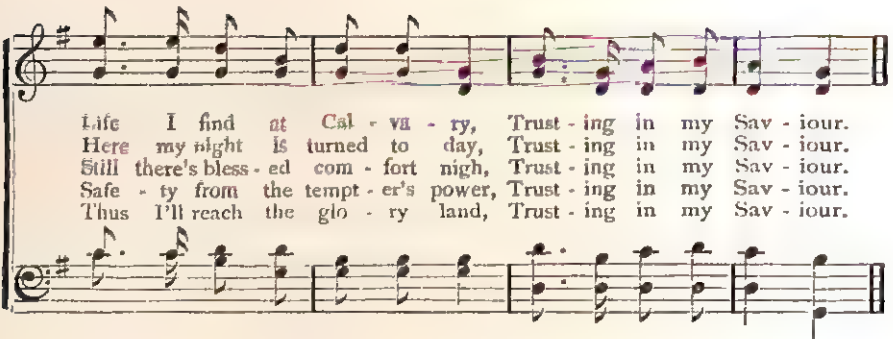
No. 135. TRUSTING IN MY SAVIOUR.

E. E. HEWITT.

JNO. R. SWENEY.

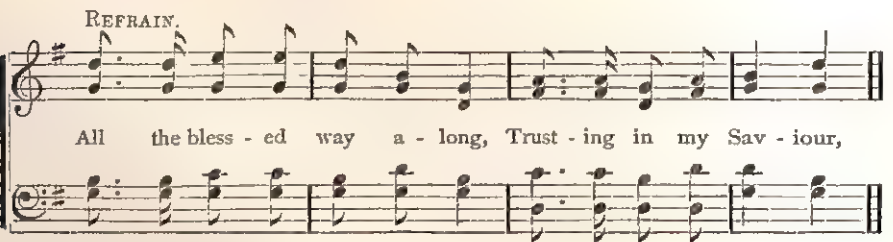


1. Com - ing with this on - ly plea, Trust - ing in my Sav - iour,
 2. Here my sins are washed a - way, Trust - ing in my Sav - iour,
 3. If the clouds o'er-spread my sky, Trust - ing in my Sav - iour,
 4. This my safe - ty, hour by hour, Trust - ing in my Sav - iour,
 5. Led on by his gen - tle hand, Trust - ing in my Sav - iour,



Life I find at Cal - va - ry, Trust - ing in my Sav - iour.
 Here my night is turned to day, Trust - ing in my Sav - iour.
 Still there's bless - ed com - fort nigh, Trust - ing in my Sav - iour.
 Safe - ty from the tempt - er's power, Trust - ing in my Sav - iour.
 Thus I'll reach the glo - ry land, Trust - ing in my Sav - iour.

REFRAIN.



All the bless - ed way a - long, Trust - ing in my Sav - iour,

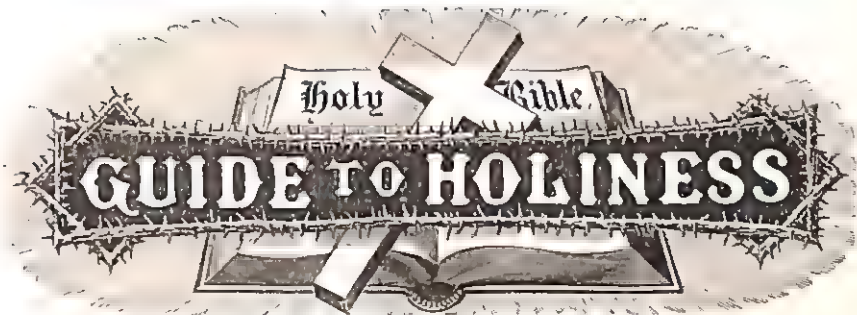


Learn - ing notes of heav - en's song, Trust - ing in my Sav - iour.

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From "Glad Hallelujahs," published by National Holiness Publishing House, 921 Arch Street, Philadelphia, Pa.
 For Sale by us, 35 cents each. Per dozen, \$3.00.



FEBRUARY, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR FEBRUARY. "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4: 19.

PRACTICAL GOSPEL THEMES.

BY REV. GEORGE HUGHES.

A VITAL QUESTION.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—John 5: 41.



VERY pointed interrogative from the lips of Jesus. It is in relation to the vital question upon which our salvation is conditionally suspended. Faith must have a clear track, or there can be no saving exercise of it. Weights must be thrown off, idols abolished, and the way cleared of all obstructions, before the soul in believing mastery can go up to the mount of privilege.

Here one of the great barriers is revealed,—receiving honor one of another, and the interrogatory of The Master comes as a search warrant to the inmost soul, "*How can ye believe who receive honor one of another?*"

This is the key that unlocks the secret of many a spiritual defeat. There is

ardent desire, prayer, longing for a perfect salvation, but no realization. Persons are held in the bondage of human opinion—the smiles, flatteries, or frowns of men, hold them back from light and life and glory—from the sunny altitudes of Beulah land. Advance is impossible until these chains of ignoble enthrallment are broken. A point must be reached where the honor coming from men must be exchanged for the honor that cometh from God only. Then when the struggling one "takes out his emancipation papers," he goes with a bound and a victorious shout into the land of promise.

Let us ponder this inquiry: "How can ye believe, which receive honor one of another?" It is equivalent to declaring that it is morally impossible. So long as the throne of the heart is occupied by the human instead of the Divine Sovereign, whose right it is to reign unrivalled, full salvation is not obtainable.



Thy testimonies which thou hast commanded
are righteous and very faithful. Psa. 119 : 138.

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

POWER FOR SERVICE.

BY REV. E. T. CURNICK.

[TEXT: "But ye shall receive power, after
that the Holy Ghost is come upon you." &c.—
Acts 1 : 8.]



FORTY days have elapsed since
Jesus arose from the dead.
To His disciples He has shown
Himself alive by many infal-
lible proofs. In our text for the last
time He speaks to them. How impor-
tant the message; how sublime the
event!

Immediately after speaking, from the
top of Olivet He slowly and majestically
arises, without apparent effort, or ex-
traneous help: "And a cloud received
Him out of their sight."

His disciples return to the city, and
remembering Christ's command, that
they should not depart from Jerusalem
until they had received the promise of
the Father, through ten days of prayer
and praise they await the mysterious
coming of the Comforter.

On the day of Pentecost their faith and
persistence were honored; "they were
all filled with the Holy Ghost." Thus
was inaugurated the glorious dispensa-
tion of the Third Person in the adorable
Trinity.

No wonder the one hundred and
twenty were overwhelmed with the
celestial baptism, and their bodies reeled
to and fro as though drunken.

It is of vital interest to the Church to
realize what this baptism with the Holy
Spirit signifies. By the help of the out-
poured Spirit let us examine the subject.

1. *Pentecost stands for heart-cleansing.*
The argument is conclusive. To Peter
was given the immortal honor of opening
the Spirit's dispensation, both to the
Jews and Gentiles: to the former in
Jerusalem, and to the latter in the house
of Cornelius.

At the first Christian Council, held in
Jerusalem, Peter refers to this fact, and
adds: And God, which knoweth the
hearts, bare them (the Gentiles) witness,
giving them the Holy Ghost, even as He
did unto us: and put no difference be-
tween us and them, *purifying their hearts,*
by faith. Here the indubitable inference
is, that at Pentecost the disciples' hearts
were purified by faith. In a sense they
were clean before; but they were not
wholly pure. The fire of the Holy Spirit
was needed to consume the least and
last remains of the carnal mind in them.
When their souls were purified, they
were filled with power. Learn we here
an important lesson: the intimate rela-
tion between *purity and power.* No greater
truth can be presented to the Church to-
day. The law of Christian success is:
To the extent that God's people are pure
are they empowered to advance the
cause of Christ.

Instead of performing Gospel work in
a perfunctory way, as a matter of duty,
duty, duty, it is better for the Church to
await patiently, by earnest prayer and
faith, for the sin-consuming fire of the
Holy Spirit. With the cleansing thus
produced will come the resultant power
to save ungodly men and women. What
hinders the repetition of Pentecost to-
day? Only the worldliness and unbelief
of the Church. A like openness of soul
to receive the Gift, an equal consecra-

tion, the disciples' simple and mighty faith will bring a similar blessing: sinners by thousands will turn to the Lord.

2. *Spiritual Illumination.* Larger and clearer views of divine truth came to the disciples when they received the fulness of the Spirit. This mental expansion was repeatedly promised by Jesus in the last days of His ministry. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." See also John 15: 26, and 16: 13.

These promises were gloriously fulfilled at Pentecost. Henceforth the disciples were no longer slow of heart to perceive the plan of salvation. We hear of no doubting Thomas, demanding an outward proof of Christ's resurrection; no ambitious James and John, seeking advancement in a temporal kingdom; no Peter, trying to frustrate God's design with reference to the atonement. They saw the Gospel in its proper relations: how that it was necessary for Jesus to suffer, and to rise again for the sins of the race. The words of the Master were no more dark, enigmatical and mysterious; but plain and clear in the white light of the Spirit's interpretation.

To-day the Holy Spirit is the "Conservator of Orthodoxy." In all the fulness of its meaning the word is true; "No man can say that Jesus is the Lord, but by the Holy Ghost."

Christ becomes known to us through His Spirit. Only by His personal successor are the Redeemer's words made plain and lucid. When thus illumined how they flash upon our consciousness! In times of need they come with new force and meaning.

The Bible student, when investigating the questions now agitating the theological world, is held in safe bounds while he is led by the enlightening Spirit. If unsound, "higher criticism" must give

way to the Highest Critic, the Holy Ghost, who never errs.

3. *Boldness in proclaiming the truth.* This was one of the elements of that "power" promised by Our Lord. Nothing is more remarkable than the conduct of the Apostles before and after the Spirit's descent.

Peter, craven, fearful, denying his Master before a mere girl: now, bold as a lion, accusing the Sanhedrin of being the murderers of Jesus. He, with John, tells this Jewish Council: "We cannot but speak the things which we have seen and heard!"

When the Gospel gets full possession of a man's heart you might as well try to dam Niagara with a reed as to keep him from speaking for Christ. A divine impulse is upon him, and, like the Psalmist, he will speak with his lips.

His heart melts, glows and overflows with the heat of the Divine Spirit. Then the "tongue of fire" becomes the avenue through which the pent-up emotions and thoughts find vent.

This holy boldness in witnessing for Jesus is what the Church needs at the present time. It cannot be simulated, cannot be pumped up; but must *come down* from heaven.

O that Christians everywhere, may be freely baptized with the Holy Ghost, that they may receive the needed *power for service!*

"ALL THAT JESUS DID was but the unfolding and expression of His love. Traveling to Bethlehem, I see love incarnate. Tracking His steps as 'He went about doing good,' I see love laboring. Visiting the house at Bethany, I see love sympathizing. Standing by the grave of Lazarus, I see love weeping. Entering the gloomy precincts of Gethsemane; I see love sorrowing. Passing on to Calvary, I see love suffering, and bleeding, and expiring. The whole scene of His life is but an unfolding of the deep, and awful, and precious mystery of redeeming love. This life of Jesus so full of love, should not only excite our admiration, but draw out our whole heart's love toward Him."—*Winslow.*

CHOICE EXTRACTS.

"O, the amount of divine love that has been expended upon this sad world; that has been brought to bear upon the needy sons of men! We sometimes almost doubt whether it be true or possible that God should lavish such a love on such a world. But the cross is the blessed memorial of the love, and that saying stands unchangeable; 'God so loved the world, that he gave his only begotten Son.'"

Horatius Bonar, D.D.

HOLINESS IN BIBLE SYMBOLISM.

REV. EDGAR M. LEVY, D.D.

THE WATER SYMBOL.



WATER is one of the most essential and familiar elements of nature. It is also one of the most common and striking symbols of Scripture. Especially is it the chosen similitude of the Holy Spirit. Water suggests the idea of *cleansing*, of *fertility*, and of *refreshment*. And all this is attributed to the Spirit. In this article we have particularly to do with the symbol of *cleansing*.

In the three passages: John iii. 5, Eph. v. 26, and Titus iii. 5; we find Water, the Word, and the Spirit used to represent cleansing. It is very evident, I think, that these three words are co-ordinate, and that the work said to be done is by the same Divine Spirit considered in three distinct offices. That *water* is used as a name and title of the Holy Spirit appears from John iv. 10-14: vii. 38-39, compared with Isaiah xlv. 3, and Rev. xxii. 1; in which last the *River of the Water of Life* must be understood of the Holy Ghost proceeding from the Father and the Son.

Now, then to return to John iii. 5, it would appear that the construction requires us to understand *Water and the Spirit* as co-ordinate; and if co-ordinate, as only to be understood as representing

the same Divine and Almighty Spirit under two aspects—*water* to purify, and *breath (or Spirit)* to quicken. Some, I am aware, might not be willing to take this view of this Scripture; but the question is a question of grammar. And according to the rules of grammar, as observed throughout the New Testament, this interpretation of the original Greek cannot be set aside.

I would further observe, that in John iii. 5, there is no reference whatever to baptism. Great and fatal errors have originated from a false interpretation of being born of Water and the Spirit, against which we should carefully guard ourselves.

We are likewise reminded of *water* in John xix. 34: "But one of the soldiers with a spear pierced His side, and forthwith came there out *blood and water*"; also in 1 John v. 6-8: "This is He who came by *water and blood*, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth: the Spirit, and the Water, and the Blood: and these three are one." The *blood* to atone, and the *water* to cleanse,—the *blood* to take away the guilt of sin, and the *water* to wash away the pollution of sin, being equally indispensable to the soul's salvation. These, the atonement, and the cleansing, are inseparable, they always go together. Both are secured through the precious death of Christ. He gives not one without the other. Grace to forgive, and grace to sanctify—both or neither, will Jesus bestow.

"Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the *water* and the *blood*,
From thy riven side that flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Turning to the Old Testament, we find the same idea of *cleansing taught*. In Leviticus xiii., the case of leprosy affords a striking symbol of sin and its cure. The state of a leper among the Jews was pitiful and deplorable. It was always regarded as an unclean and contagious disorder. It completely disfigured the person infected with it, and banished him from society. You cannot conceive of a picture of more abject misery: His clothes are rent; his head is bare; a covering hides his mouth; and when he speaks at all, the sound is sepulchral, "unclean! unclean!" In all this we have the wretchedness of sin. There is nothing so vile as sin. "We are all as an unclean thing, and all our righteousness are as filthy rags": "From the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores." "Vile, and full of sin" must ever be the sinner's cry.

Full of these thoughts, then, approach the leper's various rites. The priest alone could pronounce the cure. But how can he and the leper meet? The tainted sufferer is an outcast from the camp. He is not permitted to approach. The priest must therefore leave the gates and hasten to his relief. Lev. xiv. 3. The cleansing rites proceed. Two birds alive and clean, and cedar wood, and scarlet, and hyssop, are procured. One of the birds is killed over a vessel which contained clean living water. The other is plunged into the blood-dyed water, and then sent forth with dripping wing towards heaven. A bunch of hyssop is now bound with scarlet-wool unto a cedar-stick. With this the blood is seven times cast upon the leper. The seven times symbolized the complete cleansing. Hence Naaman washed himself seven times in the Jordan. Then came the washing of his clothes. The razor, too, had to pass over his body. He must, likewise, wash himself in water.

In all the symbolism of *water* we have an impressive lesson of God's method of *cleansing* the believer. All is done to set forth the foulness of sin, and to magnify the glorious work of holiness. All need cleansing, and cleansing is provided for all. The complete removal of all sin is the grand end of the Gospel scheme. How naturally, then, we turn to the prayer of David: "Purge me with hyssop, and I shall be *clean*; wash me, and I shall be whiter than snow." And how readily we turn to that washing in the upper chamber: "'After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter; and Peter saith unto Him: 'Lord, dost thou wash my feet?' * * * Peter saith unto Him: 'Thou shalt never wash my feet.' Jesus answered him: 'If I wash thee not, thou hast no part with Me.' Simon Peter saith unto Him: 'Lord, not my feet only, but also my hands and my head.' Jesus saith unto him: 'He that is washed needeth not save to wash his feet, but is clean every whit!'"

"Nor bleeding bird, nor bleeding beast,"
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea.
Can wash the dismal stain away.

Jesus, thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow;
No Jewish types could cleanse us so."

God's order of salvation is pardon, regeneration, and sanctification. These terms do not all mean the same thing. They are not interchangeable. Each one describes a distinct act of God. By the first, man's legal relation is changed; by the second, new life is imparted; and by the third the entire essence of the soul receives the impress of the Divine nature; and all three are essential to complete salvation. And when this complete salvation is wrought, it is indeed joyous beyond description. No Christian believer should rest short of it—all should claim their full privilege in Christ Jesus.—*W. Jones.*

CHOICE EXTRACTS.

"We conclude, therefore, as to the TIME of our complete sanctification, or to use the phrase of the Apostle Paul, 'the destruction of the body of sin;' that it can neither be referred to the hour of death, nor placed subsequently to this present life. The attainment of perfect freedom from sin is one to which believers are called during the present life; and it is necessary to that completeness of 'holiness' and of those active and passive graces of Christianity by which they are called to glorify God in this world, and to edify mankind."

—Richard Watson.

TEMPTATIONS PECULIAR TO THE HOLY.

REV. J. H. TIMBRELL.

ARTICLE II.

TEMPTATION to sin arises from two sources. (1) Direct solicitation by demoniac influence. (2) Natural, or perverted appetencies in human life, that clamor for gratification. These latter, whether powerful enough in themselves, unaided, to lead to transgression, or not, are, in the hands of our wily adversary, the potent instrumentalities employed in the ruin of the millions.

God tests and tries His saints, but never tempts them. St. James says: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil; neither tempteth He any man; but every man is tempted when he is drawn away of his own lust, and enticed."

That temptation is a permissive factor in determining the fiber of our spiritual being, and our heart-loyalty to God is indicated in the beatitude pronounced by the same Apostle upon the victor: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life."

Fallen humanity has received from the past a legacy of perverted tastes and

appetencies, which naturally incite to transgression. Even purity of heart does not quench the fires of heredity. The trail of the serpent remains in the garden of God. Paul had a temptation, which was in his flesh.

Temptation will vary with the nature, temperament, or peculiar susceptibility of the individual; yet the underlying principle in all temptation will be found ever the same,—an appeal to rush precipitously forward in the line of our natural or predominating inclinations.

From the nature of the case, the pure in heart occupy a plane that lifts them above the power of temptation in its grosser forms. With an enlightened understanding, a deep and clear experience of salvation from sin, and a corresponding ennobling of all the springs of life, Satan finds, on his part, the necessity for a crafty approach, arrayed in garments of the whitest light, and with an adaptation to circumstances that will the most effectually conceal the nature of the assault. The animating forces in heart purity are not earthly or sensual, but intensely spiritual. Gross forms of sin, in fact, all forms, become so hateful and repulsive, that direct and open solicitation thereto would be instantly rejected with loathing. Satan is wise enough to recognize this, and to mask his approach all the more insidiously in consequence.

The two great temptations of Bible history are typical, each illustrative of the approach of the tempter to a holy soul.

Eve was created in the image of God, and with nothing in her nature upon which the tempter could work, but the natural, and richly endowed appetencies of her glorious being. Her body, mind, and spiritual nature were perfect. All passions, appetites and desires were innocent in themselves, and well designed by Infinite Love to minister to noble ends. Gratification, at the proper time, in the right way, and under necessary limi-

tations, being assured by the fact that Divine Wisdom and Benevolence had implanted them. We have not space to analyze the temptation in detail. "Now the serpent was more subtle than any beast of the field which the Lord God had made;" and, by a skilful turn he perverts truth, injects doubt and sets these lawful and innocent desires clamoring, then steps aside to witness her awful fall.

The temptation of Our Lord evinces the same method of attack. He came to redeem the world and to establish the supremacy of His spiritual kingdom in the earth. This is the all-absorbing motive of His incarnate life, and Satan will not attempt to challenge Him on this ground, but presents motives and suggestions in its furtherance. He is famished, and in danger of dying, and the tempter would have Him save Himself and His mission by turning the stones into bread. He is at the inception of His work and without recognition; a leap from the pinnacle of the temple in the presence of the vast throng, upheld by supernatural power, would secure immediate recognition. Finally, from the exceeding great and high mountain, all the kingdoms of earth, and the glory of them, pass before Him in a moment of time, and the Satanic voice whispers: "All these will I give Thee if Thou wilt fall down and worship me."

It is oft asserted that Satan tried to deceive Christ, offering the world, when he did not own a foot of it; but it is an undeniable fact that there was not at this time a kingdom on earth that was not under his dread domination, and his friends universally at the helm. He simply shows Christ, at the beginning of His ministry, as He consciously stands in the shadow of the Cross, the short-cut to the supremacy He seeks. Not to temporal sovereignty, for this was not in Christ's thought, and He could not be tempted by it. From the first to last His kingdom was not of this world, and

the subtle attack of Satan is a covert attempt to identify himself with its establishment. He was willing to give up all to Christ, if only he himself might manipulate things in the giving, an alliance which he would willingly repeat with every one of Christ's followers.

GLORIA TIBI DOMINE.

1893.

BY MRS. L. F. BAKER.

SILENTLY the years flit by !
Be thou tranquil O my heart—
Verily, as they depart,
Nearer to all good am I.
Nearer to His side who bore
Shame for me, and sorrow sore,
Lord ! how'er Thou bid't them fly,
What care I !

Thou hast held me all my life,
With thine arm of love and power !
Kept me in each trying hour—
Hushed the waves of evil strife ;
Led me by thy tender hand
Into the sweetest pasture land.
Calmed my soul when fears were rife.
Forever nigh !

Thus Thou holdest me to-day !
Me the frail one and the weak—
How shall I thy goodness speak ?
I would only praise and pray !
Ah ! so precious is thy smile
Shining on me all the while,
Bright looks all the onward way,
Lighted from on high.

Surely I am going home !
Be thou joyful O my heart,
Silently the years depart,
Thou knowest when the last shall come,
Then Thy Name, who died'st for me,
Shall my lips last utterance be,
And I cannot be alone,
Lord ! thou wilt be nigh.

The first thing a Christian who is troubled with inclination to evil should do, is to inquire whether there be not provision made to deliver him from these wrong tendencies.—*Sheridan Baker.*

CHOICE EXTRACTS.

"Blessed are the poor in spirit : for theirs is the kingdom of heaven.

Blessed are they that mourn : for they shall be comforted.

Blessed are the meek : for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The Words of Jesus. Matt. 5: 3-6.

HOLINESS IN EVERY-DAY LIFE.

BY REV. ALEXANDER MACLEAN.

NO. I.



IF there is a difference of opinion as to when and how holiness can be obtained, there is quite too much prevalence of theory that holiness is not a desirable possession for every-day practical life. That some things are essential to help us through the world, is very generally accepted; but how few comparatively put holiness in that list. God may, but man deems himself too wise to do that impracticable thing. Yes, men agree on "money for the many necessities of life"; "health of body to endure the strain of physical requirement"; and "a vigorous brain to wisely plan and execute important matters"; but, who needs holiness save his feet scarce touch the earth; his head being above the clouds, and his angel wings being almost grown. Satan succeeds in persuading multitudes that holiness is like an anchor lowered from the ship into the sea, while the vessel is making her voyage—a constant impediment and peril to both craft and crew. Instead, God has given holiness that it may be as steam in the engine to carry the vessel through in either calm or storm.

Very much in the interest of the Powers of Darkness, the idea is widely received, that the only way to be really

good and acceptable to God is to be cloistered, or at least to retire from the intenser activities of life. The sad prevalence and history of nunneries and monasteries may be no greater evidence of the unscriptural view of the incompatibility of holiness with an every-day and hard-working life, than that other fact, that unnumbered Protestants keep aloof from holiness because they think it would prove an embargo on their business, their happiness or their usefulness. Even among intelligent people this feeling voices itself in some popular form. "You cannot be anybody if you are holy"; "you cannot dress like anybody else, if you are holy"; "you cannot even walk the streets like anybody else, if you are holy"; "you cannot read ordinary books, if you are holy"; "you cannot mingle with the ordinary people of the world, if you are holy"; "where competitions are strong, you cannot do business, and be holy"; "you must never laugh or cry if you are holy, except you are crying over the sins of other people." A man, who supposed he was well informed, said to the writer, "As you are a professor of holiness, you should never wear anything but black clothes." Another, who thought himself equally well posted, said, "You should never wear black." Still another said, "You should never shave;" and his antithesis said, "You should remove all your beard." It reminded him of a conversation, overheard when calling at a Hygienic Institute. One patient said to another, "I read an authority which said, nothing should be drank between meals, so I abstained; afterward I found another authority taught, no fluid should be taken during meals, and as I could not possibly follow both, I use my common sense, and note what is hurtful or helpful to me in these respects." Sanctified common sense is to be devoutly desired.

The pulpit has done its sad share in disseminating this pernicious view; and literature, and the sweetest poets, have

caught the infection. Mrs. Browning writes of the child Jesus :

“ Who never sinned or smiled ;
A child, without the heart for play.”

The Holy Spirit readily dissipates this view, when He comes in fulness to the soul; and the articles following on this subject will, with His blessing, more definitely present this phase to the reader.

HOLINESS IN THE LORD'S PRAYER.

BY REV. JAMES MUDGE, D.D.

II.



HALLOWED be Thy Name. We find in the original here the same word that is everywhere else rendered sanctified. Hallowed strictly means to make holy, but has for its secondary signification to treat as holy or to regard with reverence. It is, of course, used in the latter sense in this prayer. Mary sings, “ Holy is His Name.” (Luke i: 49.) The Psalmist had similarly said, “ Holy and reverend is His Name,” and we are exhorted to “ Give thanks to His Holy Name.” (Ps. xxx: 4, R. V.). Name, as is usual in the Bible, stands for character. It is a summary of the divine attributes and qualities, of all that which may be known of God or is manifestly revealed. The prayer then is this: “ O Father, let all men recognise thy holiness, and let them conduct themselves accordingly.”

In our petition that God's name may be hallowed we do really promise to be holy, for we have personally taken His name upon us, and if, being called by it, we do not correspond with its nature we certainly do it great dishonor. The sacredness of the name we bear is profaned if we cherish anything of sin or

fail to separate ourselves wholly from iniquity. The more holy we are the better we carry out the purport of this petition, which has a close similarity, it will readily be seen, with the third of the ten commandments. We hallow God in our life and actions when we are fully obedient to His will, when we suffer His Holy Spirit to work completely in our heart, and when we take every occasion to show forth His righteousness. If we walk consistently with our profession and with His word, in sanctification of body and spirit, bearing much fruit, letting our light so shine before men that they may see our good works, then indeed God is glorified in us and His Holy Name, which we represent, is held in honor. How few of those that let these solemn words run glibly over their lips take in their full force or at all comprehend their deep meaning. In this part of the prayer at least it requires no microscope to see holiness stand out with the utmost possible distinctness.

Thy kingdom come. The kingdom that is here intended is the reign of God in the hearts of men, their free acceptance of His sovereign will as the rule of their actions. Eden, before man fell from innocence, was a seat of this kingdom, and it has always had some place upon the earth. Nevertheless, when Christ appeared He proclaimed that this kingdom was at hand, meaning that a completer manifestation and extension of it should be seen in the Gospel dispensation which He was about to inaugurate. Hence this prayer has many fulfilments. It was wonderfully fulfilled at Pentecost when the Holy Ghost came to so many thousand souls. But it is being progressively fulfilled all the time. His kingdom comes by degrees, more and more fully with every added manifestation of His power to save, and with every new person or village or county that is now to hallow His name. When His name is hallowed throughout the world then will His kingdom in the largest sense have come.

Meanwhile the prayer is really a promise both on God's part and ours. By putting this petition upon our lips and so keeping before us the expectation of His world-wide sway, He engages to bring it about. And whenever we make the petition our own we engage to do all that in us lies to fulfil it. What can we do? We can and must put away all sin that God may perfectly rule in our mortal bodies. We must also strive diligently to enlarge the boundaries of His earthly rule by overthrowing the kingdom of Satan in others, whether they be near us or far away. Very fittingly are missionary sermons as well as holiness sermons preached from these words, for no one can properly repeat them who is not heartily endeavoring to deliver from subjection to the devil all who are now led captive at his will. When sin is diminished in any way God's kingdom is enlarged. And the offering of this petition carries our thought onward from the present kingdom of grace to the future kingdom of glory when Christ Himself shall appear at the right hand of power and all His holy angels with Him. "Even so, come Lord Jesus."

Thy will be done on earth as it is in heaven. The close connection and substantial similarity of this petition with the two previous ones is evident. Wherever God's will is done, His kingdom comes and His name is hallowed. These are but three sides or expressions of one and the same longing that all sin may cease. The thought here is carried a little further by the introduction of the highest possible standard, "as in heaven." How is God's will done in heaven? Speedily, without hesitation or delay; gladly, with no reluctance or complaint; constantly, without intermission or neglect; universally, without exception or omission; perfectly, with no flaw, no weariness, no self-seeking. Though it may be admitted that we cannot in all things equal the angels in our service, for they are not

compassed with the infirmities of the flesh, yet there seems to be no reason why we may not address ourselves to our work with the same heartiness and good will with which they perform theirs.

We include of necessity in this petition the desire to know God's will, for without the knowledge there cannot be the doing. And we shall, if honest in offering it, take all needful means to acquire that knowledge, being diligent in the study of the Word, careful in the use of our reason, and watchful of Providence. Carelessness in ascertaining duty is a frequent hindrance to its rightful performance. If we pray that His will be done *in* us, it implies that we have a strong desire to be made and kept perfectly holy. If we pray that His will be done *by* us, it implies that we long to be as useful as possible, given some share in the vast net-work of agencies by which this earth is being transformed.

The will of God! The very words make sweet music in the truly devout and thoroughly consecrated heart. To feel that our little wills are lost in His mighty will, as the faint star-light becomes absorbed and hidden in the bright beams of the mid-day sun, is joy indeed, and is the highest consummation of our spiritual growth. It has been no where better expressed than in Faber's magnificent hymn, "I worship Thee, sweet Will of God."

THE JOY OF SELF-FORGETFULNESS.—A writer whose name and words are dear to thousands of hearts says, in emphasis of this truth, in a personal note: "If people knew how much happier the life of self-sacrifice is than the little petty round of self-seeking, would they not burst their Lilliputian bonds, and walk abroad, free souls, giving, as God gives, to good and evil alike? How one can *feel* as a Christian, and yet not have a heart full of love for everybody, is strange. How one can *be* a Christian, and not live for others—is it possible? Yet many are defrauding themselves of the true riches by being miserly in their love."

CHOICE EXTRACTS.

"The sea is an excellent figure of the fulness of God, and that of the blessed Spirit. For, as the rivers all return into the sea, so the bodies, the souls, and the good works of the righteous, return unto God, to live there in his eternal repose."

—Wesley.

PENTECOSTAL SERIES.

REV. L. R. DUNN, D.D.

II.

ANALYSIS OF THE SERMON OF PETER.

IT is well for us; in these days, to have a clear specimen of apostolic and pentecostal preaching. Generally, as to the time of its delivery. As we have it, this sermon was not more than from five to ten minutes long. It is not impossible, I think, that other words were spoken, and that this is only an abstract. But it is at the very least, a clear and full outline of one of the most marvelous sermons ever preached in this world. Not, certainly, as to its rhetorical finish, or as to its logical connections, but as to its scripturalness, its simplicity, its "demonstration of the Spirit and power." And yet there is a close, logical connexion between its parts, an evidence of a thorough knowledge of the Old Testament Scriptures, and a clear conception of the divinity of Christ's character, the certainty of His resurrection and ascension, and of His second appearing in His glory.

For an exordium, he takes opportunity to vindicate the conduct of the College of the Apostles, and of the men and women of the infant Church. They were charged with drunkenness. Now it would have been utterly useless for them to have attempted to preach the Word if they were drunk. This must be cleared out of the way. No man will consciously listen to a drunken man, in an effort to proclaim moral truths. So the apostle

quickly and fully disposes of this charge. It must be understood by all men who would proclaim the Gospel, that a man must not only be strictly moral outwardly, but intensely and inwardly spiritual. His next point is explanatory of the cause of all this excitement, of all these extraordinary manifestations. It is the *actual fulfilment of a prophecy uttered eight hundred years before* by "Joel the son of Pethuel." This prophecy looked toward "the last days, the last dispensation of the Spirit. This was its dawn, its auspicious beginning. The Spirit, as He had never been before, was to be poured forth upon all flesh; there was to be no distinction among believers. He was to come upon sons and daughters, upon young and old men, and upon servants and hand-maidens."

The great design of His bestowment was especially and specifically to *prophecy*. Yes, to prophecy, but not in the alone sense of foretelling future events, they were to prophecy in the sense of witnessing for Christ, of proclaiming His name, and of joyful Christian worship of Him. This was to be preceded and followed by great physical and national phenomena, by "blood and fire and vapor of smoke." Josephus clearly indicates in his history the occurrence of these wonders in and before the destruction of Jerusalem. These facts were clearly announced, but the richest of all was to be the fact that "whosoever shall call on the Name of the Lord shall be saved."

Now comes the grandest announcement of all—it was the announcement of the character, wonderful life and works of Jesus, His sufferings and death, His resurrection, and His second appearing. The first Name by which he called Him was "Jesus of Nazareth." By this Name they all knew who he was speaking of. This, indeed, was the ordinary appellation of Jesus by the Jews.

Several things are said of Him. He was "*approved of God*," by miracles, wonders and signs. He was *delivered* by

the determinate counsel and foreknowledge of God. He was *raised* up by God, because it was not possible for the grip of death to hold Him. And yet, after all this, he says, "*Ye* have taken and by wicked hands have crucified, nailed up, transfixed, and slain." What a terrible charge this was—right in their very face! He now proceeds to the fact of *His* resurrection. This was foretold by David.—Ver. 25-28. These words David could never have uttered concerning himself: "He is dead and buried, and His sepulchre is with us to this day." Not only so—David was a prophet, and he knew that Christ was to descend from him,—and these words are spoken of His resurrection. But, in addition to this, we affirm that He is risen, *and we are all witnesses of the fact.*

Further, He is not only risen, but He has *ascended* to the right hand of God, and is there and thus exalted. This fact of the outpouring of the Spirit is a demonstration to us that He is there. Before He went away, He told us that if He went away, He would send us the Comforter; and now *He has come.* As further proof of His ascension, David says, "The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool." Now David was not himself ascended into the heavens. This they all knew, but this is spoken of Christ, who has thus ascended. Then follows this, the grand peroration of this masterly presentation: "'Therefore, let all the House of Israel know assuredly, beyond the shadow of a doubt, that God hath made that same Jesus, whom ye have crucified, both Lord-Jehovah—and Christ, the Anointed.'"

This was the Pentecostal Sermon—brief, as we have noticed—unpolished, and yet so wonderfully powerful. But, it is not so much *what* we say, as it is the power of the Holy Ghost *in* what we say. The machinery of the factory may be very simple. It is not the machinery, it is the power of water, or steam, working

in and through it, which does the work. So, in the preaching of the gospel, we are to rely wholly upon the Holy Ghost for efficacy and success. O how much care and pains many ministers take in polishing their sermons with beautiful, rhetorical gems, and thus making them attractive to sensual ears. If half the time thus expended were spent on their knees seeking the power of the Spirit of God, how much mightier many men would be. Do not understand me as saying that men may carelessly speak of these wondrous truths; but let us never forget: "It is not by might nor by power, but by my Spirit, saith the Lord."

NOT AS I WILL.

BY HELEN HUNT JACKSON.

BLINDED and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfill—
"Not as I will."

Blinded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road
And joy is weak and grief is strong.
And years and days so long, so long;
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still—
"Not as I will."

"Not as I will?"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil—

CHOICE EXTRACTS.

In the crooked alleys of Venice there is a thin thread of red stone, inlaid in the pavement or wall, which guides through all the devious turnings to the Piazza, in the centre, where the great church stands. As long as we have the red line of promise on the path, faith may follow it, and it will lead to God.

—Dr. Maclaren.

SPIRITUAL ARITHMETIC.

BY CAPT. R. KELSO CARTER.

NUMERATION. Just the reading of the figures. But what a difference it makes where the unit stands with reference to the ciphers! I used to place my own poor little zeros before the unit of God's will. Then it was like this,—0001. And when written that way, no matter how many I had, they never affected the unit at all. But now that is reversed. God's will comes first, and strange to say, my little zeros added to its potent figure, seem to enlarge its power. Thus I have 1000. Take away the unit, and I am nothing! Is it not wonderful.

Addition. Here I see the addition of the new nature, in the new birth. Not an enlargement of what I had, but something entirely extraneous added on. Not an improvement of my old being, but the impartation of a new creature in Christ Jesus. And still I am nothing, but He is the unit. It is 1×0 (plus zero). Read it either way, backwards or forwards, the result is the same. Jesus gives His life to me, and the sum only expresses His gift. And then I think of "adding to my faith virtue," &c., and of "putting on the new man,"

Subtraction. Then comes the "putting off the old man"; the elimination of the old selfish will; the giving up of the self-life to be put in the place of death by the reckoning of faith. The lust taken out of love; the self-seeking taken out of

ambition; the resentment taken out of the sensibilities. Truly this loss is a marvelous gain.

Multiplication. The true growth in grace. Being planted in good ground, and having insects at the roots removed, how we do grow and expand in the sunshine of God's grace, which is "multiplied unto us." And as we hand the bread out to others, it multiplies again. And there is always "enough and to spare."

Division. Is there any comparison here? Yes, and a profound one. We divide when one number is contained in another. How blessed to be contained in Christ, and to be contained without a reminder! And then how wonderful that, at the very same time, He can be contained in us! Marvelous paradox! "Found in Him," and He "abiding in me." "Fractions" there used to be, but thank God, there are none now.

Interest. "Some thirty fold, and some sixty, and some one hundred." Lord, raise the vote, and hold my poor little capital in such good investments that the very limit may be reached. "More blessed to give than to receive." Are we always praying for a blessing? that "I may get all there is for me?" Or, have we risen to that sublime prayer, "Lord, make me a great blessing to somebody else." If we are not praying in this wise, we are not bearing one hundred fold.

Discount. Do we take God's promises for what they are worth on the face? or do we discount them? My brother, let me ask, does God have to discount your promises to Him? If he does, you probably treat His the same way.

Promissory Notes. How many we have! But how slow we are to take them without an endorser. If I only can get some little human sensation or emotion to write its name across God's note, then I will confidently declare I have the money; but "I'll never say I am saved,

or sanctified, till *I know I am.*" Such language always means that you dare not carry the Lord's Word to the bank to be cashed until your poor fluctuating feelings endorse it to suit your doubts. Brother, this bank never breaks, no matter how much of a "run" there may be upon it. Its note is the cash. Say so, unflinchingly. There is no bi-metalism here, and no change of value. God's Word "endureth forever."

Involution and Evolution. O that God may extract our roots, and raise us to the highest powers! This is the kind of evolution God believes in. This never conflicts with either Genesis or Revelation, but it is hard upon the "higher critics." I am afraid if all their "roots" were extracted there would be nothing left to raise. They have neglected first principles. The man who has not studied addition, who has missed the new birth, cannot be raised to anything. He is like a "negative quantity," having a name, but no real existence or life.

Progression. I like the "geometrical" best. When faith is in good running order, and my spiritual mathematics are clear and straight, I make such wonderful progression in the divine life. And then, as I look at a promise, somehow it doubles, then doubles again, and again, and I am a *billionaire* in five minutes. Praise the Lord!

KNOWING CHRIST.—The man who knows Jesus Christ experimentally is the one who most loves and admires Him. It is a great accomplishment to come into a sweet and saving knowledge of His grace, character, and life. He is presented to us in a way that we may know Him as our Friend, Saviour, Exemplar, and Glorifier. He is set forth most fully and clearly in His work, that we may learn who and what He is; and He sends His Holy Spirit into the mind and heart, so that we may obtain the spiritual and loving apprehension and appropriation of Him which render Him a real and living person to us in our inner and outer relations. He then appears to us an object of beauty and delight and adoration and admiration and imitation; and the more we thus know of Him the more we want to know of Him.

CHOICE EXTRACTS.

A well-built life is just the laying up of one grace and good deed upon another. . . of faith and patience, and temperance, and benevolence and self-denial, and brotherly love. It is growing in grace. It is the sacred architecture of the Holy Spirit. "Ye are God's building."

Dr. Cuyler.

WHY CHRISTIANS SHOULD BE HOLY.

BY REV. ISAAC NAYLOR.

(*The Yorkshire Evangelist.*)

II.

IN order that you may be Bible Christians it is of the greatest service to get plucked up out of your heart every root of bitterness, every plant that is not of God's right hand planting, to have every Diabolonian in "*Mansoul*" slain, every buyer and seller whipped out of the temple of the Holy Ghost, every thought brought into subjection to Christ, and holiness unto the Lord written by the finger of God upon the fleshly tablet of your believing heart. But the great question is, how is this great work to be effected? Not by human might or power, but by my Spirit, saith the Lord. He that caused light to shine out of darkness can in a moment shine in your heart, and give you to see the light of the knowledge of the glory of God in the face of Jesus Christ, so that beholding as in a glass (by faith) the glory of the Lord, you are changed into the same image as by the Spirit of the Lord. Reason no longer with flesh and blood, hearken no longer to the devil's lies; look not at the strength of your corruptions, but go direct to the Lord, unbosom your whole soul to Him; confess your pride, self-will, worldly-mindedness, and every other evil. Humble yourself as in dust and ashes before Him. Plead the infinite merit of that blood that cleanseth from all sin. Consider yourself as so much

clay in the hands of a skilful potter. Then, fixing the eye of your faith on some one of these promises upon which He hath caused you to hope, you shall immediately on your making the act of faith, be cleansed from all filthiness of flesh and spirit, and shall perfect holiness in the fear of the Lord.

3. When a person is born again, sanctification is begun, and the person is proportionately happy, but Entire Sanctification makes us entirely holy, and consequently we shall then be truly happy. Now happiness is the quest of every human creature, and but few find it; because but few are holy, for holiness and happiness must of necessity grow together. Wicked men are unhappy, because they are unholy; good men are happy men, because they are holy. Devils are unhappy, because they are unholy; angels are happy beings, because they are holy; and the ever-blessed God is perfectly happy, because He is perfectly holy. Therefore, as holiness and happiness keep exact pace, if you will be very happy you must be very holy. Sin is the spring of misery, and holiness is the handmaid of joy. Therefore be ye holy.

Art thou a child of God—a believer—and feelest His kingdom in a measure set up in thy heart? Dost thou know He hath loved thee and given Himself for thee; and yet dost thou feel the remains of anger, pride, self-will, inordinate desires and affections? Then thou knowest the meaning of these words:

“ ’Tis worse than death my God to love,
And not my God alone.”

Thou art assured, “Without holiness no man shall see the Lord,” but thou art now convinced that none but God can bring a clean heart out of an unclean. Hear then His promise to thee: “I will sprinkle clean water upon thee, and thou shalt be clean. From all thy filthiness and idols will I cleanse thee. A new heart also will I give thee, and a

new spirit will I put within thee; and I will take away the stony heart out of thy flesh, and I will give thee a heart of flesh; and I will put my Spirit within thee, and cause thee to walk in my statutes; and thou shalt keep my judgments and do them. I will circumcise thy heart, and thou shalt serve the Lord thy God with all thy heart.” His will is thy sanctification. But art thou to wait a year, a month, a week? Art thou to stay until thou art more worthy? Not at all. Come just as thou art. Come now, a helpless sinner, to a mighty Saviour.

THE PROMISE.

MRS. A. J. TYRRELL.

THE way is dark, my heart would fear,
But for Thy blessed presence near—
Not near, but with me, even me;
As sure as though mine eyes could see.

Thy beauty and Thy glory, Lord,
For I have found within Thy Word,
Glory all its treasures rich and rare,
This precious one, this promise fair.

“Lo, I am with thee alway,”—what!
Is there no time when Thou art not
Along life’s weary beaten track,
No little time my heart shall lack?

The cheer and strength Thy presence gives!
The life divine that in me lives!
The answer comes so sweet and clear,
It leaves in me no room for fear.

It comes my longing soul to bless,
And settle me in peacefulness,—
Lo, I am with thee *alway, e’en*
Unto the end,—On this I lean.

My sure support—it cannot fail
Though all the foes of earth assail,
Though heaven and earth shall pass away,
Thy Word shall with me ever stay.

It is the doctrine of the Bible and of the Church as formulated in her Standards, that sanctification is after regeneration in the Divine arrangement.—
W. Jones.

OUR BIBLE STUDY

"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

FEB. 5. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55: 8.

MOW little, without Christ, we understand God! His thoughts, His ways, how different from ours—higher, purer, grander. This explains His providences, which so mysteriously crush our hopes, and throw us into doubt. In attempting to understand His plans, commands and promises, His thoughts and ways, not ours, are the basis of interpretation. When He commands, "Be ye, therefore, perfect," it is what He means by it, and not what we think about it, that makes the command possible. We cannot trace His ways with our logic, but following Him with the eye, the hand and the foot of faith, we find the delightful ease with which the great command can be obeyed.

When Charles V. ordered the confession of Augsburg to be given up and challenged the Protestant leaders to abandon the Reformation, despair seized the stoutest hearts. But Luther was conversant with higher thoughts. He said, "I saw a sign in the heavens out of my window at night: the stars, the hosts of heaven, held up in a vault above me; and yet I could see no pillars on which the Master had made it to rest. But I had no fear it would fall. Some men look above for the pillars, and would fain touch them with their hands, as if afraid the sky would fall. Poor souls; is not God always there?"

The largest independence of soul is attained, when it rests with perfect trust in God's thoughts and ways. The arrogance of the independence that ignores such a trust, displays human weakness in a pitiable light. But when we seek only God's ways, then

our little path becomes His. Life would be more blissful than it is to many if they took His thoughts and ways into their daily routine. To think from His standpoint, to arrange our affairs from His method of doing things, would save us many a friction, a disaster, or period of anguish. Have you learned this happy art of the soul? Christ alone can teach it. Entire consecration and perfect obedience can make you the quick scholar, and the result will be *perfect love*.

FEB. 12. "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." 2 Cor. 5: 13.

A Christian without enthusiasm is a volcano without fire. He has not caught the true inspiration of Bethlehem and Calvary. To drink in the spirit of those great epochs in the history of Emmanuel, is to be leagues beyond the delicate piety that simply does no harm, that affects nothing, that moves nobody, that arouses no hostility and provokes no emulation. The apostles were charged with being drunk on the day of Pentecost. Paul was accused, by Festus, of being crazy through much learning. But these men turned the currents of thousands of lives heavenward. They "turned the world upside down," and were counted fanatics by the sage conservatists, but wherever their fiery enthusiasm is possessed and exercised, souls get righted up and Satan is defeated.

The call is as imperative to-day as ever for apostolic enthusiasm. Sin is as sinful in high places now as it was in the court of Agrippa. The abominations of our great cities are as fearful as they were in Corinth or Ephesus. The vices of our civilization only differ from those of eighteen centuries ago, in that they are more refined, and therefore more seductive and dangerous. A red-hot earnestness in pulpit and pew are the demand of the hour. The old truths need other weapons than polished lectures and essays. These may have their place, but we must not allow to rust the old tools of the fathers. They had some extravagances, the women screamed and lost their strength, and the men shouted and clapped their hands, but they laid the foundations of our Zion, and they did it well. If those tornado preachers were at one end of the arc of a circle, we are at the other. The fervid exhortation of the prayer meeting, the

mighty praying women, who shook the audiences as gales shake forests, the overwhelming bursts of praise that echoed away up to the gates of gold, where are they now? Thank God, here and there, under baptisms of fire, we have the old-time pulpit and prayer-meeting, but they are too rare. Would God that again might come on the great hosts of Methodism, the seal that is born of the fulness of the measure of the constraining love of Christ.

FEB. 19. "For unto you is born this day, in the City of David, a Saviour, which is Christ the Lord." Luke 2: 11.

Christmas day came, in the year just closed, on the holy Sabbath. The usual festivities were held, and the great organ led the anthems and sacred hymns that celebrate our Saviour's advent into the world. During the following week, the various sects and associations remembered the occasion, with exercises of good cheer, trees, decorations, gifts and amusements for the children. It is an increasingly popular anniversary, and well it may be. The world yet faintly comprehends the value of that humble birth in Bethlehem. It looked forward to a life, an exemplary life, a standard for human aspiration. Both His human and His atoning character appear in the words "is born," "a Saviour."

For thirty-three years He walked this earth, a human tower of strength. There is so little we can imitate in His method of life, His family relationships, and His social customs, that a sacred air invests His presence as we approach Him, and we wonder what we may have in common. The more familiar our acquaintance, the more clearly it appears we have all things in common, but sin. He is a man, a complete man, yet without sin. What a thrill of rapture fills my spirit, to think of Him without a taint, ever pure in thought and clean in imagination, with every power poised on a perfect center, and the whole moving in an atmosphere of holiness.

He was born "a Saviour," that He might open up in us possibilities of partaking of the divine nature. It is by the mysterious power of His atoning merit we are made perfect in Him. He is ever before us, as the objective standard for our purposes and consecrations. He is ever in us, the ground of our hope and the surety for our trust. "He

ever liveth to make intercession for us." It is this that makes Christmas this crown of anniversaries. O let us not dissipate it in frivolities, but make each successive one, a higher step in righteousness and true holiness.

FEB. 26. "But one thing is needful." Luke 10: 42.

This is usually one thing upon which all others depend. Alas! how often that one thing is omitted! There are many desirable things, many convenient things, many valuable things, but one needful thing there is above all others. It is that Christ should have the throne of our affections. This is too often regarded as a great and inestimable privilege. To have it is a luxury, but not to have it is not a painful loss. No mistake more destructive to Christian growth could be made. The command to be holy is based upon a necessity of our nature. Sin has defiled every part. The Holy Spirit, through the blood and the word, must cleanse every part. Wherever Christ does not reign, Satan does, and his removal is not a question of privilege, but of imperative duty.

This is manifest in the weakness that accompanies a divided government. It is not a privilege to have traitors in any realm, but a fearful evil to be quickly removed. The necessity of it is apparent. When Christ has all, He can dominate all to His will. To account such a state simply a privilege, a matter of choice, tones down the whole Christian system. The one thing needful for Church financiers is not money, but fully consecrated men and women, whose money went down with themselves, and needs no secular festivities to draw it out for His cause. The one thing needful for the leaders in Zion is proclaimed. The vessels of the Lord *must be holy*. The standard bearers must walk in white, and go before the people "without spot or wrinkle or any such thing."

HOPE.—Did it ever occur to you what a world of thought is wrapped up in that little word "hope"? Its very pronunciation makes every bosom bound and burn. It is music to the ear of the young, health to the sick, and life rejuvenated to the old. Poetry makes hope a formation, grief makes it a solace, and desolation makes it the brightest flower that adorns earthly creation. While even disappointment and delusion whisper darkness out of the sky of to-day into sunshine of to-morrow.—*Dr. Armitage.*



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love."

THE HOME PROMISE:

For the promise is unto you and to your children. Acts 2: 39.

REDEMPTION FOR THE HOME.

BY REV. N. VANSANT.

IF there is one doctrine of the Bible which overtops or transcends all others, it is that of Redemption. Rather, this one doctrine focalizes or concentrates within itself all the great doctrines of Revelation. How carefully and prayerfully ought we to study it! The very meaning of the word is full of instruction and suggestion. To redeem is to buy back, to regain possession of by the payment of a price. The verb to ransom expresses the same idea. Redemption then in the Gospel sense is the act of setting free a captive by paying a ransom or redemption price; in which act we are to conceive of fallen man as the captive, of Jesus as the Redeemer, and of His atoning death on the Cross as the ransom price.

Hence such passages as these: "And ye are not your own, for ye are bought with a price." (1 Cor. 6: 19-20). "In whom we have redemption through His blood." (Eph. 1: 7; see also Gal. 3: 13; Matt. 20: 28; 1 Tim. 2: 6; 1 Pet. 1: 18-19; Rev. 5: 9). This last reference may be read thus: "Thou didst purchase unto God with thy blood, men of every tribe, and tongue, and people, and nation." (R. V.). Thus the great threefold idea of redemption, namely, the subject, the purchaser, and the price is clearly and impressively set forth.

The subject was *man*, sinful, undeserving *man*. Throwing our thoughts back to Eden, we stand face to face with the unhappy hour of

Adam's transgression, when he foolishly sold himself into the hands of that justice whose eye never pities, and whose voice never soothes. But that unhallowed act did not involve his individual misery alone, but entailed on all his faithless progeny both sin and death, with all their sad attendants, For we are not to look at Adam as a mere individual, the consequences of whose misconduct terminated in himself, but rather as a public man, as the head and representative of the whole human race.

From this we may conceive what man's condition was, and must have continued to be, without the atonement—the condition of a slave, a slave to sin under the power and dominion of Satan. Nor was he at all able by his own wisdom, or merit or strength to extricate himself. Alas, for him had not a ransom been provided by another! But whence was that ransom to come? Who was there in all the wide universe sufficiently endeared to the excluded pair of Eden and their corrupt posterity, to devise a plan for their recovery? Nay, who in earth or heaven *could* meet the broad demands of justice and release the ruined captives? Not one come forth to the rescue till *Jesus* undertakes their cause. No eye but His is able to penetrate the thick gloom of their dungeon, no other arm to fathom its depths, and no other power to sunder their chains and bring them forth to the joyous light and liberty of the once happy pair of Eden.

But what of the *price* involved? No mere nominal consideration can suffice, as sometimes in business transactions. The offence is too great, the crime too deep and dark. The price required is too dear for earth or heaven to afford, outside of Godhead alone, nothing short of the incarnation and sufferings, the death and blood of God's only begotten Son, being sufficient to hush the loud thunders of avenging wrath, and insure "a peace 'twixt earth and heaven,"

The wonderful story of His humiliation is told by Paul: "Though He was rich, yet for your sakes He became poor." Who shall compute the riches of His pre-existent state: It is enough to know that the great double work of creating and upholding all things is plainly ascribed to Him. (John 1: 3; Col. 1: 16-17). And if He made all things and continued to uphold them by the word of His power, then He must have been their rightful proprietor and Lord. Yet for our

sakes He freely relaxed His native claim to them all and became poor. None can trace His history without being convinced of this. His mother was a poor virgin, and her affianced husband a man of toil. He was born, not in a palace, but in a manger; His first disciples were poor fishermen, and His earthly companions and associates those of humble pretensions. Ah! how deep was that poverty and how keen His sense thereof, which constrained Him to say: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

But this was not all; the price of our redemption must involve the sufferings and death of Jesus on Calvary. See Him first in Gethsemane, and imagine the poignancy of that suffering which causes His plaintive prayer and bloody sweat; then follow Him to the cross as the soldiers drive the nails, mark well the quivering flesh, the mangled nerves. How keen, how piercing must have been that physical and mental anguish which caused Him to cry out in the hour of His mortal agony: "My God, my God, why hast Thou forsaken Me?" Thus Jesus not only tasted the bitter cup, but drank it to its very dregs.

Let the reader turn to hymn No. 332 in the Hymnal, and read it over and over again. It is one of Charles Wesley's best and richest redemption hymns, and ought to be committed to memory, so full is it of charming poetry and nourishing theology. Its opening line: "Let earth and heaven agree," sounds like the song of the angels over the plains of Bethlehem. (Luke 2: 14).

This wonderful redemption is for the home; for every family, and every member of every family; for parents and children, servants, kindred, friends. Think how the Gospel message at the Pentecost rang out from the baptized lips over the assembled multitude. "For the promise is unto you and your children, and to all that are afar off."

But let all remember that this universal redemption does not of itself insure universal salvation and eternal life. "For by grace are ye saved *through faith*." (Eph. 2: 8). Redemption is without condition, but salvation is conditioned upon "repentance toward God, and faith toward Our Lord Jesus Christ." Have you, dear friends, by this repentance and faith, been made subjects of this redemption? If so, rejoice greatly.

THE CHILDREN'S HOUR.

NAAMAN, THE LEPER.

THREE characters appear in this story, a leper, a slave, and a prophet. I doubt, if any of you ever saw a leper. Happily, this dreadful disease is seldom seen in our own country, but in some hot countries it is very common. It is a loathsome, fatal disease, and cuts the sufferer off from family and friends. Naaman was a great general, rich and prosperous, "Captain of the host of the King of Syria," yet one awful thing spoiled all his happiness, "He was a leper."

It happened that in Naaman's household was a little Jewish maiden, a slave, captured and taken away at some time from her home in Israel. She might have felt hard and revengeful at her fate, but instead of that, having a kind heart, she expressed a wish that her master could come in contact with the prophet Elisha, and be healed of his leprosy. Armed with a letter from the King of Syria, with money and presents, Naaman departs upon his long and painful journey. He reaches the home of the prophet, and no doubt expects that Elisha will feel honored at having so fine a visitor, and that he will come out, and publicly placing his hand upon the leprous spots, heal him in the sight of the wondering and admiring crowd. The trouble with Naaman was pride and self-will. He wanted to be healed, but in a way that would feed his vanity and give him honor in the sight of the people. Elisha simply tells him to go and wash in the Jordan seven times, and he will be clean. Naaman goes away in a rage, but calmed down and reasoned with by his servants, he tries the experiment: dips seven times in the river Jordan "and his flesh came again like unto the flesh of a little child, and he was clean." He went back to his own country a cleansed and happy man. Leprosy is a type of sin. Sin defiles the entire nature. The sinner, in his pride, wants to be cleansed in his own way. But there is only one way.—The blood of the Lord Jesus cleanseth from all sin. Dear children have you been to Jesus to be cleansed from sin? He will take all the pride, envy and bitterness out of your hearts, and make you sweet, clean and happy.

QUESTIONS.

Water.

Of what is water a type?

Where is it said, "With joy shall ye draw water out of the wells of salvation?"

Who desired a drink of water from a particular well?

Who poured water on Elijah's hands?

Who was declared to be "unstable as water?"



"Accept, I beseech Thee, the free-will offerings of Thy mouth O Lord, and teach me Thy judgments." *Psa. 119: 108.*

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by the singing of No. 668 of the Hymnal, beginning,

"Lord, I believe thy every word,"

After which Bro. Hughes read a number of requests for prayer, coming from various sections. On invitation, several persons present rose to their feet and asked for the prayers of the meeting that they might be given a clean heart.

Sister Palmer.—Justification means justification, does it not? and when we are condemned we cannot be justified. In all this, the blessed Bible is my only rule. We are not depending upon what any doctor of divinity, or anybody else may say; but we want to know, above all, what the Bible says to us. These meetings have been continued in this place sixty years solely upon this idea of going only to the Bible, and beginning at once to get right and be Bible Christians. There are those here who are certainly not quite right, and who ought to give much anxious thought to their situation; but they seem to be very comfortable after all. O let us determine now, this first of the new year, that we will give our thoughts more than ever to God, and be real Bible Christians.

Bro. Browning led in prayer.

Singing.—

"Just as I am, without one plea,"

Sister Palmer.—Now we will hear what God our Father will say. The blessed Jesus

once said to His disciples, when they were in trouble and perplexity: do not be anxious but simply trust; it is but the spirit of your Father. Then how fully we may trust to His revealed Word. Is it not God talking to us? Then let us hear what He says—turning our thoughts to the first section of the 119th Psalm. How spiritual and beautiful the Christian is there portrayed: "Blessed are the undefiled in the way, who walk in the law of the Lord." In what way? In the way the Lord cast up for us to walk in. What was it called? It shall be called the way of holiness, and the unclean shall not pass over it. What is this uncleanness? Sin is the defilement. "Blessed are they that keep His testimonies, and that seek Him with the whole heart." Not half-hearted service. This could never be acceptable. "They also do no iniquity; they walk in his ways." "They!" Who are they? Why, the undefiled: "Thou has commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed when I have respect unto all thy commandments. I will praise thee with uprightness of heart when I shall have learned thy righteous judgments. With my whole heart have I sought thee: let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee." O how blessed is this! In my thought this and the first psalm seem to go together. This whole psalm appears to be simply the journal of a good person; and we may all be like him. What excuse have we for not having done as here described? What are the steps necessary? Let us be earnest and definite in our action. Jeremiah says the wicked walk in a way not cast up. This is the opposite way. But how lamentable this is. I cannot understand how sensible people who say they believe the Bible can allow themselves to walk in another way. Why should they not take this blessed word for guidance? Do not, however, let us be discouraged. Let us decide from this time to change our walk and direct our lives differently. If we do not do right how can we be justified! It seems to me simply impossible. He that is born again cannot commit sin, but he that committeth sin is of the devil, according to St. John. Let us ask God for what we need and be real believers. Bless the Lord!

Singing.—

"Get under the blood."

MERCIES ALL AROUND.

Brother Hughes.—There are some scores in these well-filled rooms to-day who would be benefited by giving testimonies to the Lord, but as all cannot participate, and brevity is desirable, I will set a good example. The mercies of the Lord are all round about me, and I say here this day, "As for me and my house, we will serve the Lord." You talk about Bible Christians, Sister Palmer. The Psalmist says he is one that is "undefiled in the way." The New Testament says we must "keep ourselves unspotted from the world." This is pure and undefiled religion. God being my helper, I will continue to walk in this way.

Sister Tichenor.—This year has for me been crowned with tender mercies; more than I could tell, or think of, even. I asked the Lord, as I do annually, for a motto or verse for this year, and the first thing that struck my eye on opening my Bible was, "Be ye holy in all manner of conversation." I am going to be more careful than ever in my conversation. I feel sometimes that we get a little too lax right at this point. We utter very many things that had better be left unsaid. I do now and here say :

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee."

A Brother.—I am so glad that I am walking in the light, and I am determined, God helping me, to be a better man than ever before. Let us ask the dear Master to take away our own thoughts and fill us with His thoughts.

Singing—

"How beautiful to walk in the steps of the Saviour."

A STRANGER'S VOICE.

A Brother.—I was never in a Holiness meeting before. I bless God that He brought me here to-day. It is the most blessed meeting I have ever been in. God has said to me that I must bear testimony for Him, for what He has wrought in my heart. I have here to-day received the greatest blessing of my life. O may we all be so worthy that we may rest entirely in the Lord!

THE WORD HID IN THE HEART.

Rev. W. G. Browning.—This thought has come to me in connection with my experience. The Psalmist says, "I have hid thy

word in my heart." He seems to have had an idea that it was a seed that must be sown, to grow. I do not take any stock in resolutions, but I just keep getting new light. God's Word shall be hid in my heart, as a seed sown, watered from on high, and the Lord will make it bring forth fruit.

Singing—

"I now believe."

WALKING BY FAITH.

Rev. A. McLean.—If we will seek the Holy Spirit He will give us special and unfailing light. I live by faith in the Son of God. This was how Paul lived. How magnificently he honored Christ. I say to-day, thy will be done on earth, as it is in heaven. I have started out to do it here just about as I would do it up there. I know what it is to live in the blessing of entire sanctification. The witness of this I have now within me.

A Sister.—My word to-day ought to be one of thankfulness, and nothing else. O I do so desire the outshining of Christ in my heart for the sake of others! I realize that it is the life rather than the lips.

A BETTER YEAR.

Mrs. Bottome.—I can say that 1892 was the best year of my life; 1893 will be better. I look back over many years, when it has been my custom to enter the new year with some motto. I entered 1893 with no motto, but with a person. I take the Lord Jesus Christ Himself for the new year. All is in Him—my unseen Friend. Christ in me is what I need and what I have. O the joy of knowing Jesus! I have but one ambition, and that is to introduce Christ to people. I know it is not a theory but an absolute knowledge of the human heart and its entire occupancy, Christ wants, and waits to fill human hearts where there are vacancies. And I find that many have rooms in their hearts to let. I enter 1893 without fear or trouble; and those old hymns in the Methodist hymn-book on sanctification are an everlasting joy to me.

Singing—

"I love to tell the story."

AN INQUIRY.

Dr. Lowrey.—I have come to this meeting inquiring, "Have I a supreme desire?" And I answer it in the affirmative—I have. And that desire is, as I enter upon this new year, that all my walks and ways, public and private, may please the Lord. I enter the

new year with the promise of His grace to help me to carry out that purpose. Three hundred and sixty-five days and six hours to please the Lord in all my ways. God help me. I believe that God has His favorites, and that He loves best those that are like Himself. God loves those who are the most lovable. "The righteous Lord loveth righteousness." He loves to look at His own picture, as we do. There is a family resemblance between God and His children. He is their Father. He makes a difference in favor of the righteous man. Here I am, with this one supreme desire, to soar to the highest pinnacle of moral sanctity. I need only to say that I retain still the evidence that God smiles on me, and I have His peace in my soul, and I am exhilarated with the hope of everlasting life.

A REAL HEART-LOVE.

Sister Lincoln.—I feel very thankful that I have the testimony of a real heart-love of Jesus. I never had so much of it. And O, how we have all rejoiced in the light and the love of the heart of dear Sister Palmer in these meetings—the Lord bless her! I know the righteousness and goodness of the dear Saviour, and now it is my ambition and my privilege to be like Him. I am determined to apprehend Christ with all the knowledge I possess, and I am assured this will be a better year for me than ever before.

Singing.—

"It is well with my soul."

A Brother.—I have been thinking to-day of the darkness and despair of my heart until Jesus came in. O how sweet was that light which dispelled the darkness! The precious love of Jesus is mine.

A DIVINE BETROTHAL.

A Brother.—The Son says, I will betroth thee unto me in faithfulness and loving kindness forevermore. Glory to God! That is good enough for me. But I find He could not have done that without my consent. I had to sell out and be emptied first. When I was willing, how quickly He did the work! Sister Palmer read to us of the "way." God gives it a name. "It shall be a highway, and shall be called the way of holiness." In our Holiness meeting at my house on Thursday evening we had two come with us, and two more on Sunday evening.

Singing.—

"This is my song."

Sister Guyndon.—I have asked for something, "special passages at the opening of the year and it is:" I have brought thee "out from" that I might bring thee "into." "Hitherto ye have asked nothing. Ask what ye will that your joy may be full." God has made the way very bright and plain to me, I do praise the dear Lord that He has brought me "out from" and "into." O, the lost years! How I now rejoice that I have cut loose the lines that held me to the shore, and am launched upon the wide sea of God's infinite love!

A Sister.—I want to bless the dear Lord for all He has done for me. O it is indeed light after darkness—marvelous light!

Singing.—

"At the cross, where I first saw the light."

EIGHTEEN YEARS AGO.

A Brother.—Eighteen years ago this poor man gave himself to Jesus, and He put His Holy Spirit into this heart of mine. I have just come up from almost a death-bed; and I know that Jesus lives in my heart, and when I am called I shall see Him in another world. If we live right we will die right.

A Sister.—Jesus is becoming more personal to me than ever before. He is increasing and I am decreasing. I can do all things through Him, and He can do all things through me, if I am obedient.

THE BLOOD CLEANSETH.

Sister Hughes.—Over forty years ago I gave myself to the dear Lord, and from that time He has been able to keep that which I then committed unto Him. He has delivered me out of the hands of my enemies. The past year has been one of the most blessed of all my Christian experience. I can say, more than ever, He is able to supply our need, let that need be what it may. He is able to sustain us in every trial. Without a doubt, or the temptation to a doubt in my soul, I know that the blood of Jesus Christ cleanses from all sin. I doubt none of the providences of God. My desire is to so live that God will have confidence in me. How precious He has been to us in our home. As my dear husband has said to you, He dwells under our roof. He is faithful and true. I know it and feel it. I can say, "I live for Him who died for me." Blessed be His name.

GRACE RESTORED.

A Sister.—I wandered into darkness, and came from my country home to the city under

a cloud, but I have since reconsecrated myself, and I now know what it is to enjoy holiness of heart. I give myself wholly to God, to let Him do with me and lead me as He will.

"THE ALPHABET OF CHRISTIANS."

Dr. Roche.—I was impressed very much with the psalm read—which the old Puritans called the "alphabet of Christians." Also this prayer in reference to the dear sister whose house has been so long open here. God is full of glory, in the angels about His throne, and in the saints that He has received to himself, but it is unspeakably more to the world, if He will permit so sweet a spirit as this one to remain with us on this earth for the longest possible time. O how much we need in this city to-day, the protracting of the lives of some of the holy people! O may we improve by the magnitude of their Christian labors! I have as conscious a realization as I can have of anything that I glory in the cross of Jesus Christ. I do feel that I need a more adequate appreciation of the merits of Christ. O how shall I honor Him enough who died for me on Calvary! When I think of His infinite merits how I wish to reach up higher and higher until I shall be able to fully apprehend Him. I also lack a full appreciation of the value of time, which is such a factor. "Time lost is suicide, where more than blood is spilt." O Christians, how can we best improve this year, and verify the truths of Christianity as found in the word of God? Dear Christians, if there is one word in the English language more important to us than another, it is—Watch! Prayer—yes. Rejoice—yes. But, O, watch! It is there that the enemy sometimes finds the joints of our harness, and inserts the arrow with the barb. This year of grace I would seize the fleet angel of time and hold him fast until he blesses me.

Mrs. Palmer.—While my dear brother has been talking, how my heart has been going out. How we have been strengthened by united prayer and united purposes. O thanks be to God for this unspeakable gift! Let me accept the blessings God offers. And let us unite our efforts, and each say; *I will.* We will take Him for our wisdom, our righteousness, our all. Yes, as dear Sister Hughes has said, let us take him *for our all.* God "will supply all our need according to his riches in glory by Christ Jesus." Let us make confes-

sion to Him, all of us, with the mouth, as He so often says: What other witnesses has God but us? Let us go forward in His strength as never before. Let us all be witnesses that He saves His people from their sins.

Singing.—

"Lord in the strength of grace."

After prayer by Mrs. Palmer, the Doxology was sung and the Benediction pronounced by Bro. Hughes, and the meeting closed.

CHRIST IS ALL.

Sister Eliza J. Watts, of Croton, Iowa, wrote awhile ago:

"This morning as I was reading the GUIDE, my soul received a fresh baptism of heavenly glory that permeated my whole being, and the real language of my heart is,

'Christ is all, all in all,
Yes, Christ is all in all'—

and truly I have reached

'A land of corn and wine and oil,
Favor'd with God's peculiar smile.'

Praise the Lord, O my soul! I bless God for the many privileges which we have of reading the testimonies of blood, washed souls who are established in holiness. I am so glad that God has a people on the earth to-day who are not ashamed of His words, but are willing to go forth in His name and be called the holy people. And while they meet with trials by the way, they realize that soon the time will come when these conflicts will be past. O how light will seem the grief, and the toilsome way how short, when a crown of glory we are wearing, 'I will say of the Lord, He is my refuge and my fortress.' Hallelujah."

"REND YOUR HEARTS AND NOT YOUR GARMENTS" (Joel ii. 13).—"God, who is truth itself, standeth in extreme opposition to all that is feigned and counterfeit. An alms with a trumpet, a fast with a sour face, devotion that devoureth widows' houses, do more provoke Him to wrath than those vices which these outward formalities seem to cry down. Nothing is so distasteful to Him as a compounded Christian, made up of a bended knee and a stiff neck; of an attentive ear and a hollow heart; of a pale countenance and a rebellious spirit; of fasting and oppression, of hearing and deceit; of cringes, bowings, flatteries, and real disobedience. Absalom's vow, Jehu's sacrifices, Simon Magus' repentance, Ahab's fast, His soul hateth."—*Sel.*

THE EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

AN IMPORTANT INJUNCTION.

"See that ye love one another with a pure heart fervently." 1 Peter, 1: 22.

"Give alms with a cheerful heart and countenance; not grudgingly, nor of necessity, for God loveth a cheerful giver, and therefore give quickly when the power is in thy hand, and the need is thy neighbor's, and thy neighbor is at thy door. He giveth twice that relieves speedily."—JEREMY TAYLOR."

WONDROUS LOVE.

THERE is a very beautiful and significant passage in Jeremiah in regard to God's ancient people. It is this:

"I have loved thee with an everlasting love." Jer. 1: 3.

The great thought here presented is the eternity of God's love. Fenelon, says:

"God did not wait till we had done something before He loved us. Before all ages He thought of us, and thought of us only to do us good. O, unmeasured Love which has given me what I possess, and promised me infinitely more! O, uninterrupted and unfading Love! Where, is my heart, O my God, if I am not filled with gratitude and affection for Thee?"

The eternity of God's love! Think of it. Before the foundation of the world, before man was brought into existence, God's love toward him was present in the heart of The Infinite. The creature that was to be when Jehovah should rise up out of His holy habitation, in creative energy and glory, and say: "Let us make man in Our image" was as veritable a person to the divine mind as though already existing. Omniscience saw him in fair proportions, in intellectual and moral dignity, rising up in the glorious image of his

great Original, a witness of the wisdom and power of the Creator to the whole universe of intelligent beings.

How different this love of Jehovah to our love. We must have the person actually before us, in attractive features and characteristics, in order to the exercise of love. But God loved us in the eternity of the past, before we existed, or were presented in living personality, or distinct character.

But more than this. The ideal of manhood, in its pristine glory, was not only unfolded to the divine view, drawing out His love in wondrous exercise—but the tragic overthrow of man in Eden was also open to the Omniscient Jehovah at that point of far-off, measureless duration—how far back we know not. And then, when the Eternal Father saw His creature fallen, stricken, weltering in his blood, His infinite love went out toward him. As the poet expresses it:

"He loved us notwithstanding all;
His loving kindness, O how great!"

Here is where the wondrous character of Infinite Love is revealed. This is what holds the intelligent universe in amazement. That God, who is of purer eyes than to behold iniquity, who is a being of superlative light and immaculate holiness, should love an unloveable object, possessing the most revolting characteristics, is a mystery too deep for even angel minds to fathom. And yet, in the eternity past, in the outgushing of His great love, with unutterable yearnings, He propounded the solemn question, "*How shall I put thee among the children?*"

And not until the conception of the scheme of human redemption did those yearnings of the Father's heart find satisfaction. and the joyous proclamation was made, "*I have found a ransom!*"

Such wondrous love as this should captivate us, and engross our finite love to its fullest degree. We may well cry out with Fenelon, "O uninterrupted, and unfading Love! Where is my heart, O my God, if I am not filled with gratitude and affection for Thee?"

"Love so amazing, so divine,
Demands our soul, our life, our all."

Let Him have "our soul, our life, our all"—now, henceforth and forever.

THE NARROW WAY.

BUNYAN'S representation of the "Hill Difficulty" is striking. At the base were two easy by-ways, called "Danger" and "Destruction," where Formalist and Hypocrisy went and perished. The true and narrow way lay right up the hill; but it was so steep that Christian fell from running to going, and from going to climbing on his hands and knees. Yet, observe the kindness of the Lord of the hill; at the foot there was a spring, where pilgrims might refresh themselves; and half-way up was an arbor, to break the length, and give opportunity to rest."

Christian safety lies in keeping the narrow way, though it lead up the rugged sides of the "Hill Difficulty." It is still the law of the kingdom. Straight is the gate and narrow is the way that leadeth unto life. "The times" upon which so much stress is often laid, have not abrogated this law—it abideth forever. And if we would see life, eternal life, in its fruition, we must *keep the narrow way*, steadily and persistently.

If need be, let us climb the difficult ascent of the hill "on our hands and knees." If called to this lowly posture, and to the humiliation which it involves, we may be assured that we shall not be left without support. We shall still find the refreshing spring of the divine Word, and the quiet, restful arbor at the foot of the hill, to refresh, to invigorate and give strength for the prosecution of our pilgrimage.

The fact is, the pursuit of eternal glory is no trifle—it is a tremendous reality. And, he who would reach the goal and be a crowned victor, must, like "the pilgrim in the immortal allegory," put his fingers in his ears, and cry, "Life, eternal Life!" And, with unflinching determination, surmount every obstacle and have an entrance abundantly into the Eternal City.

The promise holds good, "As thy days, so shall thy strength be." God proportions His supplies of grace to the length and difficulties of the way. This is represented in the beautiful figure of a quiet arbor for rest, and a spring for refreshment at the foot of the hill. We have but to keep steadily and undeviatingly in the narrow way, turning neither to the right hand or the left.

WHAT WE KNOW.

AN old writer says:

"We need not climb up into the firmament to see if the sun be there, we may see the beauty of it upon the earth; so we need not go up into heaven to see if Christ be there interceding for us. Let us look into our own hearts, if they are quickened and inflamed in prayers, and can cry Abba, Father. By the interceding of the Spirit within us, we may know Christ is interceding for us above."

The Comforter, the blessed Holy Spirit, if He abide within us, according to the plentitude of Gospel provision, sustains to us the precious relation of the Intercessor. Hence we have the precious promise. "Likewise, the Spirit also helpeth our infirmities and maketh intercession for us with groanings that cannot be uttered. Prayer indited by the Intercessor *within* us, joined with the plea of our Intercessor *above*, must and will prevail. They present an all-prevailing argument at the throne blood—the blood of the Cross."

How rich Christians are in these Gospel relations! We have these two divine Intercessors. We have but to put our case in their hands, and whatsoever we ask in true faith shall be done, according to the promise of Jesus, the beloved of the Father. What we need is an unfaltering faith to make these great facts of the dispensation present verities, so that we may enrich ourselves with the measureless gifts of grace.

These are not speculations, but truths, divinely revealed, and we may claim them as our blood-bought inheritance. Reader, stand not in any dubious position, saying: "How can these things be?" But take the word of promise to your heart and rejoice in the abundant provision which it offers.

Our salvation is rendered far more palpable and satisfying when we claim Christ as our personal Saviour, performing all His mediatorial offices for us, and now, especially, as interceding for us on high. And so, in order to realize the preciousness of the offices of the Holy Spirit, and among them as our ever present Intercessor within, our faith must apprehend His divine personality. This spiritual apprehension of the divine personality of the Holy Spirit is the great need of the Church in these modern days.

A MEANS OF USEFULNESS.

LETTERS are a great means of Christian usefulness, not sufficiently considered.

The pen may win a victory in correspondence, when oral communications fail. Do we sufficiently use this potent agency?

Rev. John Newton says :

"I rather reckoned on doing more good by some of my other works than by my letters, which I rather wrote without study or without design."

Yet his letters were the great treasure he left behind. It is stated in the life of Mr. Jay, of Bath, that he used to have one read to him every Sunday evening.

Rutherford's letters were written more than two centuries ago, yet the smell of the myrrh has not departed. Most eminently have they been blessed. They are not historical letters. They contain neither politics nor biography. They are not argumentative, like Pascal's, nor descriptive, like Walpole's. They are *pure devotion*—a Christian heart's *love-letters*—the outflow of a sweet fountain that sent forth healing waters. Cecil used to call Rutherford "one of his classics." Baxter said, "Hold off the Bible, and such a book the world never saw." One of his golden sentences gives us the secret of his unusual unction,—"*The Cross gives much to say.*"

We commend to the attention of our readers this Christian exercise, *letter-writing*. Use this means more largely during the present year, especially as regards unsaved friends. Try it—but it must always be accompanied by special prayer for the divine blessing. We must be wise to win souls, and those who are in confidential relations with the Holy Spirit will be led into extraordinary exercises that are crowned with saving results.

There are those who can express their thoughts more lucidly and pungently in written than in oral communications. Thus the efforts put forth are rendered more effective. What we attempt to do we should do well, up to the full measure of our ability, and especially where the issue is of such magnitude, the salvation of an immortal soul. Having done our best, we may well commit the matter to God in confidence that He will put on His approving seal, and give success to our "work of faith and labor of love."

It is written, "Blessed are ye that sow beside all waters." Here is one of the waters beside which we may sow the good seed of the kingdom, and prove the "blessedness" of the promise.

COALS OF FIRE.

THAT is a remarkable injunction of the Apostle:—

"Therefore, if thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire upon his head."

It is remarked by a writer:—The word refers to the tender and cheerful feeding of their young by parent birds, or of children by kind nurses. "Feed him," says Wesley, "with your own hand; if it be needful, even put bread into his mouth." *Heap coals of fire upon his head*,—that part which is most sensible.

"So artists melt the sullen ore of lead,

By heaping coals of fire upon its head;

On the kind warmth the metal learns to flow,

And, pure from dross, the silver runs below."

Beloved, did you ever try this *hot coal administration*? If not, and you have an enemy, begin to put some coals upon his head, the hot coals of love. You will find surprising results. It is almost irresistible. A nature must be adamant indeed if it can resist such advances.

Where argument and entreaty fail, a hot coal, in the giving of bread to the hungry, or water to the thirsty, will have an overcoming potency.

If you have never had any experience of this sort, you may be able to exercise yourself in the way indicated by the apostolic injunction, this year, and win some victories that will give you exceeding joy.

A writer says: "I once took a nugget to a gold-melter to be assayed. A friend in the trade explained to me that it was not enough to subject the metal in the crucible to the greatest heat from *under* the pot: this would only heat the gold to the furnace-heat, but could not melt it into fluid, until the charcoal was put *on the top of the crucible* as well as under it; and then it would be moulten. "Thus," said he, "the Christian is bidden to soften down and subdue his hardest adversary in the scriptural metaphor taken from our trade,— 'If thine enemy hunger, feed him; if he thirst, give him drink: for, in so doing, thou shalt heap coals of fire upon his head,' i.e., effectually melt and overcome him."

Let us, if opportunity offer, put this Scripture to the test, "God's word abideth forever."

THE SPRINGS OF GOD.

A CONTEMPORARY writes in illustration of Psa. 87: 7. "All my springs are in thee."

"The springs at the base of the Alpine mountains are fullest and freshest when the summer sun has dried and parched the verdure in the valleys below. The heat that has burned the arid plains has melted mountain glacier and snow, and increased the volume of the mountain streams. It often happens when human aid seems powerless to help us, and the springs of earthly comfort and hope are dried up, that God's great springs flow freshest and fullest to gladden the heart."

To say "All my springs are in thee," is to say, "All my springs of spiritual joy are in thee." It is said in Psa. 46: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High." And in Psa. 84, pilgrims to Jerusalem passing through the valley of Baca—or, weeping, had it become to them wells, or fountains, or pools, supplied by refreshing rain; so the grace of God, by the exercises of worship, refreshes and revives the hearts of His people, so that for sorrows they have "rivers of delight." Let your springs be in God.

"LIFE MORE ABUNDANTLY."

JESUS said, I am come that they might have life, and that they might have it more abundantly. There is fulness of life in Him, and we should be made partakers of it. As a certain writer says:

"Life is the single theme of the Christ-life and its fulness. God gives His children one perfect, all-comprehending gift, life. It is His own image, His very substance shared with His creatures. Life carries everything with it. If true, it may be trusted to the uttermost. All things belong to it. By its own law it is endless. Why should life ever cease to be life?"

Body, soul and spirit, should be instinct with the life of Jesus, and its continuous outflow should impress the people with whom we come in contact.

He proposes to impart spiritual and eternal life in rich abundance to all who accept the conditions. Isa. 55: 1-7; note chap. 1: 14, 16, 17; 3: 16; 6: 37-40. Jesus refers, as is said, especially, to the sending of The Comforter. Chap. 7: 38-39; 14: 16. And the promise is fulfilled.

DAILY DEVOTEMENT.

A CERTAIN writer says:

"Every morning before we cross our threshold, before we make a single plan or appointment for the day, we must give ourselves unto our Father's business. We are not, as we sometimes do, to determine what we will do, and then devote it to God, and ask Him what we shall do."

Such daily devotement puts a bright impress upon our every-day life. It ennobles it, and is a continual illustration of the fact that "we are not our own," and that we should therefore "glorify Our Father, which is in heaven."

Of course if we have made an entire consecration of ourselves to God, the act should be final, once for all. But we should at the opening of each day get our orders from on high, devoting, whatever we have or are, to the will of Our Father. An entirely consecrated soul, having put everything into His hands only wants to know what is the Father's good pleasure, and is ready, with alacrity and delight to do it.

This is the joy of Christian life on earth, as it is the joy of angels and glorified spirits in heaven, to do the will of God.

EVER WITH CHRIST.

IT is the glory of heaven, in Christian anticipation, that there the glorified are ever with Christ, to see His glory, to be led by Him, and to share His throne. But, as a prelude to that eternal fellowship with Him, we should be in constant communion with Him here on earth. Prof. Drummond says:

"'Make Christ your most constant companion.' Be more under His influence than under any other influence. Ten minutes spent in His society every day, two minutes if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a key-note; let Christ see it."

This is the real glory of the Christian life to live *in* Christ and *with* Christ and to be ever conscious of His presence.

Our faith does not apprehend this presence of Christ and of the Holy Spirit so clearly as we might. It is a great reality, and, when fully grasped by faith is very full of comfort. Let us rise to this fuller apprehension.

DEVOTIONAL SERVICE.

"As we have therefore opportunity, let us do good unto all men, who are of the household of faith.

Gal. 6: 10.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care."

HELPS FOR INQUIRERS.

II. A CRY FOR DELIVERANCE.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin." *Psa. 51.*

IN the first verse, as a sinner deeply conscious of the multitude and enormity of his iniquity of his transgressions, the Psalmist pleads for mercy, and for the blotting out of his transgressions.

In the passage before us his plea is stronger, and more comprehensive. He pleads for a thorough washing from iniquity and a cleansing from his sin. He saw that the work must be deep and thorough, not simply outward, but *inward*.

When by the light of the Holy Spirit the ground of the heart is disclosed, and the inward defilement is revealed in its native deformity, it becomes no trifle. Carnality is an awful reality, and its iron sway over the human heart is tremendous. And amid these revealings the cry for deliverance is extorted. As the poet expresses it:

"Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in Thee."

Or, as in the passage before us: "Wash me thoroughly from mine iniquity,"—or, as it might be rendered: "Wash me through and through,"—extend the cleansing to every part of my being, so I may be undefiled in Thy presence.

Sin, not only in outward act, but in the inward principle had become terrible to the view of the Psalmist. It was following him like a horrid spectre. He says, "My sin is ever before me." And it was revealed to him in its enormity in its relation to God. He says, "Against thee, and thee only, have I sinned and done this evil in thy sight." True, sin is against the individual, and against the interests of human society; but its vileness is, that it is *against God*, against His sovereignty, His law, and especially *His love*. The soul led to see this may well cry out for deliverance. Not a partial, but an entire deliverance, so that sin shall not only not sway us, but have no existence within us. This is a great salvation, and no sacrifice is too great in order to obtain it.

AN APPEAL

BY E. H. (A Young Convert).

WE stand on the rock
In the midst of life's stream,
And look at the shore
For sinners unclean.

2. We beckon for them
To plunge in the flood,
To be saved by God's goodness,
And Jesus' own blood.
3. Make haste to get ready,
And do not delay;
Thy time it is flying,
And will soon pass away.
4. Your hearts full of transgressions
Will be washed by His blood,
They will become whiter
Than snow in the presence of God.

GOOD COUNSEL.

1. Carefully study the Scriptures as to what is your full privilege in Christ—not merely read, but *study* them, a good deal on your knees.
2. Ask definitely in prayer what for is your privilege, as taught in the Scriptures, under the illumination of the Holy Spirit.
3. Make a complete consecration of yourself unto the Lord, all you are, and all you have, all you know, and all you do not know, so as to be answerable to any call that may be made upon you, under fuller revealings of the Holy Spirit. Consecration is for salvation, a right and full adjustment of your relations with God, rather than for service—service will come in naturally, as a sequence, if you get fully saved.
4. Do not think that your consecration is complete until you have consecrated your *faith*—the faith faculty must go on the altar as well as every other—and this faith-exercise will be very easy if all is consecrated.
5. Do not rest short of a distinct witness of the Holy Spirit to your entire sanctification. It will not do for you to say: "I have consecrated all therefore I am saved." When you are saved th, Holy Ghost will assure you of it.
6. When you are conscious of the reception of the heavenly gift by the witness of the Spirit, fail not to give testimony of it. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The one that is truly saved ought to be ready, with a full heart and joyful lips to acknowledge the Saviour.

THE CLOSET HOUR.

THE WORD "Blessed are the undefiled in the way, who walk in the law of the Lord." Psa. 119: 1.

"Happy the souls to Jesus joined,
And saved by grace alone;
Walking in all His ways they find
Their heaven on earth begun."

DAILY BIBLE CALENDAR—FEBRUARY.

1. Eccles. 7: 13; Rom. 8: 28; Psa. 119: 31; Psa. 126: 8.
2. Eccles. 11: 6; Psa. 126: 5; Psa. 119: 49; Isa. 32: 20.
3. Jer. 29: 12; Jer. 29: 14; Jer. 18: 19; Psa. 4: 7.
4. Gen. 17: 9; Ezek. 16: 62; Psa. 51: 15; II Sam. 22: 50.
5. Lev. 11: 44; II Cor. 6: 17c18; Psa. 51: 7; Psa. 68: 32.
6. I Cor. 16: 13; I Sam. 12: 22; Psa. 22: 11; Psa. 22: 3.
7. Exod. 32: 29; Psa. 4: 3; Psa. 31: 16; Psa. 3: 3.
8. Psa. 4: 5; Psa. 50: 23; Psa. 26: 2; Psa. 20: 5.
9. Matt. 5: 44; I John 5: 3; Psa. 4: 6; Psa. 18: 49.
10. I John 2: 28; I John 2: 17; Isa. 33: 3; Isa. 12: 5.
11. Acts 16: 31; Isa. 32: 17; Isa. 26: 8; Isa. 25: 9.
12. Isa. 40: 1; Isa. 40: 8; Psa. 53: 6; II Sam. 22: 2.
13. I Chron. 28: 9; Ezek. 35: 12; II Chron. 1: 9; II Chron. 29: 27.
14. I Chron. 28: 20; I Chron. 28: 20; I Chron. 19: 18; I Chron. 29: 13.
15. Isa. 43: 26; Isa. 44: 21; Psa. 103: 1; I Chron. 29: 11.
16. Isa. 44: 8; Isa. 45: 2; II Sam. 24: 14; II Sam. 22: 40.
17. II Sam. 23: 3; Isa. 60: 17; II Sam. 22: 29; I Kings 1: 48.
18. I Kings 8: 61; Heb. 10: 16; I Kings 8: 26; I Kings 10: 8.
19. II Kings 17: 39; Luke 1: 74, 75; Psa. 25: 22; II Sam. 7: 22.
20. II Sam. 7: 3; II Sam. 7: 3; II Sam. 7: 25; II Sam. 22: 47.
21. Isa. 35: 4; Hos. 6: 3; Isa. 37: 17; Isa. 33: 5.
22. Matt. 11: 29; Isa. 14: 3; II Kings 19: 16; II Kings 17: 36.
23. Deut. 1: 17; Psa. 41: 1; Rom. 15: 5; Isa. 45: 25.
24. Isa. 51: 1; Isa. 49: 16; Num. 23: 10; Isa. 49: 13.
25. Jer. 3: 22; Hos. 14: 4; Joel 2: 17; Joel 2: 21.
26. Zeph. 2: 3; Matt. 5: 5; Psa. 10: 12; Psa. 18: 46.
27. Psa. 34: 8; Psa. 34: 10; Psa. 35: 1; Psa. 45: 6.
28. Matt. 19: 14; Matt. 19: 14; I Kings 3: 7; II Sam. 22: 4.
29. Ephes. 5: 14; Amos 5: 4; Joel 1: 19; Joel 2: 23.

A MEDITATION FOR FEBRUARY.

"MEET TO BE PARTAKERS OF THE INHERITANCE OF THE SAINTS IN LIGHT."—That is, consciously fit for heaven. "The Father,"—hath done it for us—thanks, thanks a lifetime—an eternity of thanks, O my Father!

Nothing is more certain than that every one will at last find his correspondence in eternity. Every one on earth is at this moment fitted for some place. Judas, the traitor, "hung himself, and went to his own place," the place for which he was fitted. He chose his own fitness, and God determined his destiny. It will be so with every one of us. We make here the fitness we prefer—God does the rest, giving an unchangeable fixedness to our choice. Rev. 22: 10-11.

During the annual conference in Liverpool in 1832, we believe, the great Dr. Adam Clarke was

seized with cholera. A council of physicians reported to his brethren waiting in an anti-chamber—that he could only live about thirty minutes. Sadly and tenderly they said to him: "Brother Clarke, the doctors say you cannot live more than half an hour—get ready." The good man looked up with perfect serenity and said: "That has been the work of my life—to get ready—I am all ready."

From a devout lady we have just received a letter brimming with love and praise to her Divine Lord, in which she says:

"I hope it is not irreverent for me to say the mutual love of Christ and my soul, for He loves me with an everlasting love. I know it will be everlasting, and He knows my heart is melted with His love—like wax in whited heat. Abounding thanks for the two great facts: (1) The Father hath wrought this fitness in us; (2) The fellowship that awaits us is not any more a mixed company, but saints in light.

To find our correspondence there we must be saints (holy ones) here.

HEART QUESTIONS.

1. Is this my experience? "Thy statutes are the rejoicing of my heart."
2. Does my heart respond freely to this injunction? "In honor, preferring one another."
3. Am I like Jesus in this respect—"When He was reviled He reviled not again?"
4. Am I doing this? "Thou shalt love thy neighbor as thyself."

AT THE MERCY-SEAT.

A GENERAL REQUEST.—That the National House of Representatives and the U. S. Senate may adhere to the action taken to have the gates of the Columbian Exposition closed on the Sabbath.

REQUEST BY LETTER:

New York.—L.—F.—That a sister may have the blessing of holiness restored.

That a husband and wife may be fully saved.

Missouri.—B.—For a revival.

For the salvation of three sons.

New Jersey.—For an invalid daughter to be restored.

Ohio.—M.—For a brother to be saved.

England.—For a backslidden brother to be restored.

It is God's unalterable decree to exclude those who live and die under the defilement of sin from the sight of Himself in the celestial world, for which their unholy tempers and vile affections render them altogether unfit. Only the pure in heart shall or can see God. We must be like Him if we would see Him as He is.—Joseph Benson. *Comment on Heb. xii: 14.*

THE PRAYER UNION.

THE PROMISE.—Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.

"For more we ask, we open then
Our hearts to embrace Thy will,
Come then, refresh us once again,
With all thy fulness fill."

We set apart

TUESDAY, FEBRUARY 15th,

as our day for special prayer. Let us read in concert, Matthew 5th chapter, and read or sign hymn No. 462 in the Methodist Hymnal.

THE FRAGMENTS.

"Exhort One Another Daily."

That is an important Christian duty. Who attends to it? *Do more of it.*

WATCH—"What I say unto you, I say unto all, watch."

This is the command of Jesus. The duty is indispensable. Our spiritual life is involved.

A New Supply.

We are just getting in a new supply of that excellent book, "*Faith Papers*," by Dr. Keen. Everybody should have a copy—price, 40 cents.

"Be Careful for Nothing."

That is, be anxious for nothing. What then? Let your requests be made known unto the Lord with thanksgiving.

A Real Gem.

President Stokes, of Ocean Grove, gets up a fine annual, embodying his annual report. The one just issued is a perfect gem, as to matter, beautiful illustrations, and poetic stanzas.

Conference Pentecostal Services.

It is proposed to have a series of such services at the New Jersey Conference, in Mount Holly, March 15th, to be conducted by the Conference Evangelist, Dr. Keen. Bishop Walden has invited him to do so.

"FERVENT IN SPIRIT."—Diligent in business, fervent in spirit, serving the Lord."

Such is the apostolic injunction—follow it—*fervor of spirit* is indispensable.

Do Not Miss It.

That is, do not miss the opportunity of securing a copy of our beautiful annual, "HOLINESS YEAR BOOK." When our present supply is exhausted we do not know that we shall print any more. Price, only ten cents.

Do You Know?

That is, do you know that the indefatigable evangelistic worker, Isabella S. Leonard, has issued a fine series of little booklets. They should be circulated by the thousand. They are 5 cents each—or, 50 cents per dozen.

An Urgent Call.

We want this month to add some hundreds to the list of our regular agents who will engage in the work of canvassing for the sale of Books on Holiness—who will enlist? Let us hear. We will offer liberal terms so.

KEEP YOUR MOUTH.—"I will keep my mouth with a bridle when the wicked is before me."

So declared the Psalmist. Christians sometimes drop incautious words in the hearing of the wicked.

Keep It Up.

We have been receiving contributions to send a new missionary to Gulbarga, India, to re-enforce Rev. D. O. Ernsberger. One lady is about to send \$50. Keep it up. *We want more.* Please also note Bro. Ward's call in this number.

"The Sweet Singer."

The beautiful booklet, being a sketch of the life and work of *Nettie Van Name*, "The Sweet Singer," is now ready. It is embellished with her portrait,—a fine thing to stimulate to holy living and activity. Price, only 25 cents.

Good Food.

Last month and this month we have published something from the pen of Bro. Naylor, the Yorkshire Evangelist. He has issued "*Five Lectures on Entire Sanctification*." They are in a neat tract, ten cents each. Our friends would do well to circulate them.

"UNSPOTTED FROM THE WORLD."—"And to keep ourselves unspotted from the world."

Such is the requirement of undefiled religion. Are you measuring up to it?

A Beautiful Book.

A beautiful book was issued by Fleming H. Revell Co., during the holidays, that we did not get before our friends in time, or we should have sold many. It is called "*A Gift of Love*," full of selections of passages of scripture on *Love*, and choice extracts from gifted authors. Some one presented a copy to Mrs. Palmer, and she was so captivated that she has been giving copies to friends. It is \$1.00,—bound very tastefully in white, \$1.25.

A Good Opinion.

A lady who is capable of judging, said: "The January number of the *GUIDE* is excellent." She spent most of the day in reading it. Many others we think have said so. It was unusually late, but we could not avoid it. We hope to make up for it during the remainder of the year. *Forgive us this time.* We have a superior class of writers at work this quarter—and, more to follow. Show the January number to your friends and get them to subscribe.

THE GOSPEL SERVICE.

IN OUR OWN LAND:

- Cherokee*. 135 converted.
- Wisconsin*. Lisbon. 50 conversions.
- South Dakota*. Aberdeen, 75 conversions.
- Revival Conference*, at Dundee, a great success.
- Orooso*, Asbury Church—40 probationers received.
- Pennsylvania*. Clintonville—F. M. Small, pastor—150 professed conversions.
- South Stroudsburg*. R. C. Wood, pastor—30 conversions.
- South Easton*. D. M. Gordon, pastor—30 conversions.
- Vernon Circuit*. G. S. Connor, pastor, 57 accessions.
- Missouri*. Memphis Ct. S. W. Jones, pastor, 40 conversions.
- Indiana*. Green Castle Circuit; 56 conversions. C. W. Crooks, pastor.
- New Jersey*. Keyport. R. J. Anderson, pastor—a good revival progressing.
- Iowa, Des Moines*. Asbury Church, A. H. Rusk, pastor—48 conversions.
- New York*. Jane street, Thomas Harrison, evangelist, working—37 said to have been converted the first week.
- New York*. Le Roy. 100 conversions.
- Massachusetts*. Baker Memorial Church, Boston. C. H. Talmage, pastor. Evangelist Schiverea, working successfully—many conversions.
- Worcester*. Union revival services conducted by D. Keen—a gracious work.
- Illinois*. Carbondale, William Wallis, pastor 129 conversions. C. M. Murphy, evangelist, aiding.
- Kansas*. Holton, W. A. Zimmerman, pastor, 40 conversions. W. H. Mannel, evangelist, co-operating with pastor.
- Decatur*. Grace Church, H. H. O'Neal, pastor,—90 conversions, 31 young men. T. J. Davis, evangelist, working.
- Nebraska*. S. Edwards—J. A. Dooley, pastor, 40 professed conversions.
- Michigan*. Bangor. A. J. Wheeler, pastor; D. C. Riehl, evangelist, aiding. Believers sanctified, backsliders reclaimed, sinners converted.
- Iowa*. Denison. A. P. Graves, evangelist, has had a successful meeting.
- "Pierson"—Mrs. M. J. Tyler, reports in "The Highway," sinners converted, backsliders reclaimed, believers sanctified.

IN FOREIGN LANDS:

—*Norway*. Rev. J. E. Thorkildsen, P.E., says: "Everywhere spiritual life is made known. The power of God to save sinners, and to keep the saved is manifested."

—*Africa*. Bishop Taylor's Missions.—The cry in the field, everywhere, is: "Send us more workers; why don't they come?"

"Uganda." The prospect is, that it will not be abandoned to barbarism, but that England will protect the missionaries.

—*England*. Dr. A. T. Pierson, in opening his ministry in the Metropolitan Tabernacle, London, said: "I want you to feel, as deeply as you can that there can be no power in my preaching if it is not the power of the Holy Ghost." The Tabernacle was filled in every part on this occasion.

—*India*. Only one missionary to 285,000 inhabitants.

The *India Times* says: Look at our gold mine in India—50,000 Telugus dug from the heart of heathenism, whose faces now shine like the precious coins from the mint of the Holy Spirit.

A Zenana Christian worker in Delhi, says: "There is scarcely a house in that city not open to the reception of the Gospel."

—*Japan*. A year ago, Dr. Gordon received into one of the mission churches of Japan, a woman who had kept a house of prostitution. Immediately on her conversion she set free all the girls she had bought, and since has been useful in leading other notorious sinners to the Saviour.

—*Russia*. If all the plans of the projected removal of the Jews from Russia are carried out according to the scheme recently laid before the Czar by Baron Hirsch, the exodus of the Hebrews will be larger than that of the time of Rameses under the leadership of Moses, and greater than that which took place after the destruction of Jerusalem by Titus.

ISLANDS OF THE SEA.

—It is twenty years since Dr. Mackay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is in that part of the island at this day 2,605 baptized Christians, 50 native preachers, 2 ordained pastors, and many other workers.

—An English missionary in Singapore was surprised to find the church freshly whitewashed inside and out. Going in he found a Chinaman (a converted prisoner, a printer by trade), who had done this work at his own expense. His natural explanation was, "I did it to thank God."

—From Tahiti and adjacent islands a band of not less than 160 evangelists have gone forth, carrying the message of salvation to other benighted tribes, and yet less than a century ago the ancestors of these evangelists were living in the grossest darkness and superstition.

Thus the word of God is going forth to the islands and winning its triumphs.

Holiness in Song.

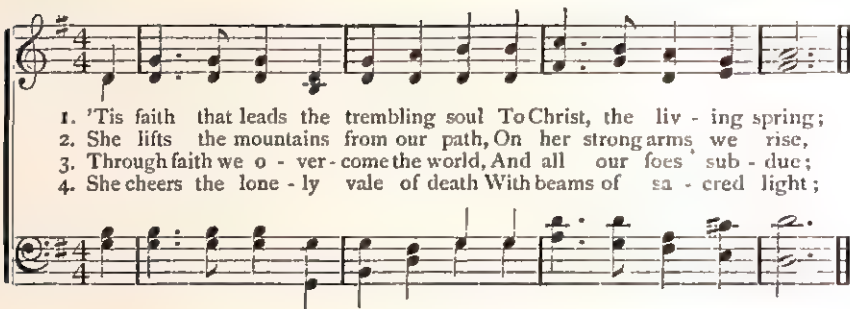
"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations" - Psa. 89: 1.

No. 133.

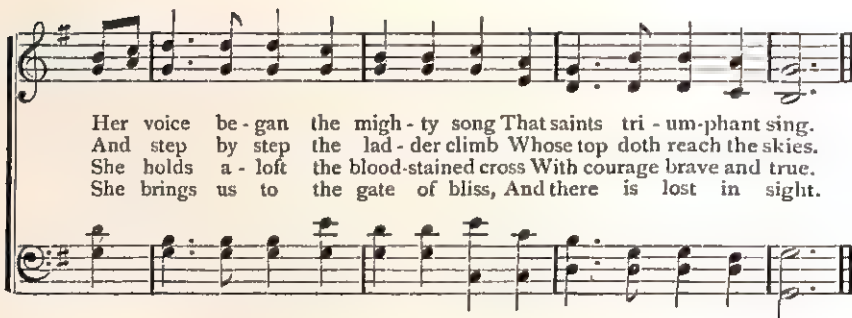
FAITH'S VICTORY.

JAMES L. BLACK.

JNO. R. SWENEY.



1. 'Tis faith that leads the trembling soul To Christ, the liv - ing spring;
 2. She lifts the mountains from our path, On her strong arms we rise,
 3. Through faith we o - ver - come the world, And all our foes' sub - duc;
 4. She cheers the lone - ly vale of death With beams of sa - cred light;

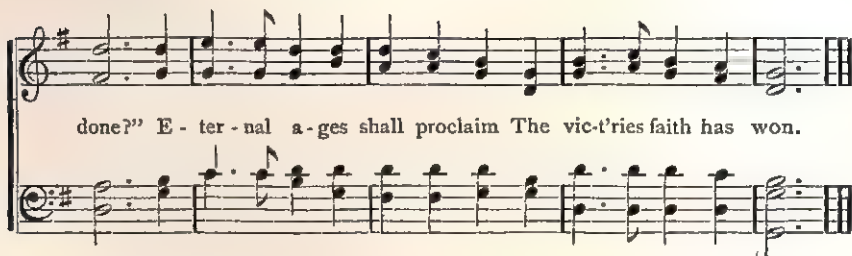


Her voice be - gan the migh - ty song That saints tri - um - phant sing.
 And step by step the lad - der climb Whose top doth reach the skies.
 She holds a - loft the blood - stained cross With courage brave and true.
 She brings us to the gate of bliss, And there is lost in sight.

REFRAIN.



'Tis faith that smiles at ev - ery fear,..... And cries: "What shall be



done?" E - ter - nal a - ges shall proclaim The vic - t'ries faith has won.

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MARCH, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR MARCH. "And they shall come from the east, and from the west, and from the north, and from the south and shall sit down in the kingdom of God."—Luke 13: 29.

PRACTICAL GOSPEL THEMES.

BY REV. GEORGE HUGHES.

A SOLEMN TRUTH.

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9: 62.

THESE are the words of Jesus, and they are of solemn import. As He and His disciples were on the way, journeying toward Jerusalem, a certain man said unto Him, "Lord, I will follow thee whithersoever thou goest." This was a bold declaration, and that the one who made it might fully understand what it involved, Jesus said unto him, "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head." Here was presented a strong test of his sincerity.

Another proposed to follow Him, but first desired to go and bury his father; and still another would do so, after he had bidden farewell to his friends at home.

There are many who make a movement toward the kingdom. Some, for the pardon of sin, others, for entire sanctification. They appear to be sincere and earnest; but *they look back*, like Lot's wife. The looking back, indicates a divided state of heart, which is an effectual barrier in their way. They are thereby rendered "unfit for the kingdom of God." God's kingdom is a peculiar kingdom, and its subjects are peculiar, so peculiar that they are entirely separated from the world, and entirely consecrated unto God. As has been well said, "As ploughing requires an eye intent on the furrow to be made, and is marred the instant one turns about, so will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart." He demands the whole heart. Short of this will not meet His requirement. Respond to it fully.



Thy testimonies which thou hast commanded
are righteous and very faithful. *Psa. 119: 138.*

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

THE UTMOST SALVATION.

BY REV. E. T. CURNICK.

[TEXT "Wherefore He is able to save them to the utmost that come unto God by Him, seeing He ever liveth to make intercession for them." *Heb. 7: 25.*]



REDEMPTION scheme which saves man to the utmost is the only one in keeping with the Divine nature. An imperfect work proceeding from a perfect Being is a contradiction and an impossibility.

When God meted out the heavens as with a span, and garnished them with thousands of burning suns; when He made the earth and fashioned it; when God wrought through the successive days of creation, and at last rested from His work, His own omniscient verdict was: "It is very good."

In earth and air and sea every creature in its own kind was perfect.

This condition remained until sin entered Paradise. Death and imperfection resulted from sin. Now God's gracious plan of recovering man from sin's dominion is thus expressed by Jesus: "The Son of Man is come to destroy the works of the devil."

This shows at a glance that in the willing soul Satan's whole destructive

work is itself destroyed by the Second Adam. Or, to change the figure, so far as sin's disease spreads and ruins, thus far does man's Great Physician apply the balm of Gilead, making the sick one every whit whole.

Fixing our attention upon the text let us consider:

I. Upon what man's complete redemption rests.

It reposes upon Christ's ever-living priestly intercession for the race. By the context we learn that Jesus is a priest after the Order of Melchisedec. This priesthood is vastly superior to that of Aaron: (1) because of Christ's superior nature and dignity; (2) because the Mosaic law made nothing perfect, but the bringing in of a better hope—a Christian hope—did; (3) because Aaron's priesthood was temporary, but Christ's is eternal; (4) because in Aaron's line were many priests, but Christ is one; He hath an unchangeable priesthood.

Then follows the connective "*wherefore*": "Wherefore He is able to save them to the utmost that come unto God by Him." Why? "Seeing He ever liveth to make intercession for them."

Everything about the Gospel has infinite merit. A broad vision of the atonement would never limit its scope and power.

We behold our great High Priest—the ever-illustrious, ever-living, the crucified and ascended Jesus—at God's right hand, interceding for His saints on earth. The power of His pleading is equal to the nature and dignity of His character.

But more than this: unlike Aaron, who offered the blood of bulls and goats, this glorious High Priest offers *His own blood* to the Father. Because the Christ who died on Calvary is infinite in being, therefore His blood must have infinite merit.

Look up, ye timid, hesitating Christians, see your divine surety on the throne, offering in your behalf His bleed-

ing hands and feet and side. Can the Father resist such pleading? No, He sees the ever-flowing blood, full well He knows its price, it satisfies every requirement of His justice, and blessed be God, not only has power to remove guilt and condemnation, but to save to the uttermost all who approach the mercy-seat.

II. Nature of the uttermost salvation.

Let us look at the Greek words translated: "to the uttermost." They are *eis to panteles*. No more expressive term could be employed. *Panteles* is a compound of *pas*, meaning all, and: *telos*, end or perfection. With the other words the meaning is: "to the whole end, to the utmost perfection."

The lexicon translates the phrase: "forever, entirely, totally." These words bear their significance upon their face. A child can understand them.

Jesus saves the obedient soul to the uttermost limit of his need. This uttermost, or "outermost" boundary or man's need includes the center and circumference of his being.

1. Extension is the first idea. It is beautifully expressed by the Psalmist: "As far as the east is from the west, so far hast thou removed our transgressions from us."

How vividly Ezekiel pictures the same glorious truth in the Vision of the Waters? His guide measures a thousand cubits eastward, and the waters rise to the prophet's ankles. They go another thousand cubits, and the waters reach to his knees. A third measurement brings the waters to their loins. Another thousand cubits are traveled, and the waters swell to a mighty river, which could not be passed over. Bless God, this is the Gospel measure: horizons broad as the universe; rivers expanding into shoreless seas. These are waters of salvation, which refresh and cleanse and heal. In the vision they flow into the brackish, poisonous Dead Sea, and it becomes alive with fish, while trees bloom upon its borders.

So the overflowing floods of redemption touch the plague spots in the human soul, and it blooms like the Paradise of God. Well does Faber sing:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty."

2. This uttermost salvation reached to the depth of human want as well as to its length.

That subtle, deep and mysterious principle of evil, called inbred sin, found in the depths of the believer's heart, being a constant menace to his stability, a root of evil, ever tending to grow into bitter thorns and fruits of sin; this inherited depravity can be purged away by the omnipotent blood of Christ.

Man is a strange being; an enigma to himself. Those mysterious depths of his nature which are almost beyond the reach of his own consciousness, where lurks the fell Adamic taint, these deep profounds are known to God. Surely "God is greater than our heart and knoweth all things." He knoweth what is in man. While His eye can see the deepest evil, His power can cast it out.

O that the Church might have the courage and faith to open the hidden chamber of her heart to God, that He might cleanse her and make her whiter than snow!

When the "King's daughter is all glorious within she will go forth, leaning upon the arm of her Beloved, fair as the moon, clear as the sun, and terrible as an army with banners."

Then "the uttermost parts of the earth" shall come into the possession of Him who saves to the uttermost.

. The most effectual way of preaching Christ is to preach Him in all His offices; and to declare His law, as well as His Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.—*Selected*.

GEMS FROM THE PSALMS.

"The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot."

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Psalm xvi: 5-6.

God is the chief good. He who has God, has all things. Christ in the soul makes every place a "pleasant" one.

"And prisons would palaces prove,
If Jesus would dwell with me there."

Paul, in the dungeon, was happier than Nero upon the throne. The Christian's inheritance, like Canaan of old, is a goodly land, flowing with the milk of gospel grace and the honey of perfect love. Alas, that so many stop "on this side of Jordan."

PENTECOSTAL SERIES.

BY REV. L. R. DUNN, D.D.

III.

THE MARVELOUS EFFECT OF PETER'S SERMON.



ALL along down the centuries the results of this sermon have been proclaimed. It was the grand inauguration of a new dispensation, it was a new and mighty development of the kingdom of God. Nothing that paralleled it had ever been seen before, and nothing in the same period had equaled it. It was marvelous to behold the differences in the environments of this work. Judaism had held its splendid services in costly and magnificent temples, first, of Solomon, then of Ezra, and afterwards, of Herod. But here the services were out of doors, under the open heavens, amid a surging crowd, without any visible sacrifices, and without any other ritualistic service. The only visible method employed was *preaching*—the preaching of the Gospel—by a man who had been a fisherman, whose only call, and whose only ordination, had been given him by the Master, whom he proclaimed. His companions, but few in number, were in like manner poor, unknown, unhonored, not one of them among the priests or

rulers of the nation. Yet amid such agencies and such surroundings, wonders were wrought which gladdened heaven, astonished hell, and caused the world to tremble with an astonishment, which haunts it to this hour. Two things are taught us here: first, that Christianity places but very little, if any reliance upon mere externalities. Outward show, parade and ceremonial, may profit for a little while; but in the absence of a spiritual and divine power, they are useless in the work of saving men. And, secondly: that the preaching of the simple, pure, yet glorious Gospel of the Son of God, in the power of the Holy Ghost, was then, is now, and evermore shall be, during this dispensation, God's outward and visible means for the salvation of souls. This is, indeed, the *model revival* of the Christian Church. Let us look at its characteristics.

1. There was a *thorough conviction* and *compunction for sin*, and *dread of a coming vengeance*. The language descriptive of this is "they were pricked in their heart." The original word for pricked is "katanusso," which signifies to transpierce, prick, pierce to the quick, to cause mental anguish. The Holy Ghost had clearly shown them their sin and guilt in rejecting and crucifying the Lord Jesus Christ, that He is now seated at the right hand of God, and able to punish them for their sins, and if He should appear in judgment against them, they would be overwhelmed by His power. It was similarly so with Saul of Tarsus. When the answer came to his "Who art thou, Lord?"—"I am Jesus, whom thou persecutest," no doubt he was filled with terror and alarm. Thus they saw their guilt, their danger and exposure to the divine displeasure, and transpierced, as with a dart, they cry out in their agony and distress. Repentance was preached and experienced in that Pentecostal revival. Not a mere feeling a little bad; but a deep, earnest and sincere conviction for sin, a full confession of sin, an

utter abandonment of sin, and a hearty turning to Christ the Lord. They saw that they had committed the most offensive sin in the sight of God which man can commit, viz: the rejection of Jesus Christ, and they feared and dreaded the consequences. And well they might, for in less than thirty years, the fearful and alarming judgments fell upon their nation, and over a million were butchered. Here is just what we want in our day, and what is wanted in every age and place. It is the very beginning of all personal and spiritual religion. Men never become truly converted unless they are deeply penitent. And this is not the doing of penance, or enduring of flagellations, or mortifications of the body. It is the humbling of the soul before God, and an outcry for His mercy. This is the natural result of such compunction. We often hear it said of persons under pentecostal revivals, "They cried out as if stricken with a dart." This is the work of the Holy Ghost. We should not wonder at it when it occurs, nor endeavor to repress it, but do all we can to help and encourage the distressed soul. O for more outcries in our Churches, in our families, and under our sermons and prayers!

2. This is at once followed by the *Evangelical response*: "Repent, and be baptized, every one of you, in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost." The universality of repentance is here distinctly taught. "*Every one of you.*" Ye who have been taught and trained in Christian families; ye who have had the advantages of the Christian culture of the Sabbath School; ye who have been familiar with Christian truth from your early days, as well as the more darkened and depraved, ruined and lost. The baptism evinced the sincerity of the repentance and acceptance of Christ. This was the *first* baptism in the name of Christ. John the Baptist had baptized in the name of the Christ to come, and for the forgiveness of sins.

What did this new baptism indicate and declare? It was a baptism in or into the name of Christ. It indicated that the recipient of this baptism acknowledged Christ as the promised Messiah, His crucifixion for sin, His resurrection from the dead, and His ascension to the right hand of God; and it embraced all that His name implies. It cut them asunder from the rites and ceremonies of Judaism, and introduced them visibly into the kingdom of God. No doubt that then, as now, when a Jew was baptized, he was cut off from the circle of family and friends, regarded as dead to them, disinherited and an outcast. All intercourse with them was broken off and all recognition of them denied. So that at once they took up their cross for Christ, just as the Brahmin does now.

3. The distinct and universal promise of the Holy Ghost to all who accepted the invitation. The "*promise*" was to all who were assembled there, to the children of their household, to all the far-off Gentile nations, even to as many as the Lord our God shall call." That sweeps over all nations, kindreds, tongues and tribes, to all men, no matter what their color or clime, what their language or dialect may be. Thank God! it comes to our day and hour; it is here now and will remain here until the trumpet sounds. Two things are included in this response: The forgiveness of sins, and the gift of the Holy Ghost. These are the basal blessings of all Christian character, and the joy of all Christian hearts. This is not only the source of light, but also the source of the new, divine, eternal life of the soul. This is the power by which not only this life is brought to the soul, it is further the power by which it is maintained, by which the world is to be subdued, by which all false religions are to be overthrown and the world redeemed.

4. *A separation from the world.* Save yourselves, or rather, be saved from this *untoward generation*. That word "*skolias*"

signifies a generation crooked, tortuous, artful, cunning, and perverse. From such they were to be saved, delivered, freed from. The terms employed indicate just such a generation as ours. Every Christian must be and will be saved from it. If they do not abandon their sins and go to heaven with us; we must not go to hell with them. There must be an abandonment of its evil works and ways. This is a lesson which the Church of the present day must learn. The world, in its spirit, its practices, its sinful pleasures, we must be saved from, or it will damn us.

5. *The number of converts.* All, probably, were not converted at the same moment, or in the same hour, or in the same place. There was no building in Jerusalem large enough to hold such a number as three thousand; and, likely, not all who heard the word that day were saved, Mayhap, not more than one out of three, four, or five. The probabilities are that after Peter's sermon, they held grand inquiry meetings all over the city where the apostles and brethren and the women taught souls the way to Christ and heaven. This, doubtless, went on incessantly throughout the day. Not until the evening hour of prayer did their labors end, if then, and the aggregate account of converts was made known. But what a grand roll of converts that was! Where has the pastor lived, or the Church existed, that would not be gladdened by such a day's work for Jesus? All hail then to the Pentecost! All hail to the newly inaugurated Church! Representatives of it have always existed, and they will continue to exist in larger, and still larger numbers, until time is no more.

When we, as preachers and people, really believe God's promise to hear and answer true prayer, then will we be a joyful people, and then as never before will sinners be converted, and believers be entirely sanctified.—*Bishop Bowman.*

GEMS FROM THE PSALMS.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters." Psalm xxiii: 1-2.

Like a beautiful picture, stands before us this pastoral scene. The 23rd Psalm is like a nightingale among birds, or vision among the stars. It has cheered more saints than any other passage in the Old Testament. The conclusion logically and swiftly follows from the premise. If the Lord is our shepherd, we certainly shall not want. Happy they who dwell secure within the fold.

HOLINESS IN BIBLE SYMBOLISM.

REV. EDGAR M. LEVY, D.D.

THE OIL SYMBOL.



THE Word of God is different from every other book. It is full of meaning. In every monosyllable, in every word, in every letter, it is replete with instruction. If we "search the Scriptures," as we are commanded to do, we cannot fail to discover the deep things of God, which often lie enshrined within them like pearls in a shell,

And thus we may find much to interest and instruct in the mention made of oil. The various uses of this familiar substance are found in many passages of Scripture. We can enumerate but a few of them. Olive oil was used as an article of food: Ezek. xvi. 13; for anointing the head and body: Psal. xxiii. 5: xcii. 10; for burning in lamps: Exod. xxvii. 20; Zech. iv. 11, 12; for embalming: Mark xiv. 8: Luke xxiii. 56; for sacrifices: Exod. xxix. 40; for commerce: 1 Kings vi: Ezek. xxviii. 17; for medicine: Isa. i. 6: James v. 14; for purifying: Leviticus xiv; for consecration: Exod. xxx; 1 Sam. x. i. xvi. 13.

Special directions were given for the preparation of this oil: Exod. xxx. 23, 38. It was sometimes called "holy oil,"

"golden oil," "a perfume unto the Lord." Death was the penalty inflicted on any one who should make anything like it, or who should use it for common uses. This oil was for consecration. It was to be sprinkled upon the tabernacle, the ark of the testimony, and the altar of burnt offering, with all the vessels. The reason given for this service is, "That they may be most holy; whatsoever toucheth them shall be holy."

And Aaron and his sons were in the same manner anointed, and thus consecrated as priests unto the Lord. A further compounding of this holy oil, "a sweet perfume, a confection after the art of the apothecary, tempered together, pure and holy," was commanded, and which was to be put before the ark of the testimony in the tabernacle of the congregation. This also was called most holy.

All this was symbolical of the Holy Spirit dwelling in His sanctified people. What delightful odors must have filled the Tabernacle and Temple of Old! But more fragrant still is the temple of the human soul when filled with the graces and gifts of the Holy Spirit. What is the fruit of the Spirit? Love joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, but the spike-nard, myrrh, and frankincense of the Gospel blended together.

The use of the oil in the final *cleansing of the leper* was also symbolical of holiness. When the ceremony of blood and sacrifice had been finished, the priest was directed to use the oil of anointing. The oil was poured into the palm of his left hand. He then stood in the court, and turning his face to the Holy of Holies, dipped his right finger in the oil, and sprinkled it seven times upon the floor of the court, dipping his finger every time he sprinkled the oil. With the rest of the oil he returned to the leper and put it on those parts of the leper on which he had previously put blood, so that the oil now actually was upon the blood of

the trespass offerings, on the tip of the ear, the thumb, and the toe.

Observe, the *blood* first, and then the oil. He must receive the atonement before he can be anointed. Pardon first, and then cleansing. Even so with all believers. Justification first, and then Sanctification. "If we confess our sins, He is faithful and just to forgive us our sins," and when that is done, "to *cleanse* us from all unrighteousness." Justification and pardon are not the end. Sanctification is the grand ultimatum of the Gospel. Forgiveness, then Holiness. The Bible is full of this, and the servant of God, either under the Old Testament or under the New, was distinguished by a life of holiness. "Lord, who shall ascend into the holy hill? Who shall stand in thy holy place?" "It is not," as a holy man said, "who shall come before thee in tears, in contrition, with sacrifice, seeking for pardon. All that is supposed to be past; the man is supposed to have received the truth, and to have been reconciled to God by the blood of the Cross, and then he has a life to live in the Church and before the world. And then the question is: Lord, who can stand in thy holy place and live and walk before thee? Who? Why, "He that hath clean hands, and a pure heart." This is the man that may stand there, the man to whom the Lord will look; for "the righteous God loveth righteousness."

And so we find this typified in the oil being applied to the several organs of the body—the ear, the hand, the foot and the head. All this was to show that the whole man was to be regarded as holy. His ear was now to hear only the voice of his Master; his hand was to be hereafter and forever to do the whole will of God; his feet now, with every weight laid aside, and the besetting sin forever gone, was to run in the ways of God; and his head, with this divine anointing upon it, was to be occupied ever more in whatsoever things are true, lovely, or

good, or pure. But, as Spurgeon says, all this was an afterpiece, after the leper was cleansed. He could not have done any of this himself until the first part had been done for him.

Then the Holy Oil was also a symbol of *official qualification, authority and dignity*.

Whoever was inducted into the office of prophet, priest or king, had this oil applied. Our Divine Redeemer assumed all these offices. And hence He himself said: "The Spirit of the Lord God is upon Me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

It was not through any ceremonial that this Scripture was fulfilled. He was not of the tribe of the priesthood, and so any of the rites peculiar to the induction into the priestly office would have been out of place with Jesus. He had no earthly office to assume. His prophetic, priestly and kingly offices were not of this world. It is straining Scripture to make His baptism the induction into the office of priest. In that case, it was imperfectly done, for there should have been also the sprinkling of blood and of oil. "And John bore record, saying, I saw the Spirit descending like a dove, and it abode upon Him." It was then especially that the Scripture was fulfilled: "He hath anointed me to preach good tidings," to be the prophet and teacher of my people; "anointed me" to be their true priest. "Called of God a high priest after the order of Melchisedec, who is made, not after the law of a carnal commandment, but after the power of an endless life;" "anointed

me" to be the King in Zion; "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre; Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

And thus are we anointed by the Holy Spirit. "He hath made us kings and priests unto God; "Ye are a chosen generation, a royal priesthood." Not without washing, not without the blood, not without the anointing, can we be kings and priests unto God. Have we, then, been made kings? "*He hath made us kings, not will make us kings.*" "*Rex Dei gratia.*" "Let us put on our royal robes, deck ourselves with the imperial crown, sway the sceptre of authority, and reign over the world, the flesh, and the devil."

Have we also been made *priests*? The priests under the old economy could not officiate until ceremoniously clean. So by the power and grace of the Holy Spirit we are washed. We are not priests until our iniquity is taken away by the blood. Then the oil is applied. And so we become priests. Every part of us is made sacred. We are washed by the blood of Christ, and anointed by the Holy Ghost, that we might be a holy priesthood unto God.

This unction of the Holy Spirit is the privilege of every believer to enjoy. It is a definite experience. And when it comes, the weak become strong, the ignorant become wise, the hesitating become established, the sorrowful become joyful. This is what we mean when we sing:

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou, the anointing Spirit art,
Who dost Thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of Thy grace."

GEMS FROM THE PSALMS.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."

"My soul thirsteth for God, for the living God: when shall I come and appear before God?" Psalm xlii: 1-2.

Thirst represents intense spiritual desire. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The Psalmist has given us a hunting scene. The poor, pursued hart pants for rest, safety and refreshing drink.

*"As pants the hart for cooling streams,
When heated in the chase,
So longs my soul, O God, for Thee,
And Thy refreshing grace."*

TEMPTATIONS PECULIAR TO THE HOLY.

REV. J. H. TIMBRELL.

ARTICLE III.



HE audacity of Satan in thrusting peculiar temptations upon the holy would be amazing, were it not for the fact that his character has been so fully disclosed in the Word of God, and verified with such terrific power in human history. The temptations of the holy differ from those of others only inasmuch as they have become, through a blessed experience of the deep things of God, peculiarly susceptible to Satan's most occult advances. It would seem an unaccountable thing, that he would thrust upon a pure spirit, in the midst of holy meditations, horrible thoughts and suggestions, leading to the commission of the most heinous crimes, and yet this is not unfrequently among his devices. Standing on the brink of some awful Niagara torrent, men of the strongest nerve have paled and trembled, as in the power of a dread fascination. The seething, plunging torrent transfixed them as with basilisk power; a voice, that seemed almost to compel obedience, hissed in their ear: "Cast thyself down." Many a soul has succumbed to this fatal fascination and, with a wild shriek, leaped

into the gulf. Thus the pure may be led to the vortex of eternal ruin, and though they may recoil with disgust, loathing and horror, yet the very atmosphere around them seems surcharged with brimstone, and the temptation pressed as though the tempter would fairly overwhelm the moral sense, paralyse the judgment, and, like the charming serpent, compel the resisting victim to rush into the very jaws of destruction. Persons of undoubted purity of heart have confessed to these terrible Satanic onslaughts. But when such is the case, it undoubtedly arises from the fact, that the arch enemy has discovered some abnormal condition of the intellectual or emotional nature, or some weakness, the result of previous sinning. Such experiences are perhaps exceptional. Satan does not usually thus cut across the grain, but in the most crafty and subtle manner, of which his versatile nature is capable, makes his most dangerous approach under cover; thus seeking to insinuate himself into our holiest thoughts, and richest experiences. He will thrust his snaky fingers into our Father's choicest gifts and our grandest spiritual attainments, eager to snarl the whole into confusion, delusion, and finally unbelief or morbid fanaticism. A catalogue of his discovered devices, or an epitome even of the strange manner in which multitudes have been led to switch off, would far exceed the limits assigned to these articles. Their number is legion. One or two instances must suffice. It will undoubtedly be readily granted that the holy will be put under peculiar pressure to yield to the demands of the "spirit of the age." Holiness is not popular, never has been, and cannot be under existing circumstances. The holy seldom or never become popular until after they are dead. And Satan will array himself in the garb of worldly-wiseman, and seek to arrange some compromise that will make holiness less objectionable to modern society; especially if the subject

be a minister, Satan may be expected to exercise him greatly in regard to his reputation, ecclesiastical standing, grade of appointments, etc., and if he has maintained his testimony at the sacrifice of influential position, he will attempt either to sour him, or to silence him. And, sad to say, the weapons he uses are frequently most effective ones, as the quenching of many a bright and shining light so fully attests.

A spirit of censoriousness usually results when this malign influence usurps the Spirit's throne in the hearts of the holy. A recognized, and just characterization of the spiritual state of the Church, lovingly made, degenerates through the means of this Satanic infusion into a bitter and caustic censoriousness, and a chronic fault-finding that repels and exasperates on all sides, resulting at last in dissensions and mutual aspersions that rend the Church, foster or create a spirit of come-out-ism, and achieve the deplorable result of covering the term "holiness" with an odium that most effectually bars it out of the common vocabulary.

It is a well known fact that there are communities where the work of holiness has been brought into most grievous disrepute. The very atmosphere has become tainted or poisoned; and the prejudice of the people so thoroughly aroused, and their attitude so extremely bitter, that a candid hearing for this great Bible doctrine seems well nigh impossible. And this condition will be found, perhaps, not to arise so much from the spirit of worldliness, so generally prevalent among the Churches, as from the unwise methods, and sometimes glaring inconsistencies of life of its professed adherents and champions.

The spirit of this age, is confessedly antagonistic to holiness; but only as it is, in a general sense, to the claims of all true religion. The world believes that the Church should be holy, even if they, themselves, are not willing to be; and

real holiness, while it is not loved, nor its proximity enjoyed by the worldly-minded, is nevertheless duly recognized as a Bible truth, and a legitimate part of Christian teaching, and an admitted prerequisite for heaven. What more deadly work can the great poisoner-general do than to thus poison the very fountain-head of this life in the Church of God? That he has done so in many instances, sending devastation and ruin, far and wide, ought to be sufficient warning to all the holy to watch and pray especially against being turned aside by means of this temptation.

LEARNING OF HIM.

BY ABBIE MILLS.

I'M LEARNING of Him who came to save
A sinner like me, from sin's dark wave;
I'm finding rest, for my weary soul,
In Jesus, who cleansed and made me whole,
Learning of Him.

I'm learning of Him, who is meek and mild,
O wonderful grace! He calls me "child"—
His mercy is high, as the clouds above,
I'm sounding now, the depths of His love,
Learning of Him.

I'm learning of Him, the lowly in heart,
He giveth balm for each earthly smart,
He teaches me how to wipe away
Tears, falling round me from day to day,
Learning of Him.

I'm learning of Him, whose loving call,
Is sounding abroad to you, to all;
O, tarry not then, He waits you know
To wash you as white—yes, whiter than snow,
Learning of Him.

I'm learning of Him, the only way,
To enter the Beulah land to-day
Is to bring our all, believe, receive
The Blessor, no more, no more, to grieve,
Learning of Him.

It is not as late as death: for Paul speaks of living men that were perfect.—*J. W. Reference*, Phil. iii: 15. Also see Job i: 1: and Gen. vi: 9 and xvii: 1.

GEMS FROM THE PSALMS.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High. Psalm xcii: 1-2.

There are many bad things and doubtful things in the world, but here is a good thing, giving thanks unto the Lord. The child of God must not dwell in Grumbling Alley, but in Thanksgiving Street.

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

HOLINESS IN THE LORD'S PRAYER.

BY REV. JAMES MUDGE, D.D.

III.



GIVE us this day our daily bread.

This is the only request in the whole prayer for temporal things; and yet even this is not for temporalities only. For it had been rightly said that in offering this petition we do really pray for everything necessary to the sustenance and refreshment of both body and soul. Daily bread must include spiritual food, even the Word of God, and most of all that supreme, incarnate Word who said, "I am the bread of life." "Lord, evermore give us this bread." And if we do receive Jesus Christ day by day, take Him in all His offices and all His fulness, even as He presents Himself to us, we shall lack for no good thing, and shall show forth the life of Jesus in our mortal flesh, a holy life in the largest and richest sense of the term.

This prayer also confesses our entire dependence on God, for it admits that we have nothing which we have not received from His bounty, our very bread being His gift. And it pledges us to sympathy, since the expression is *us* and *our*, and by so saying we remember our brethren, especially those in greater need than ourselves. By implication we promise moderation and contentment; it is not

for dainties and banquets that we plead, nor yet for the food of years to be guaranteed to us. We leave the future in His hands, and we simply ask that what is absolutely needful in the present be not withheld from us. It is evident that no covetousness or avarice can find place here, nor can any anxiety be harbored in the breast of one who rightly frames this prayer. It is truly a prayer suited only to a saint, as much as any that have gone before, and has much depth in it although it appears so simple. On the surface it is only a request for bread that any one may present, but when examined it is perceived that only one who knows and trusts God fully, who walks before Him with a holy heart and life, can fully offer it, for anything of self-trust and self-seeking, any grasping after a superfluity of this world's goods, or any cherishing of anxious care is incompatible with the spirit of these inspired words.

Forgive us our trespasses as we forgive.

This is clearly a confession of sin, as well as a promise on our part to be tender and tolerant toward the sins of others that wound us. There has been no little difficulty on the part of many in deciding just how to reconcile this with the highest privileges and attainments of the Christian life. Must all saints be sinners to the end of their days? We could not, of course, admit that, for sinner and saint are contradictory terms; but that the highest saints, while here on earth, have something about them which calls for forgiveness, whether it be termed trespass, debt, or sin (the latter term is used in the version of the prayer given by *Levise*), is a proposition very generally accepted by theological writers of all creeds. John Wesley's language in his "Plain Account of Christian Perfection," is well known. He says:—

"We cannot avoid sometimes thinking wrong till this corruptible shall have put on incorruption. A mistake in judgment may occasion a mistake in

practice. Such a mistake cannot bear the rigor of God's justice, and needs the atoning blood. It follows that the most perfect have continual need of the merits of Christ even for their actual transgressions, and may say for themselves, as well as for their brethren, 'Forgive us nor trespasses.'"

"Those who love God with all their heart," he says, "must at times think, speak, or act wrong, not indeed through a defect of love, but through a defect of knowledge. And while this is the case, notwithstanding that defect and its consequences, they fulfil the law of love; but there is not a full conformity to the perfect law, and so they need the blood of the atonement."

But he implies also that there is another sense of the words in which even the law of love, the very law we are under, the law established by Christ in room of the Adamic or Mosaic law, is not perfectly fulfilled. For, from mistaking a man's character, we may love him less than he really deserves, and hence are inevitably led to speak or act with regard to that person in such a manner as is contrary to the law of love. He explicitly says, "The best of men need the atonement on account of their coming short of the law of love. Every man living does so."

He calls these shortcomings and defects, that is, "those naturally consequent on the mistakes and ignorance inseparable from mortality," and to which he says, "A person filled with the love of God is still liable,"—to "involuntary transgressions." He prefers not to call them sins, he says, lest they be confounded with the more heinous and serious matters which he terms "voluntary transgressions," but he says the term "is not worth disputing about."

No, it is not. Most people think that since the atonement is simply and solely "satisfaction for sin," whatever needs the atonement is in some sense sin. But it is clear at least, and will be admitted

by all, that there are different classes of sins. This should be kept firmly in mind. Some sins have so little of the voluntary or deliberate element about them, have so little sanction from our will, are so emphatically sins of surprise or inadvertence, are so slightly, if at all, our own fault, as to stand on a very different footing before God from those decided yieldings to temptation which bring a cloud over our spiritual sky and jeopardize, if they do not actually forfeit, our justified relation. The former class are like those "sins of ignorance," for which, according to the Levitical law, a sin-offering was specially provided. Christ is now our sin-offering for all classes and kinds of transgression, all infractions of the moral law. Even those mental and physical defects, which it is wholly out of our power to change, and which are consequently in no sense our fault but only our misfortune, may, possibly, need in some sense to be "covered" by Christ's atonement, since they spring from the Fall and make us less able to know and perform the perfect will of God than we wish to be or were designed to be. At any rate it is perfectly safe and wholly allowable for the holiest individual on the earth to offer the prayer, "Forgive us our trespasses." He may put his own construction on the word "trespass." He may, if he likes, insert mentally the clause, "So far as thine eye of infinite purity beholds aught amiss in my life, though I am not conscious of any intentional transgressions." But to refuse to say it at all would seem to argue a very arrogant and poorly instructed mind, greatly needing to pray, "Lord show me Thyself," and then, "Lord, show me myself."

The word "sanctify" has two meanings. 1. It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and His service. 2. It signifies to make holy or pure.—*Clarke*.

GEMS FROM THE PSALMS.

"Blessed are the undefiled in the way, who walk in the law of the Lord."

"Blessed are they who keep His testimonies, and that seek Him with the whole heart. Psalms cxix: 1-2.

Blessedness is happiness, and happiness is found in the whole-hearted service of God. The "undefiled" are the truly happy ones. Holiness is not dullness. Sin is the source of all the sorrow and pain that darkens the earth. Holiness is the fountain of all real peace and abiding joy.

HOLINESS IN EVERY-DAY LIFE.

BY REV. ALEXANDER MCLEAN.

NO. II.

IT is scarcely a debateable point that the great influx of undesirable immigrants to this country has lowered the standard of citizenship. Just so the hasty gathering of people into the Churches, without their giving clear proof of conversion, has unquestionably lowered the standard of Christian discipleship. Holiness in every-day life is a prime necessity to harmonize Christian life with the New Testament standard of piety. The number of those who have accepted this experience of holiness by faith, are altogether too limited; but illustrious instances are found among mothers having the harassing cares of housekeeping; among men in large shops, surrounded with jeering workmen; among very busy statesmen immersed in the direction of governmental affairs; or, down in the forecabin; or, among the rank and file of the army; and as employes on steamboats and railroads, we have met with striking examples of the feasibility of holiness in every-day life. On the other hand, disagreements in family or Church life; and vacillations in business, and religious life; along with the need of a power to carry us through the kaleidoscopic temptations to which we are al-

ways exposed; all these point to the necessity of holiness in the paths of every-day life.

IT IS COMMANDED.

What Jesus commands must be feasible. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," and He knew this was practical. In His Sermon on the Mount, with a full recognition of the difficulties and demands of every-day life, Our Lord grouped many commands in the one general direction, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

He taught us to pray: "Thy will be done on earth as it is in heaven." This petition, offered every day by multitudes, has neither reference to heaven, nor the millennium; but to the treadmill of every-day duties. Yes, Jesus knew full well what was practical for busy, tempted mortals, and hence His commandments. By an unreserved consecration of the whole being to Christ, and a full acceptance of Jesus as our Saviour to the very uttermost, we may prove His yoke is easy, and His burden light.

WHY HOLINESS IS NOT UNIVERSALLY ACCEPTED.

Because of a misapprehension of Christian experience. Men have been taught there was no abiding victory over sin to be expected in this life. It has been admitted that we could have an occasional flight heavenward, but that we must soon come down again, and then have to say of ourselves:

"Look how we grovel here below
Fond of these earthly toys;
Our souls how heavily they go
To reach eternal joys."

Beside, and almost underneath one of New York's Elevated Railroads, are a number of vacant lots, surrounded by a high board fence, on which is painted in large letters, "*Captive Balloon Enclosure.*"

At a certain time of the year, the people, who pay for it, ascend in the air to the limit of the rope fastened to the balloon. The rope is soon wound up, and so they descend to the very point of departure. Thus it is in the experience of many Christians. They have delightful spiritual ascents, but these always seem limited by something holding firmly to the earth; and too soon the descent commences. Though these experiences may have been repeated many times, after them all, these Christians come out just about where they started. The passengers on this Elevated Railroad can see the captive balloon performance, but they are bound for a definite point. Lifted high above the obstructions of the street, they soon reach their destination. God's fully saved children, traveling on the highway cast up for the redeemed, which "shall be called The way of holiness," remember full well the up and down experiences of their life in justification, and greatly rejoiced when by grace they were blessed with heavenly ascents. But on this highway of holiness they speed them on "from glory to glory, even as by the Spirit of the Lord."

UNSCRIPTURAL TEACHING IN SOME DENOMINATIONS

is another reason why holiness is not universally accepted. There is no warrant in the Scriptures, or in experience, for any evangelical denomination giving an uncertain sound on holiness, or in withholding an ardent support from it. It is clearly the business of every follower of Jesus, and of all such who are congregated in the Churches, to interpret the teachings of Jesus according to their obvious meaning; and to bring their experiences up to His teachings, and not to make their low experience the basis of construing His words. To stand up with Him for the blessed experience of heart purity, is to array one's self against great Church organizations. We must concede that the sea of unbelief in holiness is very

wide and deep; but some of the large denominations have deepened that sea by allowing themselves to be voiced in opposition to holiness, and then turning those denominational rivers into that sea. The knowledge of such facts is very painful to every well-wisher of Zion; but how unendurable they must ever be to the heart of Christ. Such organized opposition necessitates organization for holiness, that the people at large may be encouraged, through organization, to stand by the truth. Organization must offset organization, if holiness is to widely prevail, and the people everywhere accept it. Individual, or guerilla warfare, can never compete with a massed soldiery. Years of experience and test, has demonstrated the futility of expecting a general advance of the people in holiness, when pure lives, and clear testimonies, are put forth in isolated and individual form, as against organized denominational opposition, or denominational separation from holiness. The organization, which is demanded, must be strictly within the Church, for the well-being of the Church, and the glory of God. The work of such an organization would be to help the Church to voice itself according to the Word of God, on the all important Bible truth of holiness. The discordant voicing now heard, must be harmonized with the teaching of Jesus. Such an organization in the Church, and for the sake of the Church and the truth, would surely have the smile of the Lord. No fear need be entertained but eventually it would be crowned with success.

Within the clearly defined boundaries of patriotism, there is a wide scope for a differing construction as to how to make the administration of the government most fully conform to the wise principles which guided those who founded the government. The cry of "treason," or "traitor" in the State, or of "schism" in the Church, never can lay against those who insist that the administration should work the government or the

Church according to the fundamental principles of the constitution adopted by the founders of the government or the Church. It is as unwise, and as injurious, for the authorities of a Church to direct the affairs of the Church in indifference to the originating principles of that Church, as for a political party to direct the affairs of a nation in indifference to the originating principles of that nation. It is the right and duty of the holiness element in the Church to insist that the administration of the Church, should be in harmony with the Founder of the Church. But such insistence will have no decisive weight without organization. For a quarter of a century at least, that has been fully demonstrated. Difficulties would have to be overcome, as they have had to be vanquished in every age of the world, when great undertakings have been essayed for God and humanity; but in the end, the voice of the Church would fully harmonize with the utterances of the Head of the Church. When that day shall come, holiness in every-day life will be as prevalent as unholiness in every-day life is now the rule.

TESTIMONY IN A LETTER.

Sister Isabella S. Leonard has sent us extracts from letters received by her. The following one may be helpful to some of our readers.

FROM A YOUNG LADY.

"For He satisfieth the longing soul."

How I should love to talk "face to face" to you this evening. Yes, indeed, the past year has meant *much* to me. I wish I could tell you a little of the *blessedness* of it, a little of the joy, peace, rest, victory, and glory which has come from seeing "no man any more save Jesus only." It is as though I had just begun to *live*!

The way grows clearer and brighter, and, "yes, 'tis growing better, better, *better*." O, I love it to-night. Jesus and His will and His favor were never more dear. "Where He leads me I will follow. I'll go with Him, with Him, *all the way*."

I wish I could tell you of a little experience

during the past week. On Friday we had a cabinet meeting (Epworth League). After the regular business had been transacted, the President said he had a matter which she wished to bring before the officers, namely: *A Thanksgiving Supper*, (a social affair, not for money making). I inquired where it would be held. "Why, in the the basement of the *church*, of course!" she replied. That was just the beginning of a discussion which lasted several hours; but O, think of the *victory* which the Lord gave me for daring to stand *alone for Him*! Brother ———, (the pastor), was neutral. He does not believe in raising money for the Church by such means, but thought that *this* affair might be carried on without harm. O, I'm so glad that Jesus saves us from all of these things; and "They shall be *abundantly satisfied* with the fatness of *Thy house*; and Thou shalt make them drink of the *river of Thy pleasure*."

Then, the Lord has been leading in the so-called little (?) affairs, and I find such *joy* in yielding each and everything to Him, as He shows me *His will*. My heart's cry is:

"Nothing but *Thy favor*

My soul can *satisfy*."

I often think of that first summer at "Silver Heights." You know it was my first experience at Camp-meeting. Everything was so delightfully new, and the meetings so inspiring. It seemed, at the time, that nothing could be better. But, O, the "heights and depths" that have been opened up since then! *Jesus* is so much *more* to me now.

"I am drinking at the fountain

Where I ever would abide,

For I've tasted life's pure river.

And my soul is *satisfied*. (Yes.)

There's no *thirsting* for life's pleasures,

Nor *adorning* rich and gay,

For I've found a *richer treasure*,

One that *fadeth* not away."

I never was so thoroughly happy. Just to know that I am in God's will; that I have His smile of approval, His favor. It costs something to have such an experience, but when we once dare to pay the price, how blessedly, how wonderfully, it pays! "All, yes, *all*, for Jesus."

Please keep me on your list of friends to be prayed for, that I may at all times be that which God would have me be. M.

"It is 'the light of life' that is promised, and not the life of light, which is Satan's counterfeit of the truth." "A new heart will I give you, . . . and I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them."—*Old Corn.*

OUR BIBLE STUDY

"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

MARCH 5. "Behold, I see the heavens opened, and the son of man Standing on the right hand of God." Acts 7: 56.

A BLESSED scene for a dying hour! A triumphant compensation for a violent death! It was just such a welcome as we might expect would be given to a man "full of the Holy Ghost." Why should not the enraptured soul, about to be liberated from physical thralldom have a glimpse of that toward which it has plumed its wings for years! By general consent, both the faith and the philosophy of the Church have limited miracles to the days of Christ and the Apostles. But we ask, are spiritual revelations and soul visions of eternal things to be relegated to the same early ages? Most assuredly not. They are not to be classed with the miracles wrought to authenticate the Messiah's mission. They are normal and natural to the holy soul. The purer the spirit the clearer its vision. Christ is afar off and the opening heavens obscured, because materialism has shrouded the vision of faith. The physical and spiritual worlds are not far apart. The "power that worketh in us" can penetrate farther than it does into the deep things of God. If Christ is in us, and heaven all about us, why should it be thought a thing incredible that we should sometimes see His glory, and from the heights of faith behold His celestial home?

The fear of *spiritism* has deterred us from spiritualism. Disgust at the follies of trances and "mediums" has quenched spiritual aspirations; we have weakened the wings of the heavenly in us, and fly but faintly to higher things. Purity of heart puts new

premises into our reasonings and we learn there are glorious things to be known here. In maintaining the truth against persecution, it is our privilege to see our Lord standing guard over our safety, and with open hands giving welcome to victory and heaven. I believe spiritual revelations are "according to thy faith."

MARCH 12, "And ye shall receive the gift of the Holy Ghost." Acts 2: 37.

Not as an attainment, but as a gift, the Holy Ghost comes to the soul. He is the "promise of the Father." It is His plan that men should "repent and be baptized in the name of the Lord Jesus for the remission of sins," and thus receive the gift of the Holy Ghost. Peter proclaims in this announcement that the great phenomenon that had occurred that morning in the upper room upon the hundred and twenty was not exclusive. To "every one of you," he said, is this gift offered. "For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call." The Holy Ghost is in the conviction of sin and the forgiveness of sin, but this sermon of the Apostle was describing the wonders of Pentecost. These closing words are a hortatory appeal that they receive the same power. It was the gift of the Holy Ghost, the effects of which they were now witnessing, they were distinctly promised.

Why is this gift so rare among the saints? There seems to be no change in God's order. The experiences of thousands confirm it. There is a promise of a "Pentecost" to "every one." It is not something grown into. It is a gift, a spiritual miracle, a whirlwind of grace; a fiery shower of Divine life upon the soul that glows and runs all through it; that takes of the things that are there and multiplies them by Divinity; that

"Burns fiercely night and day,
Till all the dross of base desire,
Is burned and burned away."

Think of a whole Church membership receiving this gift! How class leaders would teach and ministers preach. How the bands of sabbath school routine would burn asunder, and family altars spring up in spiritually desolate homes! Up, up, ye hosts of the Lord, your Father is offering you a gift! Receive it and great wonders shall follow. Your weakness will become strength, your trials chariots, and your soul heaven.

MARCH 19. "What shall a man give in exchange for his soul?" Matt. 16: 16.

Many commercial maxims are a challenge to the saint's growth in holiness. It is a struggle to be saintly on, "Change," or in the "Board Rooms." To lose a good chance for a large gain in order to prevent a small flaw in the soul's treaty with God is a galling temptation to common Christianity. It is only the uncommon Christianity that can triumphantly meet such an issue. Between a flagrant immorality and a conventional conformity to wrong business usage there is a wide distance. Self-respect may keep one from the criminal extreme; a low grade of spiritual life will swing him on to the other. A studied observation of the world's field discloses that temporal prosperity and holiness are allied only in the exceptions, especially where wealth abounds. Hence the pungent appeals of the Saviour, and His warnings to the rich. Hence His benedictions upon humility and His teachings concerning contentment. When a young man I sat in the elegant parlor of a Christian whose wealth was rapidly increasing. He related to me, with manifest emotion, his happy relation to Christ and His Church. Nothing deterred him from regular attendance upon the class and prayer meeting. He was called "a pillar in the Church." Alas, there was decay at the base of the pillar. In our long conversation I detected startling dangers in his path. He was liberal toward some things sanctified natures must repudiate. He would not take hints, and my age and relative social position made me hesitate to become his censor. Time passed. Slowly the fire went out upon the altar of his soul, and then vanished entirely. The world had conquered; he had voluntarily made an exchange for his soul. He committed no one crime. He only followed some commonly approved customs of worldly men. Where custom becomes law to any man, Christ weeps, and the soul is making an awful barter. "Holiness to the Lord" is the safe standard of motive, purpose and effort in growing prosperity. "All for Jesus" would prevent many a great light from going out in darkness.

March 26. "Search the Scriptures." John 5: 39.

Stalwart men of God who fear nothing but sin, and love Him with all their hearts are Scripture searchers. When there is an object worth seeking and the seeking is worth the

object, there is a prize found. There are many things on the surface of Scripture language, that can be gathered as you pass, without halting your feet. Much is written "plain upon tables, that he may run that readeth it." But when Jesus said, "Ye are clean through the word which I have spoken unto you," and prayed the Father to "sanctify them through thy truth; thy word is truth." He meant the spirit of the word uttered by Himself and inspired by the Holy Ghost. This must be searched for. It lies in golden veins up in the mounts of holy transfiguration and down in the valley of humiliation. The "deep things" of God lie there. There are truths so simple leading into the highway of holiness that "wayfaring men, though fools, shall not err therein," and there are truths so sublime as to thrill the soul with unspeakable joy.

The searcher of the Scriptures finds what he seeks. You can measure the well curb, discuss the capacity of the bucket, analyze the water, or take a deep draught and quench your thirst. You can analyze word roots, and trace the history, but you have not searched the Scriptures if that is all. The author of "Ben Hur" sought to find the spirit and purpose of his hero, and he found also the new life, and became a sincere believer in the Lord Jesus Christ. Robert Ingersoll searched for the "Mistakes of Moses," and he found neither them nor anything else. "Search the Scriptures," said Jesus, "for they testify of Me." Search on your knees. You will find Him in prophecy, song and story. You will find Him who died to make men holy, whose blood cleanses from all sin, and whose Spirit inspires to perfect victory over the world, the flesh, and the devil.

The petition, "Thy will be done in earth as it is in heaven," certainly points out a deliverance from all sin; for nothing that is unholy can consist with the divine will; and if this be fulfilled in man, surely all sin will be banished from his soul. Again: the holy angels never mingle iniquity with their loving obedience; and as Our Lord teaches us to pray that we do His will here as they do it in heaven, can it be thought, He would put a petition into our mouths, the fulfillment of which was impossible?—*Adam Clarke.*



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love."

SCRIPTURE LESSON FOR MARCH.

"Lo, children are a heritage of the Lord."
Psa. 127: 3.

EARLY CONVERSION IN THE HOME.

BY REV. N. VANSANT.

CONVERSION literally means a turning or changing from one state or condition to another. In the Christian sense it means the turning of a sinner to God. Webster defines it thus: "A radical change of moral character; a change from the service of the world to the service of God; a change of the ruling disposition of the soul, and the appropriate effect in transforming the outward life." Various other terms are used in Scripture to express this change, as justification, salvation, etc. These terms are more restricted and specific in meaning than "redemption," the topic of last month. Redemption in itself converts no one, but it secures to every one the blessed privilege of conversion; redemption has brought the whole world into a salvable state, that is, a state in which all may become, through repentance and faith, actually saved; saved from the guilt, and power, and pollution of sin. It is a great privilege to sing, "I've been redeemed by the blood of the Lamb; but far greater is the privilege of singing, "Hallelujah, 'tis done, I believe on the Son, I am saved by the blood of the crucified One." While redemption is for the home, even every home near and far, conversion, salvation, may be in the home, and of every member thereof. And this conversion may be early, as early as the dawn of responsible age. Let the writer and the reader strike hands on these three propositions:

1. *Early conversion is needed.* Needed because of our native sinfulness derived from Adam; needed because of sin's offensiveness, whether in principle or in act, to God; needed because of the eternal purity of heaven, forever shutting out whatever is impure or sinful. Conversion and holiness alone can give a fitness for heaven, and this fitness can be secured only in the present short, fleeting, uncertain life.

2. *Early conversion in the home should be an object of definite parental aim and effort.* Two fellow members of a large city church having met, one of them said to the other, "Brother B., how is it that all your children when at about the same age, become converted and unite with the Church, while mine seem quite indifferent to the subject?" "I don't know," was the answer, "except that we constantly aim at the early conversion of our children, and certainly expect it as well as pray for it." One of the boys of that home became a prominent and useful minister and is such to-day. A similar illustration might be drawn from the home in which the writer grew up with six brothers and two sisters; and another from his own family of six children, all of whom early gave their hearts to Jesus. Thanks be to God, the conversion of childhood is more than a mere possibility; in thousands of homes it is a blessed reality!

3. *Early conversion secures manifold advantages.* Advantages both personal and relative. Is true happiness a fruit of true conversion? This early obtained insures a sum total of blessedness in all the after life, which non-conversion can never yield, and which late conversion can but partly supply. As to usefulness to others, early conversion alone can qualify for the highest and best measure of it; for genuine usefulness is not the sudden growth of a night like Jonah's gourd, but rather the continuous flourishing of the palm tree still living on and on, and bringing forth fruit in old age.

DEFINITION OF HOME.—Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts.—Sel.

THE CHILDREN'S HOUR.

BY REV. JESSE S. GILBERT.

CHRIST STILLING THE TEMPEST.

WERE you ever at sea? If not, perhaps, you have seen the ocean from the shore. A storm at sea is a sublime but beautiful sight. When Xerxes wanted to put a bridge across the Hellespont, its waters were raging so wildly that he was compelled to wait. So impatient, angry and foolish was he, that he commanded a chain to be thrown into the sea, and the water to be beaten with rods, notwithstanding which the proud king had to wait until the storm abated. But there was one who had power to still the stormy sea. When Jesus and His disciples were in a little fishing boat, crossing the Sea of Galilee, a very sudden and severe storm arose. Such sudden storms are still common upon this sea. Wildly the waters beat upon the little bark, half filling it with water. The disciples were afraid, but they need not have been with Jesus in the vessel. "Lord, save us; we perish," was their cry, as they awoke Him, He being "in the hinder part of the ship, asleep on a pillow." Jesus at once arose, and at His commands the winds died away, and the waves were hushed. Not only that, but we are told that there was a "great calm." Life is a sea, and we are all voyagers over that sea toward the eternal shore. Often storms arise. Even little children have sorrows and trials, but with Jesus in the vessel, we need not fear. He can calm the stormy seas, and hush the roaring waters. He can still the troubled spirit, and bring rest to the weary heart. Children need the presence of Jesus as well as grown people. Trust Him, dear children. Go to Him at all times. May your skies be bright and your life's voyage a very pleasant one. It certainly will be, if Jesus sails with you.

QUESTIONS.

Trees.

1. Who was caught by the hair of his head in the branches of an oak tree?
2. Where was the "tree of the knowledge of good and evil?"
3. Who saw in a vision a large and beautiful tree cut down, leaving only a stump?
4. Where grows the tree of life, and how many kinds of fruit does it bear?

ANSWER TO QUESTIONS.—A number of the members of *The Children's Study* have sent answers to the Questions which have been proposed, to which we will refer more particularly in our next.

* Address answers to Rev. George Hughes, 62 and 64 Bible House, New York.

LOVED ONES.

"MOTHER GULLIVER."

MRS. MARY HILL GULLIVER, of Pawtucket, R. I., closed her earthly pilgrimage at her home in that city, Dec. 29, 1892, in her ninetieth year. She was the surviving companion of Deacon Gulliver, of the Congregational Church, and who, some years ago, preceded her to the home of the blest. "Mother Gulliver" was converted in early childhood, and was entirely sanctified at a Camp-meeting in 1829, and from that time has been a living exponent of the truth and excellence of perfect love. In the beginning of the National Holiness Camp-meeting movement, Deacon Gulliver and his devoted wife were regular attendants at those great convocations, and their testimony deeply impressed the assemblies of God's people. They were, to our mind, true saints of God, like Zacharias and Elizabeth, "walking in all the commandments and ordinances of the Lord blameless."

For some time past "Mother Gulliver," or "Aunt Mary," as they familiarly called her, has had her home with Sisters Lois L., and Cassie M. Smith, in their quiet cottage at Ocean Grove. In our visits to the Grove, and to this lovely abode, which was ever pervaded by the divine presence, it was our privilege to meet with this venerable follower of Christ. It was a joy and a benediction to come into her presence—her spirit was so full of the sweetness of Christ, and her speech as becometh godliness. It was very interesting and edifying to hear her recite a beautiful poem on the Apostle St. John, representing him, at "advanced age, with failing eyesight, addressing his little children," and giving them words of tender love and counsel.

At the time of her departure, "Mother Gulliver" had gone to visit her friends once more and, as it proved, for the last time, in Pawtucket, Lois and Cassie being with her. There, in the midst of her feebleness and blindness, the call of her beloved Saviour was heard, saying, "*Child, come home!*" and responsive to the welcome call, she winged her way, swifter than lightning, to the palace of the Great King. Her earthly remains sleep in Jesus, beautifully—her spirit is with Him forever glorified—shining in the ineffable glory. Very soon after this translation, her beloved Sister, Lois L. Smith, followed after. What a blissful re-union! She had just written an appreciative tribute to "Aunt Mary" in the *Ocean Grove Record*. Now, she has joined her ascended friend in that purer realm above. "Sister Lois" was formerly engaged in evangelistic work, but for some years has been laid aside. We shall give a fuller notice hereafter.



"Accept, I beseech Thee, the free-will offerings of Thy mouth O Lord, and teach me Thy judgments." Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing "Praise God," followed by hymn 433 of the Hymnal, beginning.

"Arise, my soul arise."

After which Rev. A. McLean read a number of requests for prayer from different sections of the country, while others desired prayers in their own behalf.

Bro. Browning led in prayer.

Singing.—

"My faith looks up to Thee."

Mrs. Palmer.—I never fail to ask that the blessed Holy Spirit will direct us to the very lesson He wishes us on each occasion to consider. I think He wants us to-day to think of and glory in the great deliverance that is provided for us all. Let us look in the 8th chapter of the Romans. In the 7th chapter is an account of one who is laboring to get right, and who exclaims, "O wretched man that I am, who shall deliver me from the body of this death?" There is a deliverance for every one. God is no respecter of persons. Joel says: "God will pour out His spirit upon all flesh." Then this is all for me. Now let us be positive and personal and see whether we have this victory. "There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I am delivered if I come and accept Him—praise the Lord! "For what the law could not do, in that it was weak through the flesh, God sending His own son

in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." This is simply a direction to one who would do good, but evil was present. The law of the Lord hath made me free from the law of sin and death. This law must be fulfilled in us, and it is forbidden that we shall walk in the flesh, and do as we please; but we must walk after the Spirit. If we continue walking after the flesh, what then? They that live after the flesh shall die, but they that live through the Spirit mortify the deeds of the body shall live. It will not do to have our minds entirely occupied with the flesh, to the exclusion of the Spirit. To be carnally minded is death; to be spiritually minded is life and peace. They that are in the flesh cannot please God. If we have not the Spirit of Christ we are none of His. O let us examine ourselves. Note the positiveness of the 16th verse: "The Spirit himself beareth witness with our spirit, that we are the children of God." Praise the Lord, we are witnesses that it is possible to have a spiritual nature and to sustain a supernatural relationship to the Spirit of God. I know that it is right to believe, and we must believe as well as we can until we really do believe. But I believe the blessed Holy Spirit gives us a special witness, unknown to all beside. The Spirit bears witness that we are the children of God. I have said sometimes that if I had not had a joyous emotion for forty years I would still have believed, and gone on believing. But God would not keep me in suspense so long. I had but a little time to wait till the joy and blessing came. The Lord does not want us to be satisfied without the witness from Him. I believe and I know. Let us all be simply Bible Christians. No more is asked of us.

Singing.—

"I yield myself to His tender embrace."

A STRANGER'S VOICE.

A Brother.—I am a stranger here. I heard of these meetings forty years ago. I am an old John Wesley Methodist. I have heard of your faith in God, and how you have been working through His Spirit here. I came to New York on a business which I never supposed God would allow. I received a notice that a large amount of money was left me. I found it was true. I have not yet received the money—but I have the religion of God in

my heart, and that is a thousand times more. I have implicit faith and confidence in Him to take care of me—money or no money. I thought to-day I would get out of the car and come and see you in this meeting. My heart has been blessed since I have been here. I believe in a positive faith in God. I am an old shipbuilder. When I started I started on the side of God, and there I have ever remained. All the money I have ever made has gone into the Church of Christ; and for this I am happy. I find that God is to me all that He has promised. And I say to you not so old as I, if you will bring up your children in the way they should go, when they are old they will not depart from it. This is my own experience. I believe in the doctrine, although there are hundreds who do not. I have raised five dutiful daughters, and I never allowed a card played in the house, nor a dance, nor a drop of wine, nor unseemly hours. Do you believe in the old pentecostal Spirit? I do. Not long ago I went into a Church called the People's Church, in Boston, and I heard the pastor telling the people that the old pentecostal Spirit had left the Methodist Church. I had to speak out and deny this, there and then. It caused a commotion, but when they came to understand my sincerity they manifested toward me the utmost kindness and respect. Brothers and sisters, have faith in God. I am old, but I am the happiest man that ever lived. I am on the road to heaven, and I will meet you all in the city of God. O how the Lord has helped me all the way along! Every night and morning I have knelt down and asked God to guide. We are all going on to the New Jerusalem. Now, Sister Palmer, I thank the Lord that I have the pleasure of looking at you. The Lord has laid your picture on my heart just about as you look. It helps me, having seen you. Now we will say good-bye.

GOD'S PROMISE SURE.

Sister Phelps.—My first meeting here was nearly forty years ago. I have had now several weeks with you, and I have been so happy. I may never be with you again, but I feel to pray, more than ever, that God's blessing shall rest upon you all. To what the dear brother has said about training up a child, I say, yes. Yet I have two children out of the ark to-day. If I had not made a failure at one time, and lost the way, I feel

that it would never had been so. I am trying to make it up the best I can. O, if I had only walked in the light constantly our children would all have been saved! It is my fault and my failure. But the promise is sure. When God's promise is believed He gives the witness, and we need only to rest upon that promise. I say, as my parting testimony that I praise God for this sure promise which He has given. The fulfilment will come. I praise Him that I have been sanctified and made holy. Now, as I go home to Meriden I ask you to pray for the establishment of holiness in my Church there.

CLOSER AND CLOSER.

Rev. I. M. See.—The world has a part of the life of the Church. Bro. Browning has prayed for a change, and a return to God. How shall it be? It is only that I shall have a consciousness of the Divine Spirit in my own soul. Let me sing, "O, to be nothing." God does not send His Spirit down upon people unless they are nothing in the world's thought. I became a little babe. The Lord is here to-day to speak to us. Let my poor heart be more and more softened. I am going to get closer and closer. Lord, answer my prayer with thy power.

Singing—

"I'll rest on His promise."

WONDERFUL PROGRESS.

Sister Grace Wiser Davis.—I have felt as if I wanted to speak a word or two. This world is such a big thing that I cannot grapple with it. But the ice shall not freeze around me. One of the best ways to wake up a Church is to stop talking about how cold it is, and go to work to warm it. Go to work for Jesus. And let me say to you, there is wonderful progress in our day—an unaccustomed turning round, even in the Catholic Church, as we see in reading of current events. God speed and guide it. Though I cannot come as often as I wish, I ache to get here and tell you how I feel. And I weary of the talk of coldness, which so often salutes my ears. If Bro. See will excuse me, I do not "want to be nothing," I want to be *something*. I never so much realized the necessity of helpfulness and a baptism of love. I want God to help me, to be strong for Him. One thing I can say—people who enjoy holiness can be counted on every time.

Singing—

"My life I give to thee."

A JEWISH TESTIMONY.

A Rabbi's Wife.—I rejoice that I can come to this place to-day. I praise and bless the Lord that He permits me to love Him and trust Him. I am happy in His love. I have learned a good lesson from His word, and I thank my God that He has converted my heart and made me love Jesus Christ.

A Brother.—I praise the Lord for salvation. My daughter, who thought of going into a convent, has been led a different way, and is now happy in the Lord, and I have reason to rejoice and bless His holy name.

Singing—

"Fill me now."

LIVING WITH CHRIST.

Sister Dennler.—The secret of success in the Christian life is the love of God in our heart. I have great reason to praise God for these meetings, where the light first shone upon me and a changed life came to me. If there is one here to-day who does not know the fulness of the power of God unto salvation they may do so now. Since I became so intimately acquainted with the blessed Christ I live only with Him. Changes occur—many, many changes—but I abide ever in Him. O rest on the promises; get under the blood!

A Brother.—I am happy to-day, and I thank the Lord that we may be so full of God that we shall think no evil, but be full of the love which He ever shows us.

A Sister.—I love to think that my future is in God. I thank the Lord for this room of prayer, to which I have brought so many requests. I want you to pray for me.

A Brother.—My thoughts are upon the unsearchable riches of Christ. The Lord has blessed me, and I am resting under the blood.

PRACTICAL HOLINESS.

Bro. Cobaine.—This, dear friends, may be my last opportunity of being at these meetings. This I shall greatly regret. I have just been delighted with the reading of the Life of Mrs. Phoebe Palmer—that lovely, sainted sister. This reading has been a great blessing to me. I can say my all is on the altar, and I dare not believe that this all is not accepted. I hope the prayers of God's people here will follow me to other lands to which I go. There has always been, and must always be, something precious time, in the memories of these meetings, which have so sustained and been so blessed to me.

Singing—

God be with you till we meet again."

NEVER YIELD.

Dr. Roche.—I bless God that I am permitted to be here to-day. To the glory of His name I want to say, that the holiness people have gloriously helped me. If we keep our own hearts warm, allowing no ice to close about them; if we work out our own salvation with fear and trembling, then we shall have only to live rejoicing in those feelings and impulses which such a state of mind is apt to produce. My sympathies are deeply with Mrs. Palmer, who never yields in the fight for God, and it is the part of the true soldier to be flayed alive, if necessary, and yet to conquer. War is the aspect of our relationship as Christians. From the beginning there has been antagonism. The flesh warreth against the Spirit. There is a spiritual war, where we must be good soldiers of Jesus Christ, and cause the very weapons of Satan to recoil upon himself. The religion of our Lord does not go begging through the world. Let us tell the world that it is the power of God unto salvation. We may have just as much of the Holy Ghost as we seek. We may not look for great results without great efforts. Let us have abundant grace. There is grace sufficient for you and for all

Singing—

"Sure I must fight if I would reign."

Bro. Browning.—Yes, we may have all we seek, and may have it to-day. There are three words we may properly use; it is a full, free and present salvation. Sometimes one word comes up, sometimes another. How we should rejoice that it is a full and present salvation. Sometimes we do not feel as bright in these matters as at other times, and it is therefore important we should remember that it is a present salvation. We may not all be here again. Let us lay hold of it now, while there is opportunity. The Lord is ever more ready than we are.

Mrs. Palmer made a few closing observations very impressively, saying that God was ready to do great things for us, and she felt that she wanted to call on Him just now, in behalf of such as were still out of the ark of safety, and whom her heart so longed to see sweetly saved.

Mrs. Davis led in the closing prayer, after which the Doxology was sung, the Benediction pronounced by Bro. Howland, and the meeting brought to a close.

OUR SOCIAL MEETING.

"NOTE.—We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

"The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever; forsake not the works of thine own hands." Psa. 138: 8.

"Jesus, for this we calmly wait;
O let our eyes behold thee near!
Hasten to make our heaven complete;
Appear, our glorious God, appear!"

On the Rock.—Miss Lizzie Hernig, Bushnell, Ill.—I can say to the praise of my Saviour, that I know by experience that the blood of Jesus Christ cleanses me from all sin.

"On Christ, the solid rock I stand;
All other ground is sinking sand."

Love Made Perfect.—Thomas H. Craig, Unionville, Iowa.—I prayed God to take all sinful tastes and tempers out of my heart, and I had faith that He would give me all spiritual help that I need, as the Bible teaches so plainly.—Luke 13: 8, 13. I loved Jesus so well that I wanted a clean heart, so that my love would be perfect, and I would love nothing but pure and holy things, which He loves, and God made my love perfect, and my heart clean. Glory be to His name.

Long Time Sick.—Miss Bettie Elder, McFarlands, Va.—I have been sick a long while, and I have been studying the plan of salvation, and I have found that the more I love the ways of Jesus, the more I hate the ways of the world. Also, that I must know what God's Word is, and then obey it. The Spirit giving me might in the inner man.

Trouble is Light.—Mrs. Cynthia E. Rochester, Cashiers, N. C.—O how light are all kinds of trouble, just so soon as we take God's Word as it reads, for real, perfect truth, without a single doubt. Jesus says, I go to prepare a place for you. Glory, Hallelujah! I am His, all in all, and He is mine, all in all.

Enjoying Heavenly Things.—Oscar C. Pierson, Haleyville, N. J.—It is blessed to enjoy, by faith, the heavenly things which we read of, so that we will have no desire for the gay and pleasing things of the world. But it can be done, if we only take God at His word. O how I love to talk about full salvation!

Believes in Full Salvation.—Lavinia Maicks, Reading, Pa.—I believe in full salvation, and that all the promises of God are for us, if we have faith. His promise to sanctify is for us here now, if we have faith, and His promise to heal us,

is for us if we have faith. Though our dear Saviour sees best to withhold the blessing for some time, I will trust Him though He slay me.

The Bitter all Out.—Miss E. J. MacDonald, Hillier, Canada.—My faith in Jesus just sweeps the bitter all out of this long sickness of mine. The sting of death is like the sting of a fly—no fear in it.

Loving Everybody.—Miss Minnie F. Collins, Philadelphia, Pa.—I love Jesus, and I love everybody that He loves. My troubles affect my heart, making it throb and beat. But there is peace and joy in my soul, as I lie here upon my back and pen these lines.

The "Guide" Appreciated.—Eliza J. Watts, Croton, Iowa.—To-day, as I lay upon a sick bed and read the dear old GUIDE, I wondered if there was another soul on earth that appreciated its precious pages as I did. O bless the Lord for the many ways He has of helping me! He has put gladness in my heart. He does regard my prayers. He put a desire in my heart to forsake the world and follow Him. He forgave all my sins and owned me as His child. Again, He led me to see the need of entire sanctification, and the Spirit of God led me into the land which I hold to-day. O glory, what an inheritance, even in Beulah Land! How can I complain, even when suffering with heart disease? I will not murmur at the sorrow. The end may come, and that to-morrow, when God has wrought His will in me. O the joy of just really trusting Jesus! It is grand and glorious now, and better on before. He blessedly keeps me, while I simply trust Him, bless His name.

Desiring to be Used.—Mrs. E. B. Stevens, Dwight, Ill.—It had ever been a grief to me that I was not of use in winning souls to Christ, and as I grew in grace, this was intensified, and a feeling pervaded me that it was because I was so ordinary that I lacked gifts for writing or speaking. But, one day, after reading the Bible and prayer, these words were brought to mind: "That which God hath cleansed call not thou common." How precious they were! How lowly I felt, that God had vouchsafed thus to speak to me. I knew I had been walking under the cleansing blood for years. At another time after a precious season in my closet, I felt the Spirit's presence more than usual, telling me that He was leading on the plain of God's will. I asked for a positive assurance, and I was directed to this passage. Therefore, being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost he hath shed forth this which ye now see and hear." Then I realized that the pentecostal endowment was the greatest blessing God could give.



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.—II.

"And let the peace of God rule in your hearts." Col. 3: 15.

Is this according to God's design? Undoubtedly. He would have the inward turbulence and unrest all removed, and divine peace pervade the whole being. Hence the apostle says, "to the which also ye are called in one body; and be ye thankful." We are called to this soul quietude—and if so we ought to be thankful—and especially that the condition is, that we simply "LET" this peace reign. Let us open our hearts to receive the heavenly gift, abundantly.

WHY CONSECRATE?

MUCH is being said and written at the present time on the subject of *Christian Consecration*. And the subject is one of vital importance to Christian experience and life. Paul's injunction to the Romans sets the subject before us with great clearness and force:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 1-2.

This epistle was addressed to "the beloved of God, at Rome, called to be saints," or holy persons. They were already Christians, saved of the Lord, made alive from the dead by the quickening Spirit. They had, therefore, something to consecrate. It was to be a "living" sacrifice, all their powers that were now instinct with spiritual life—this in contradistinction to the ancient sacrifices which were dead sacrifices. It was to

be a "holy" sacrifice, in the sense of wholeness and entireness, without any mental reservation. And "holy" in the sense of *purity*, being made so by the application of Christ's all cleansing blood. "Acceptable unto God." What, such an unworthy offering as we can bring? Yes. Because in the fulfilment of God's requirement, and as being presented through an acceptable medium, the infinite merit of God's dear Son.

Now, the demonstration of the completeness of this sacrifice is seen in ceasing to be conformed to this world, involving utter *separation*, and in being given up *fully*, to be "transformed by the renewing of your mind," so as to lose the image of the earthy, and take on the image of the heavenly. A wonderful transformation indeed—all the powers and faculties bearing the divine superscription!

Now what is the design of this consecration, this presentation of our bodies—that is, ourselves, in the entirety of our being—unto God? This is very explicitly stated by the apostle, "that ye may prove what is that good and acceptable, and perfect will of God." Consecration is, therefore, for spiritual adjustment, to bring us into right relations to God—for *salvation* rather than *service*. What is the "good and acceptable, and perfect will of God?" Inward and outward holiness. "God hath not called us to uncleanness, but to holiness."

We hear much in these days about "*consecration for service*." The pulpit, in tones loud and strong, appeals to the people to consecrate themselves for service. But how can those who are *dead* serve, or consecrate for God's service? How absurd it would have been for Ezekiel to have blown a trumpet and summoned the dead bones strewn all through the valley, to consecrate for service! God's command was, "Son of man, prophecy unto these bones," and the breath of the Lord came upon them, and they stood up a great army, ready for service. Let the people be *saved* and they will not need an exhortation to go to work for the Lord. The truly saved are lovingly and joyously impelled to work for Him. We hope the watchmen on Zion's walls will not reverse the divine order, which is, now and in all time: *Salvation*, the working equipment.—*Service*—the natural sequence. The Lord help us.

PROVING OUR OWN WORK.

PAUL, in writing to the Galatians enjoins, "that every man prove his own work."

There is an error into which many run which is not helpful but hurtful, that of comparing themselves with others, especially with their fellow Christians. In making these comparisons they are apt to indulge in self-gratulation, thinking that they discover personal superiority, as compared with others.

Now, the apostle strikes at this self-glorying. In the 3rd verse he says, "Bear ye one another's burdens, and so fulfil the law of Christ." Jesus was the world's great burden-bearer, and as He in His mediatorial sphere exercised Himself, He teaches us in our sphere, according to our finite ability, to bear each other's burdens, to relieve and help our fellows, and especially the members of the household of faith, in every possible way.

Then he says, "For if a man think himself to be something, when he is nothing; he deceiveth himself." He who falls into this snare commits an egregious blunder—he is lamentably self-deceived. And in thus doing, he gives proof of remaining carnality, which needs to be eradicated from his nature.

What then is the wise course—the course that will lead to right judgment? It is specified in the 3rd verse: "But let every one prove his own work, and then shall he have rejoicing in himself alone, and not in another." How is he to prove his own work—by what standard? Why, by the law of Christ. In proportion as he finds conformity to this standard he may rejoice. And yet in the most favored condition, in the highest spiritual estate to which he may rise, he will discover frailties and imperfections enough to humble him in the dust. Self-glorying, in such an examination, is effectually excluded. All that he is, or has, has been wrought within him by the power of Christ, and all the glory is due to Him.

What is needed in every Christian heart is entire purity by the in-working of the Holy Ghost. This will, and does, in every "case, lead to obedience to the apostolic injunction, not to think of ourselves more highly than we ought to think, but to think soberly—and so rightly.

"CHRIST IN ALL."

THERE is a cluster of passages which give expression to the truth at the head of this article, upon which we would fix the eye of the reader, hoping that their marvelous significance may be more fully apprehended.

"And there are diversities of operations, but it is the same God which worketh all in all." I Cor. 12: 6. "And gave Him (Christ) to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Ephes. 1: 22-23; "But Christ is all and in all." Col. 3: 11; "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." I Cor. 15: 28.

Christ is the fulness of him that filleth all in all to His Church. As an eminent Bible authority says, "The Church is dwelt in and filled by Christ. She is the receptacle, not of His inherent, but of His communicated, plenitude of gifts and graces. As His is the 'fulness' inherently, so she is His 'fulness,' by His impartation of it to her, in virtue of her union to Him. The full manifestation of His being, because penetrated by His life. She is the continued revelation of His Divine life in human form; the fullest representative of His plenitude. He filleth 'all in all.' Christ as the Creator, Preserver and Governor of the world, constituted by God (Col. 1: 16) fills all the universe of things with all things."

Now what Christ is to the Church collectively, He is to each member thereof, the living Head, and it is the redemptive design that He shall "fill all in all." That every power and faculty of the being, intellectual and spiritual, and the physical too, shall be full of Christ—full of His life, power and salvation—a living, conscious presence."

And Christ is not only all in us, but in all that pertains to us—all *in* all. So that there can be no occurrence in our earthly life, but Christ is there to direct, to control, to uphold, and to make tributary to His glory and our advantage. Do we believe this? If we did, fully, in all its import, surely our life would be full of joy amid all its vicissitudes. Let us endeavor to grasp this great truth by a living faith, and our joy will be hereby advanced—yea, full of glory.

A GREAT MAN FALLEN.

REV. BISHOP PHILLIPS BROOKS, of the Protestant Episcopal Church, has "fallen on sleep." His departure was quite sudden—a coughing spell affected the heart, so that the natural action was interrupted, and he was gone. This is not only a loss to the Church with which he was connected, but to the whole Church. We knew him, personally, in his early ministry in Philadelphia, in fact, boarded with him, and therefore had daily intercourse. He then had charge of a little mission Church. He was, however, speedily called to the pastorate of one of the most influential Churches, where his ministry was full of power. Then he was called to Boston, where, for years, large congregations waited on his ministry. At length, two years ago, he was elected to the Episcopacy in the diocese of Massachusetts. His term has been short, but long enough to do some noble service for Jesus Christ.

In all these relations he has shone in the ecclesiastical firmament as a star of the first magnitude. While enjoying the favor of those in high position, he condescended to men of low estate, forgetting not that his Master had said, "The poor have the Gospel preached unto them." He was a man of large physical proportions, being over six feet high, and the delivery of his sermons was so rapid as to render it almost impossible to report them. His whole power, intellectual and spiritual, was thrown into his theme, and his sentences were so full of divine unction as to strike deep into human hearts.

A few years ago he preached a series of noon-day sermons to men, in Trinity Church, every day for a week. Crowds of business men attended, and we had the privilege of hearing some of those discourses, and shall never forget them.

It seems to us very mysterious that men so full of ministerial excellence and usefulness, should be called away at the meridian of their strength. It is inexplicable. But we know that God makes no mistakes. He had undoubtedly some great service for Phillips Brooks in heaven, or He would not have called him hence. The vacancy on earth is deeply felt throughout Christendom, but his presence before the throne in heaven is glorious. He has had a royal welcome.

CROWNING THE KING.

IT is recorded of Mr. Dawson, the celebrated local preacher, that on one occasion he was preaching on the offices of Christ. He presented Him as Teacher and Priest, and then as the King of saints. He marshaled patriarchs and kings, prophets and apostles, martyrs and confessors of every age and clime, to place the insignia of royalty upon the head of the King of the universe. The audience was wrought up to the highest pitch of excitement; and, as if waiting to hear the anthem peal out for the vast assemblage, the preacher commenced singing, "All hail the power of Jesus' name." The audience started to their feet, and sang the hymn as perhaps it was never sung before."

That old hymn, so majestic, so glorious, has become the inheritance of Christendom. Never is it sung without striking responsive chords in the hearts of the lovers of Jesus. And it calls them to a welcome and befitting exercise, that of putting crowns upon the head of the Prince of Peace—crowns of love and praise and holy adoration.

The Revelator, in one of his sublime pictures, represents Him as having many crowns upon His head. He is worthy of such honor. He is the well-beloved Son of the Eternal Father. He is the Saviour of men, able to save to the uttermost all that come unto God by Him. How fitting then that those who have tasted of His salvation should be ready to put crowns upon His resplendent brow.

The heavenly host, the innumerable company that have washed their robes and made them white in the blood of the Lamb, are seen in the attitude of casting their crowns at His feet, as if conscious that they are unworthy to wear a crown, but that Jesus is worthy, and should have all the crowns for His everlasting inheritance.

Shall we not on earth have our times of holy coronation? Shall we not bring crowns to put on the head of the Lord, Our Redeemer? How? We do it effectually by co-operating with Him in saving the world. Every soul rescued from "the gall of bitterness and the bonds of iniquity" as a brand plucked out of the fire to be quenched in Jesus' blood, is a new crown put upon His brow. O be earnest in this work! Crown Him.

IN LITTLE THINGS.

DR. CUYLER says, "Often the most useful Christians are those who serve the Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds."

This thought is highly encouraging to those possessed of only *one talent*, or at most, two. There are those who think what they can do in the Master's service cannot amount to much. They look at some who are intrusted with much of their Lord's capital, five talents, perhaps, and they do great things, things which tell mightily in building up His kingdom. And they say, O if I could do such exploits, how glad I should be—but I cannot. And because they cannot do the great things they will not do the little things. But they should remember that Jesus promises to the giving even of a cup of cold water in His name, a becoming reward. The proper thing is to stand in our lot, and do what we can, little or much, and we shall be accepted of God.

JESUS EMBODIED.

IT has been well said, "The artist may mould matter into forms of surprising beauty, and make us feel their elevating and purifying influences, but what is the marble Moses of a Michael Angelo, or the cold statue of his living Christ, compared to the embodiment of Jesus in the sculpture of a holy life? What are all the forms of moral beauty in the Pharisee of religion, compared with the true and holy life of the heart of a devoted Christian?"

As Jesus was personally incarnated, appearing among men in human, now that He is no longer on earth is to be represented in the persons of His people. Each one is to be, in a sense a living Christ, resembling Him, possessing His spirit, and walking as He walked. Only in this way can "Christ the Truth" be manifested. This is the mystery hidden from the ages, Christ in you the hope of glory. He is thus enshrined in our mortal body, and reigns in the interior being as King of saints. Let us seek to have this great salvation in full realization and be joyful therein.

THE INDISPENSABLE ELEMENT.

WEBSTER said, "Religion is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and binds him to His throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death."

These are strong words, but none too strong for the occasion and the theme. A man of colossal intellect, able to grapple with great problems speaks. It was with deliberation that he gave utterance to his sentiments. It was not the passionate outburst of a visionary, or one wrought up to a high pitch of enthusiasm. The sentences were weighed, and they bear the signature of the highest wisdom.

How puny then do those appear, *the grasshopper tribe*, who bring their flimsy objections against our holy religion. Let us be glad that we appreciate its excellence, and know its power.

RICHER FLOWERING.

IT is said, that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seemingly going down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul.

Have we not seen cases which illustrate what is here said? Homes are visited with successive bereavements. "Friend after friend departs," and there is desolation all around. The survivors sit in painful solitude, thick darkness covers them. They are disposed to ask, "Show me why thou contendest with me?" They do not understand the situation. The Lord is putting the tender and quivering plant through these severe processes, to secure a "richer flowering"

DEVOTIONAL SERVICE.

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

"And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." I John 8: 14, 15.

"Will He not His help afford?"

Help, while yet I ask, is given:
God comes down; the God and Lord
Who made both earth and heaven."

HELPS FOR INQUIRERS.

III. SEPARATED FROM THE WORLD AND SIN.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II Cor. 6: 17.

GOD and man are happily conjoined in the work of entire sanctification. God worketh within us by His Spirit, and we work out our salvation. There are indispensable preliminaries to be settled—this is our work. We often hear people pray that "God will remove the hindrances, that He will take away our idols," &c. Those who pray in that manner are not well instructed.

Now here the call is for our own action: "Wherefore, come out from among them," &c. The apostle in the contest shows the ground for this, and reveals what he means by "them." "Come out from among them." He argues, "And what agreement hath the temple of God with idols, for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

"Wherefore come out," &c.

This passage is often very improperly used by schismatics. They raise the cry, "Come out of them," or, "Come out of her,"—applying it to what they esteem a corrupt Church,—"Babylon," as she is called. Such use of the Scripture is wholly unwarranted. "Come out of them," as here used, refers to the corrupt associations of the world styled "unbelievers," "unrighteousness," "darkness," "Belial," and an "infidel." From these we are to be "separate" if we would have "God dwell in us, and walk in us." "Separation," this is a strong word, it admits of no reservations, no compromise. There must be a deep and impassable gulf between us and the world of sin, however plausible or fascinating its associations. This is what is sometimes termed "burning the bridges." Sodom is to be left without casting a backward glance. "Whoso putteth his hand to the plough and looketh back is not fit for the kingdom of God."

At this point there is often a great struggle on the part of persons desiring and seeking entire sanctification. The cutting loose or "separation" is painful, like the plucking out of a right eye, or the cutting off a right hand. But the demand of God is imperative. He will not abate one iota.

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is PROPER to introduce in this column.

QUESTION 1.—A sister in Canada asks, "What is the meaning of I Peter 3: 3. 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;' " "But let it be the hidden man."

ANSWER.—The precept is very plain. It has a negative and a positive side. The negative side prohibits certain outward adornments which are particularly specified. These gratify personal vanity, "the lust of the flesh, the lust of the eye, and the pride of life?" We cannot see how Christians can put on gold ornaments in sight of such a positive precept—converted heathens are moved to lay aside their gold trinkets.

The positive side inculcates the putting on of that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," God's kingdom is spiritual, the graces of the Spirit being their adornments.

QUESTION 2.—A sister in Indiana inquires: (a) "Does entire sanctification mean the completion of the holiness wrought in conversion or regeneration, that is, is it the entire renewal of our nature, making it free from all sinful tendency. (b) "Is it instantaneously received, like pardon, as soon as the condition is complied with, without regard to feeling.

ANSWER.—To the first question we answer, entire sanctification is a very radical and thorough work, separate and distinct from regeneration. It includes two things. 1st, the entire destruction of inbred sin—the very roots of carnality within us—so that all tendency to sin is gone, as Mr. Wesley's hymn expresses it, "the bent to sinning" is taken away. 2nd, The graces of the Spirit or the first principles of holiness implanted in regeneration are made perfect, in nature, but not in degree. They exist in the heart without antagonism, leaving room for expansion in degree, or for continuous growth.

To question (b) we answer, the work is wrought in the moment that we believe. The antecedent of faith is entire consecration—the sole condition is faith—in the moment we believe we receive the promised gift,—regardless of feeling—the promise is taken by naked faith.

THE CLOSET HOUR.

THE WORD.—“Be ye therefore perfect, even as your Father, which is in heaven, is perfect.”

Matt. 5 : 48.

“Thy nature be my law,
Thy spotless sanctity;
And sweetly every moment draw
My happy soul to Thee.”

DAILY BIBLE CALENDAR—MARCH.

1. II Tim. 1 : 8 ; Titus 1 : 2 ; Psa. 65 : 2 ; Psa. 56 : 10
2. Rom. 12 : 16 ; Psa. 9 : 12 ; Psa. 5 : 2 ; Psa. 101 : 1.
3. Jer. 6 : 16 ; Jer. 6 : 16 ; Job. 22 : 27 ; I Cor. 15 : 57.
4. I Chron. 16 : 15 ; James 4 : 6 ; Luke 23 : 42 ; Psa. 18 : 1.
5. Luke 11 : 35 ; I John 1 : 7 ; Psa. 43 : 3 ; Judges 5 : 3.
6. Isa. 60 : 1 ; Isa. 60 : 19 ; Psa. 102 : 2 ; Luke 2 : 14.
7. Heb. 12 : 3 ; I Cor. 10 : 13 ; Psa. 17 : 8 ; I Chron. 23 : 30.
8. Rev. 3 : 18 ; II Thess. 3 : 3 ; John 17 : 11 ; Psa. 84 : 5.
9. Eccles. 5 : 1 ; Psa. 92 : 13 ; Psa. 140 : 8 ; Psa. 42 : 4.
10. Rom. 12 : 17 ; Luke 6 : 35 ; Matt. 6 : 12 ; Psa. 34 : 3.
11. Zech. 8 : 13 ; Isa. 58 : 11 ; Psa. 28 : 2 ; Psa. 146 : 5.
12. Ephes. 6 : 10 ; Gal. 6 : 9 ; Psa. 63 : 28 ; Psa. 98 : 1.
13. Psa. 50 : 15 ; Psa. 112 : 4 ; Psa. 27 : 9 ; Psa. 29 : 2.
14. Josh. 1 : 9 ; Josh. 1 : 9 ; Psa. 109 : 21 ; Psa. 115 : 12.
15. Luke 21 : 19 ; Psa. 30 : 5 ; Psa. 143 : 1 ; Psa. 136 : 26.
16. Phil. 4 : 1 ; Psa. 42 : 8 ; Psa. 30 : 10 ; Psa. 9 : 11.
17. Psa. 50 : 5 ; Rom. 8 : 32 ; Psa. 132 : 9 ; Psa. 119 : 137.
18. Gal. 6 : 7 ; Psa. 9 : 9 ; Psa. 143 : 2 ; Jude. 25.
19. Rom. 12 : 19 ; Psa. 15 : 4 ; II Tim. 2 : 7 ; Psa. 52 : 9.
20. I Cor. 15 : 58 ; I Cor. 15 : 58 ; II Kings 20 : 8 ; Psa. 114 : 9.
21. I John 2 : 1 ; I John 5 : 4 ; John 17 : 17 ; Psa. 21 : 13.
22. Jer. 1 : 7 ; Jer. 15 : 19 ; John 17 : 9 ; Psa. 63 : 4.
23. Isa. 27 : 5 ; Prov. 3 : 26 ; II Chron. 6 : 41 ; Psa. 67 : 3.
24. II Peter 3 : 14 ; Jer. 23 : 4 ; Psa. 28 : 9 ; Psa. 70 : 4.
25. Zech. 9 : 12 ; Joel 3 : 16 ; Psa. 86 : 3 ; Psa. 104 : 33.
26. Psa. 62 : 8 ; Psa. 27 : 14 ; Psa. 130 : 2 ; Dan. 2 : 23.
27. I John 5 : 21 ; I John 3 : 21 ; Exod. 33 : 18 ; II Sam. 22 : 3.
28. Psa. 46 : 10 ; Dan. 11 : 32 ; Psa. 22 : 11 ; Luke 1 : 46.
29. I Cor. 6 : 20 ; Rom. 14 : 18 ; Psa. 51 : 1 ; Psa. 140 : 13.
30. I Peter 4 : 7 ; Rev. 2 : 10 ; Psa. 38 : 9 ; Psa. 139 : 14.
31. Psa. 100 : 3 ; Isa. 45 : 19 ; Psa. 9 : 19 ; Psa. 119 : 64.

Do you have a definite Closet Hour? You have specified hours to feed the body! Why not the soul? Your health would break down if not steadily supported by nourishing food. Seven times each day, the Psalmist went alone for spiritual strength and divine communion. And Jesus, in giving counsel on this subject, no doubt gave us a chapter out of the record of His own daily life. “When thou prayest,” &c., that is, when you desire victory over temptation; the world’s grip upon your life broken; a shining face that shall attract men to God,—“enter into thy closet,” &c. The contact with God in secret; the recompense shall be public—*open reward*. Men did not see you, when, like Moses, you were on the Mount with God; but they shall know that you have been there; for having looked upon His glory, the glory shall linger about your public and social life. In home, workshop, and sanctuary, God shall be manifestly with you because you have been with Him.

A MEDITATION FOR MARCH.

“*They that seek such things, declare plainly that they seek a better country.*” What things? See Heb. 11 : 13-16.

They believed the covenants God had made with their fathers, were persuaded of them, embraced them, and confessed thereby that this was not their home. Hence, pilgrim-like, they welcomed the inconveniences of travel. Tents were good enough for a night’s lodging, “let men whose portion is in this world, have their castles.” Going light-footed, and with little baggage, they could go the quicker. The attractions of “the better country” so held their eyes and hearts, that they saw no beguiling charms in this. They that say and do such things, make a plain declaration that they are going to heaven. This plain declaration, before plain people, who are the majority, is one of the great saving factors in our sin bewildered world. God was pleased and honored, “they who honor Him He will honor.” He did it by two pre-eminent compensations. He encouraged them to call Him their God, with all the uncalendered benefits it involved. And He prepared for them a city. Unwilling to have their portion here they sought in an indefinite locality “a better country,” but He prepared for them far better than their brightest hopes, a city, a preferred city, whose very foundations were jasper and emerald and amethyst, and the meanest thing in all the city was gold, for its streets were paved with it. Rev. 21 : 19-21.

HEART QUESTIONS.

1. Do I have ardent longings for the salvation of souls?
2. Do I *delight* to contribute of my earthly substance for the extension of Christ’s kingdom?
3. When I hear profane swearing am I ready to rebuke in love, or do I shrink from the duty?
4. Christ calls His disciples to self-denial, *daily*; in what do I deny myself?

AT THE MERCY-SEAT.

GENERAL REQUEST :

That the Lord will graciously pour out His Spirit so that the general Church shall be fitted for greater effectiveness in reaching the unsaved masses.

REQUESTS BY LETTER :

New York.—For a son to be wholly sanctified. For one who has lost the blessing of holiness, to have it restored. For two unsaved friends, one given to strong drink.

For a brother and wife to be sanctified.

B.—For a brother to be converted.

For a sister to be restored to health.

Minnesota.—R.—For a brother to have his hearing restored.

Ohio.—C.—For a brother to receive the witness of the Spirit.

West Virginia.—D.—For one to be established in holiness.

New Jersey.—For the restoration of a sick friend.

THE PRAYER UNION.

THE PROMISE—"Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

—Titus, 2 : 14.

"Scatter the last remains of sin,
And seal me thine abode;
O make me glorious all within,
A temple built by God."

The day consecrated to special prayer this month is

TUESDAY, March 14th.

Let us read together the 6th chapter of Matthew, and read or sing hymn No. 518 in the Methodist Hymnal.

THE FRAGMENTS.

KEEP AT WORK.—The Scripture enjoins that we "be not weary in well-doing." Now, it is certainly well-doing to be engaged in circulating *holy literature*. Is it not probable, beloved friends, that if you should try, you could get one more subscriber to the GUIDE, by the middle of March? Or, perhaps you could induce some one to purchase a book on the line of holiness. Put it to the proof and see what you can do.

THE BOOKLET.—The "National Holiness Publishing House," Philadelphia, has issued the beautiful memorial booklet, entitled "THE SWEET SINGER, NETTIE VAN NAME, and her Seven Years' Work for Jesus." It is bound in white vellum and gilt edges, and is embellished with a portrait of the departed one. More work on it has been done in getting it out than was anticipated. It has stiff covers instead of flexible,—gilt edges which were not intended—and a portrait. The publishers announced the price at 25 cents, but it cannot be afforded for that; it is fixed at 35 cents. It is richly worth 50 cents, or even 75. Orders sent while the price stood at 25 cents will be filled, but those coming after this notice will be 35 cents. We have it on sale. It will do good wherever it goes.

David says: "How long wilt thou forget me, O Lord? Forever?" Is it possible for God to forget one of His children? No! It may seem as though He had, but it is not so. He may delay answers to prayer, but they will come.

A GLORIOUS REVIVAL.—Rev. John Parker has been holding special services in Westerly, R. I., J. T. Docking, pastor, and the power of the Lord was signally manifested.

VALUABLE WORKS.—Blackie & Son, who have their rooms in the Bible House, publish "The Temperance Movement and its Workers." A record of social, moral, religious, and political progress. By P. T. Winskill, 4 vols., \$2.75 each. "The Imperial Bible Dictionary." Historical, biographical, geographical, and doctrinal. Edited by Rev. Patrick Fairbairn D.D., 6 vols., at \$3.00 each. Address, Virtue & Co., 72 Bible House for circulars. These works deserve notice.

That was good counting on the part of the apostle. He says: "But what things were gain to me, those I counted loss for Christ." Can you count that way?

THE SECOND QUARTER.—Our second quarter for the year will, we expect, provide for our readers rich repasts. We expect "Sermons in Brief," from an able Wesleyan minister. Brothers Dunn, Mudge, and Timbrell, will each furnish one more article each. Some communications also from Rev. E. B. Pike, (Congregationalist), and by an able writer on "God's Ideal of His Church," and from one of our best female writers on "Woman's Gospel Mission." Bro. McLean will continue on "Holiness in Every-Day Life." Also other choice things.

THE BUTLER BIBLE WORK CO. is doing a magnificent work on the line of Scriptural Exposition. "The Bible Work is an orderly, readable, and complete explanation of the Scripture Text." They have already issued eight volumes, six on the Old Testament, and two on the New Testament. *Bishop Andrews* says:

"I have had for several years the *New Testament volumes* of the Bible Work of Dr. Butler, and have prized them highly. The sound judgment, the good taste, the wide reading, and the Catholic spirit displayed throughout, continually commend this Commentary to my household as well as to myself."

We have just been looking into the volumes on the Psalms with real delight. *One thousand* authorities consulted in their preparation. Let Bible students address The Butler Bible Co., 85 Bible House, New York, for circulars.

A Remarkable Statement. Paul says: "Jesus made Himself of no reputation." Can you be content to be like Christ, with no reputation?

SOMETHING COMING!—A new edition of Mrs. Mary D. James' "BIBLE HOLINESS CHART," improved, in paper and type. It also has a portrait of Mrs. James, which will greatly add to its attractiveness. In the former issues there was the portrait of Dr. Palmer. We thought it right thus to honor this eminent servant of Christ. Now, we think, it will be pleasing to the purchasers of The Roll, to see the portrait of Mrs. James. A sister sold about 500 of these Rolls in the South. Now she is gone to Japan and took some Rolls with her.

"God hath spoken in His holiness," says the Psalmist. He certainly has in His Word, by His Son and by His Spirit. Have you heard His voice?

AT THE CONFERENCES.—Dr. S. A. Keen, the Conference Evangelist, has entered upon his round of Spring Conferences. *Pray for him.*

IS IT RIGHT?—That is, is it right for those who have been brought into the experience of entire sanctification, to enjoy this heavenly gift without trying to bring others to the feast? No; certainly not. The old saints used to sing:

"The more come in with a free good will
Makes the banquet sweeter still."

A REMARKABLE MEETING.—The meeting held on Tuesday afternoon at Mrs. Palmer's, just before we penned these lines, was a remarkable one. God still meets His people in that consecrated home from week to week. Praise His name.

THE GOSPEL SERVICE.

IN OUR OWN LAND:

—*New York.* In *Jane street*, under the labors of Thomas Harrison, evangelist, and in "*Calvary*," under the labors of Sydney (Gipsy) Smith, revival work is progressing.

In "*Trinity Church*," T. H. Burch, pastor. On a late Sabbath, 70 seekers were at the altar. Evangelists D. F. Potter and E. F. Miller, aiding.

"*Eighteenth Street*," J. A. B. Wilson, pastor, is growing; 60 conversions recently.

"*Sumner Avenue*," Brooklyn, J. S. Chadwick, pastor, has been in revival services since the week of prayer. The Church quickened, sinners converted.

Sea Cliff, L. I. Clarence Wilson, pastor. A gracious revival. Almost the entire Sabbath School under its influence. Young people being saved, and the town greatly stirred.

"*Cornwall*," 100 converted. W. E. Clarke, pastor.

—*New Jersey.* "Hackettstown." G. W. Smith, pastor; 23 received on probation recently; 200 have united with the Church by probation or letter, under the present pastorate.

Mount Holly. J. H. Boswell, pastor. A gracious work of sanctification and conversion. John Parker, evangelist, has been aiding.

Jersey City. "Emory Church," D. R. Lowrie, pastor. E. P. Telford, evangelist, conducting services. Revival progressing.

Newark, N. J., Eighth Avenue. C. S. Woodruff, pastor. Many being brought to Christ.

—*Illinois.* Galesburg. C. W. Blodgett, pastor; 60 probationers received on a late Sabbath; 135 since Conference.

—*Kansas.* "Augusta." A great work; 75 conversions. E. C. Pollar, pastor.

—*Oregon.* "Eugene." D. N. McImturff. A wonderful revival; 100 converted, and it looks like hundreds more. Sometimes the saloons have closed.

—*Maine.* "Portland." S. F. Pearson, of the Gospel Mission work, has held meetings for some time past, with marked results.

—*Massachusetts.* "Faneuil Hall," Boston, Meetings under the direction of the Evangelistic Association of New England are being crowned with success.

—*Rhode Island.* Westerly. J. T. Docking, pastor. John Parker, evangelist, aiding. Glorious outpouring of the Spirit—forty converted. The Seventh Day Baptists requested him to repeat a sermon on holiness in their Church, which he had preached in the Methodist Church.

IN FOREIGN LANDS:

—*Canada.* "Thorald." The evangelists Hunter and Crossley, report a great work in Goderich. Between three and four hundred came out on the Lord's side.

—*China.* Miss Gertrude Howe, for twenty years a missionary of the Women's Foreign Missionary Society, has brought five bright young students, two young women, and three young men to this country to be educated.

"Shantung," one of the provinces most free from the opium vice, is receptive to the Gospel, and "Shansi," one of the worst for that vice, is one of the least receptive.

—*England.* An English missionary suggests: "If there were more abiding in Christ, there would be less abiding in Great Britain."

Among the outgoing missionaries of last year from England were three sisters designated for the same field in East Africa, a widowed mother's gift to God, and two sisters from an Irish rectory, whose love and zeal will be bestowed on China.

—*Lapland.* The Swedish Missionary Society has an orphanage at Ange, with 173 children under instruction.

—*Persia.* The field which the missionaries of the Persian Mission are attempting to evangelize embraces an area of 500,000 square miles, and comprises three ancient kingdoms—Babylonia, Edom, and Persia.

The revised Syriac Bible, long in course of preparation, is now going through the press under the superintendence of Dr. Labaree, at the expense of the "American Bible Society."

—*India.* The *Church Missionary Intelligencer* contains a report of the conversion of the number of Mohammedans who some months since were baptized in Poona. Among them was a Mauloi, who was said not to have his equal in Poona.

—*Japan.* There are now ninety-two Christian Churches in Tokio.

—*Australasia.* The Australasian Methodist Conference has charge of the Fiji, Tonga, Samoa, New Britain, and New Guinea missions. It is a striking fact that the number of Church members in Fiji, 30,264, is about thrice as many as the number connected with the same body in New South Wales and Queensland.

—*Africa.* Bishop Tucker writes: "On Sabbath I stood up to speak to fully one thousand men and women who crowded the Church of Uganda. It was a wonderful sight! There, close by me, was Katikiro, the second man in the kingdom. There on every hand were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest."

Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Psa. 89: 1.

No. 134. GIVE ME THE SWEET PEACE.

"The Lord is very pitiful and of tender mercy."—Jas. 5: 11.

"He will abundantly pardon."—Isa. 55: 7.

FRANCIS A. SIMKINS.

JNO. R. SWENEY.

Slowly.

1. Oh, pi - ty, thou Saviour Di - vine! My soul would thy mercy im - plore,
 2. My pathway, a - las, all un - known, By dan - gers and darkness shut in;
 3. Though clouds gather darkly be - fore, And gloom veil my vision to - day,
 4. O Fath - er, in mer - cy re - claim The wan - der - er, faint and distressed;

Be - liev - ing each promise of thine, I'll en - ter the o - pen door.
 I'm wea - ry of walking a - lone, So wea - ry of strife and sin.
 I wait for the bright ever - more, When darkness shall flee a - way.
 In Je - sus' a - dor - a - ble name The wea - ry one prays thy rest.

REFRAIN.

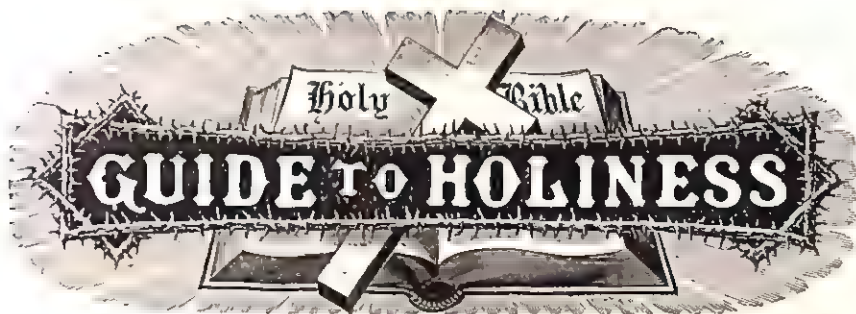
Give me the sweet peace of thy conquering love, The joy of thy pardon so free,
 so free,

And grant me a place in thy mansions above, A home, ever - lasting, with thee.

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APRIL, 1893.

OUR FATHER'S FAITHFUL PROMISE

"FOR APRIL. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."—Psa. 27: 5,

PRACTICAL GOSPEL THEMES.

BY REV. GEORGE HUGHES.

THE GOSPEL DEMAND.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

THERE is a strait gate—this is settled by divine authority. Its straitness is unchangeable. The roll of years makes no difference—it is the same whether in the first or the nineteenth century. Flesh and blood would have it otherwise. The carnal mind would batter down the gate and give "good, bad, and indifferent" a free passage into the kingdom of heaven.

In this day we see formal and worldly professors making strenuous efforts to widen the gate and make salvation easy. But these efforts are fruitless. Christ says, "Whosoever seeketh to climb up some other way, the same is a thief and a robber." Let this be well noted.

There is no royal road to heaven—except that "The King" has opened up the way—it is the way of the cross, and is called "*The Way of Holiness*." "The unclean shall not pass over it—no lion nor ravenous beast shall go up thereon." Before the first entrance is made into the kingdom of heaven, every sinful way must be abandoned—nothing of the sort can pass the strait gate. And if we would find our way into the interior of "Beulah Land" the whole being must be subjected to the all-purifying ordeal, we must consent to the utter death of sin, in principle as well as in act, in a word the old nature must die, and the new man be raised up in us.

Holiness on earth is indispensable if we would realize the great end of our being. And it is certain we cannot enter heaven without it. And before obtaining holiness there is a strait gate to pass.



Thy testimonies which thou hast commanded
are righteous and very faithful. Psa. 119 : 133.

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

JESUS THE SURETY.

BY REV. C. W. L. CHRISTIEN.

TEXT: "Jesus made a surety of a better testament." Heb. 7 : 22.



HE "better testament" is Christianity as distinguished from the Old Testament. Judaism was instituted by God for a distinct purpose, to prepare the world for the Gospel, as the bud prepares the way for the flower. It had no meaning in itself; it pointed on to something greater than itself. It was the promise and prophecy of Christ and His redeeming work. And Christianity is the fulfilment of Judaism as the flower is the explanation and completion of the bud. And the great purpose of this epistle, which repays the profoundest study we can give to it, is to show the superiority of the new to the old dispensation.

Now of this "better testament" Jesus is "surety." And there is in the title thus given to Christ a wealth of encouragement to those who are seeking holiness. Let us notice.

I. What is included in the Testament?

A testament is a will, that is, a disposition of benefits made on behalf of another, without that other being consulted. Whatever may have been left to me in legacy is not my arrangement, but the arrangement of him who has

bequeathed it. So the Gospel is a provision of eternal blessing made spontaneously by God on behalf of our sinful race. In the provisions of the Gospel I see those good things which God has prepared for the children of men. I do not, I cannot know what is my inheritance until I read the will. And we may summarize the contents in the following particulars:—

1. It declares that God has provided a full, free, present and everlasting salvation for all men, without distinction; pardon, peace, purity, power, communion with Himself, joy in the Holy Ghost, a hope of heaven, with a vast array of blessed "things that accompany salvation."

2. It stipulates that everything provided is offered on certain specified conditions, which conditions may be expressed in the one sentence, "Repentance toward God, and faith toward Our Lord Jesus Christ." Unless these conditions are fulfilled none of the saving benefits can be enjoyed. They are never given on any other terms.

3. But the will further announces that God is ready to give to every sinner all the help he requires in order that he may be able to fulfil the conditions and so appropriate the legacy.

II. What are we to understand by Jesus being the Surety?

A surety is a bondsman, a sponsor, a guarantor, one who binds himself to see that a certain agreement or covenant is carried out. And the title given to Our Lord means:—

1. That Jesus has made Himself personally responsible that if I come, in God's appointed way, to seek for the blessings that are made over to me in the will, I shall be put into possession of them. In other words, Jesus is the guarantor that if, with a penitent heart, I trust for salvation, my faith shall never be disappointed or deceived. Faith cannot be a failure because the Divine Surety guarantees it certain success.

2. The title teaches that Jesus has also made Himself responsible that every one seeking to realize the benefits of the will shall have all the divine help he needs to fulfil the conditions. Many a man seeking pardon finds a host of difficulties arrayed against him. The force of evil habit, his dulness in apprehending spiritual truth, the opposition of others, the temptations of the Evil One, the peculiar difficulties surrounding the question of faith, and his own moral weakness, all appear like so many fatal obstacles in the way of his salvation. And to many a believer it has seemed next to a simple and utter impossibility that he should ever be able to lay hold of and retain the enjoyment of perfect love. His personal peculiarities, his special temptations, his vacillation, his business or professional trials, have all risen like so many giants of Anak, to oppose his entrance to "the land of rest from inbred sin." But by assuming this title Jesus proclaims to us that there is not one thing needful for us to do, in order to obtain all and everything that He has provided for us in His testament of love, but He Himself will give us the power to do, that we may realize to the full "the inheritance of the saints." And this being so the mind naturally asks respecting

III. The fitness of Jesus for the office of Surety.

It is not any one who would be accepted as bondsman in an earthly transaction, he must possess at least three unexceptionable qualifications:—

1. He must have undoubted power. He whose ability to fulfil the covenant was doubtful would be rejected. But Jesus came and spake unto them, saying: "All power is given unto Me in heaven and in earth," that is all authority and all ability. It is as though He had said: "I have all right to save sinners, for I have redeemed them by my blood of the New Testament, and I have all power, for I am Lord of earth and heaven." Christ usurps nothing when

He saves. It is His prerogative, and only His. And His almighty strength can never decline to weakness.

2. He must have absolute integrity. A man whose uprightness of character was questionable would never be accepted as guarantor in any case. But Jesus is the All-good. He can never deceive, as He can never be deceived. He will never ignore His covenant. He will never repent of His Suretyship. He will never abandon the world for which He suffered. "If we believe not, yet He abideth faithful, He cannot deny Himself."

3. And he must have the prospect of continued life. In human affairs this, at best, amounts only to a probability. Still there must be probability. Neither a dying, nor a sick man, would be admissible. But our Divine Surety cannot die, as He cannot change. "I am He that liveth, and was dead, and behold, I am alive for evermore." "Wherefore, He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Now this train of thought is splendidly stimulating to those who are seeking full salvation. Really, the one great question is: What is in the will? Is holiness there? Is a clean heart provided? May I, according to its terms, be cleansed from all sin? If so, there is nothing to keep me from the blessing. It is mine, if I will go God's way to obtain it. The glorious Surety makes it sure.

Let us study the will to find out what is included in the legacy, and then, let me go at once to God for it, and Christ is the Heavenly Bondsman, assuring me that I shall have it. And if the tempter points to the many things that threaten to prevent, let me rejoice that Christ is also the Surety that I shall have power to overcome them all.

"They cannot keep a blessing back
By heaven designed for me."

GEMS FROM THE PSALMS.

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it," Psalm xc: 17.

We cannot pray that the omnipotence, omniscience or any of the natural attributes of God may "be upon us;" but the "beauty" of God is His holiness. The divine nature is robed in the beauty of holiness, is the source of all purity, truth and love. Blessed be God; we may, through Christ, become partakers of the divine nature. The beauty of the Lord our God may be upon us.

PENTECOSTAL SCENES.

REV. L. R. DUNN, D.D.

IV.

A Model Church.

THERE can be no doubt that all these Pentecostal Scenes are designed as *Models* of the character, the movements and successes of the New Testament Church. The preparation for its revival are indicated by the ten days' prayer meeting; the baptism of the Spirit is the only real source of efficiency; the sermon in which the preaching of Christ is clearly seen, is an illustration of all evangelical preaching; the results are never failing where these conditions exist; and the Church founded on this day—the first Christian Church the world had ever seen—was a model of all other Churches which should be formed during the succeeding ages. A few short verses clearly show forth its character and work.

Doctrines.

"They continued steadfastly in the Apostles' doctrine." Objections are frequently made to preaching doctrines, to maintaining doctrines, and to tenaciously holding doctrines. This has been carried so far that many professing Christians do not know, or seem to care what they believe, or hear. This is simply death to spiritual religion. No Church

can long exist which is not thoroughly indoctrinated in the great vital truths of Christianity. The idea that it "makes no difference what men believe if their hearts are only right," is subversive of all true religion. It is as false in philosophy as it is in Christian experience. And so these Pentecost Christians not only embraced these doctrines heartily, but they continued in them with a fixed, established and unwavering fidelity. They were "*built upon* the foundation of the apostles and prophets, Jesus Christ Himself being the Chief corner-stone." It is, evidently, true that one great cause for the present irreligiousness in our Churches is—laxity in belief in the fundamental doctrines of the Bible. The last recorded utterance of Christ in Matthew's Gospels is "Teaching them to observe *all things*, whatsoever I have commanded you." O for a revival of pure apostolic Christian doctrine in the Church! It would stiffen its back-bone, it would cause it to exert greater influence in the communities of the world, it would increase its power and efficiency, it would radiate the world with its glory.

A Christian Community.

So the word "*Koinonia*," indicates. The word "*fellowship*," hardly expresses the idea. It was not merely fellowship with the Apostles, nor with a society, but it was communion with each other for religious and spiritual purposes. To use an old adage, "They were birds of a feather and so they flocked together." "They regarded each other's interests, exhibited the greatest affection for one another, and shared with each other's joys and sorrows. They were the kingdom of God upon the earth." This is true Christian Socialism which the world needs more of in this day. Perhaps we may add here what is contained in ver- 44-45. There was not only a community of faith and feeling, of love and charity, but, temporarily, there was a community of goods. All things were

common, all had a right to all. Even goods and possessions were sold so that all might be provided for, as all had need. Many were detained in the Holy City longer than they expected, and their money and supplies ran short. Probably, also, the hospitality of the Jews had ceased. There was an emergency, and Christian love and charity met the case. *They took care of their own poor.* They were not left penniless outcasts. So should all Churches do when such emergencies arise.

Never-ceasing Prayer.

This had characterized the Church from its beginning. Now that this wonderful outpouring of the Spirit had occurred, prayer was constantly maintained. They were "daily in the Temple, with one accord," offering their prayers not only to the God of Abraham, Isaac and Jacob, but offering them in the name of Jesus, His only Son. But, not only in the Temple, also in their homes, and in secret they poured out their souls to God. *It was a praying Church.*

Fear and Trembling Among the People.

Astonishing miracles had been wrought and were being wrought among them. They saw them—they knew they were not the tricks of jugglers, or thaumaturgists, they were evidently the work of God. They could not doubt them. And after all they had done against Christ, and all many were still doing against Him and His people, it was no wonder that they feared and trembled. They saw also, how wonderfully these Christians lived and loved one another. Their preaching also, with the Holy Ghost sent down from heaven, was so awful, so penetrating and so powerful, that it could not be gainsaid, or resisted. What a sacred awe rested upon Jerusalem during those several days! O if all the Churches had this revival spirit, how soon saloons would be closed, how soon places of harlotry would be no more; how soon

demagoguery and dishonesty in politics would come to an end, and how soon the pretentious Roman beast would slink away in shame to his den of doomed infamy. Not only so, they had "*favor with all the people.*" This, no doubt, with many, was constrained. But they felt obliged to show it. There was such an influence abroad that, for the present, at least, persecution was impossible. All extended welcome or kept their tongues still. Blessed be God, such revivals have been enjoyed in various and numerous localities in these modern times, and within this last century.

The Lord's Supper.

It has been a question for ages whether the "breaking of bread" in the 42nd verse, and the "breaking of bread from house to house" in the 46th verse both refer to the Holy Communion. The general opinion, however, is that they do. They could not forget the death, the crucifixion of Christ. Its memorial was constantly kept up in this earliest Church. There can be very little doubt of its frequent occurrence. It should be so even now. The Episcopal Church, and were it not for the blasphemy in the Mass, the Roman Catholic Church, are right in frequently observing the Lord's Supper. The idea that a frequent observance of this Institution would lead to disrespect and irreverence for it is without foundation to every sincere lover of Jesus. Mr. Fletcher frequently observed this rite. On a certain occasion, when a friend called upon him, before his departure, Mr. Fletcher had some bread and wine, he broke the bread as the body of the Lord Jesus and gave the wine, both as emblems of His body and blood. This celebration of the Lord's Supper was always in this early Church, associated with the agapai or love-feasts, and formed a part of the service. This may be referred to here in part. In later years when these agapai became a scandal to the Church, they were abandoned,

and, the Lord's Supper, as in all subsequent periods, has been observed by itself. Thanks be to God, that for eighteen centuries, nearly *nineteen* now, this Holy Communion has been remembered. No age or place in Christendom has been destitute of it in some form. In cathedral and chapel, in house, hall and barn, in glens and caves and deserts, on the land and on the sea, it has been a source of comfort, peace, joy and salvation; and so it will continue until the end of time, or until Christ comes again.

A Happy People.

They even "ate their meat with gladness and singleness of heart. The word "singleness" is often rendered liberality. They did not eat their meal alone. A noble, generous, Christian hospitality characterized them, and gave cheerfulness and joy to their repasts. If any one on earth has a right to be cheerful and joyful and glad, it is the child of God. God is his father, and heaven is his home. All his benefits and blessings come from Him, and lead truly to Him. And so, it is thought, and no doubt correctly, that during their meals they often gave expression to their thanksgivings in ejaculatory utterances saying, "Bless the Lord, O my soul, and forget not all His benefits," "Praise the Lord," "Alleluia to the Lamb!" We have sat at such tables, and mingled in such joy. If this were merely sanitary, it would be healthful, but it is both sanitary and Christian. O for more such Christian meals! And O for more such hospitality! This seems to be largely dying out from the world, and selfishness has usurped its place. If only another pentecost should come on all the Churches, how greatly it would be revived.

It Was a Growing Church,

"The Lord added to the Church daily such as should be saved." So our version renders it. But the revised version reads, "Those that were *being saved*." This

makes it more in harmony with the general teachings of the Word of God. There is no Christian on earth from the babe in Christ to the maturest saint, but is only *being saved*. The salvation of the soul is an on going process from its first enlightenment throughout eternal ages. This salvation is eternally progressive. Christ's religion is, in its essential elements, an *eternal religion*. It lasts through all eternity, it is progressive forevermore. There is no height, but above which there is another. There is no depth, but below it is a deeper one, and there are no breadths, but beyond which, stretching through all the eternities, are ever expanding breadths. Christians are pardoned, justified, regenerated, glorified. O yes; but on and on and on they will continue to develop and grow forevermore. So we are only *being saved*.

But what a wonderful and glorious salvation it is! No other would be adapted to the soul. No other would satisfy it. The soul is eternally progressive, it must have a salvation which meets its everlasting growths. Such a salvation Jesus has purchased for us. O for more Pentecostal Churches! O for more constant additions of souls to them!

The spirit of holiness gives to the Church an aptness and a grace in all its movements and efforts for the conversion of the world.—*Jenkyn*.

The perfection of the Gospel system is not that it makes allowance for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys it.—*Adam Clarke*.

That a distinction exists between regeneration and entire or perfect holiness, will be generally allowed. Regeneration is received with justification, but the Apostles, in addressing the body of believers in the Churches, set before them, in both their prayers and exhortations, a still higher degree of deliverance from sin. Two passages only need be cited to prove this: 1 Thess. v: 23, and 2 Cor. vii: 1. In both of these, deliverance from sin is the subject spoken of, and they go to the extent of the entire satisfaction of the whole being.—*Richard Watson*.

GEMS FROM THE PSALMS.

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." Psalm lxxxix: 11.

When the Psalmist would select some natural object as a symbol of the divine presence, he takes the sun, the great source of light, life and heat. But God who is a sun, is also a shield. How infinite the sweep of the divine nature, how great the divine condescension, that He can be BOTH a SUN and a SHIELD.

"God is our sun, He makes our day,
God is our shield, He guards our way
From all assaults of hell and sin,
From foes without and foes within."

HOLINESS IN THE LORD'S PRAYER.

BY REV. JAMES MUDGE, D.D.

IV.



LEAD us not into Temptation. The apostle James writes, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, and He Himself tempteth no man, but each man is tempted when he is drawn away by his own lust and enticed." In the light of this lucid declaration how are we to understand the petition before us?

Evidently it is one of those passages, quite common in our Lord's utterances, where something considerably different from what seems to be said is really meant. To be led "into temptation" is not merely to be tempted, but to be so enticed that we yield and commit sin. God of course never thus entices, and there is no need of asking Him not to do so. Hence, there must be some other meaning in the words, some meaning different from the natural, simple, superficial sense which the language under other circumstances would invariably be judged to bear.

What Christ really wants us to pray for appears to be, strength against the power of the tempter, protection from his

wiles, and deliverance from his assaults. It is a reminder of our weakness and proneness to fall. It is, on our lips, a word of humble self-distrust, a shrinking from the conflict with one who is certain to prove too mighty for us unless we are reinforced from on high. It indicates that we are to guard against a presumptuous spirit, such as Peter showed when in complete self-confidence he said, "Though all should be offended because of Thee, yet will not I." It involves a promise on our part that we will use all the appointed means of overcoming, and that we will avoid, so far as possible, opportunities for sin. No one can consistently offer this prayer, and then needlessly expose himself to evil or go on to the devil's ground.

Temptations are the raw material out of which we construct character. On the right handling of them greatly depends our Christian progress. We never get beyond being tempted so long as we are in the flesh, but our temptations greatly change as we advance in the Christian life, and as a rule give us very little trouble in the later or higher stages of experience. When "by reason of use," as the apostle says, our senses are "exercised to discern good or evil," or, in other words, our powers of moral discrimination and discernment are vigorous through long practice, we get very familiar with Satan's devices, and are not in much danger of being led astray by them. Being ever watchful we detect the cloven foot on the instant and, turning at once to Jesus, find His grace sufficient to repel the assailant.

Temptation is the excitement produced in the mind by the presence of an object instinctively desired but authoritatively forbidden. This excitement is innocent and necessary. Tendencies to gratification, blindly impulsive and instinctive, without reference to the moral quality of the action to which they urge, our natural propensities must always have, and hence they will always call for watchful-

ness and self-denial. After the sinful self, or selfishness, is all gone, there remains the innocent self, or self-love, giving occasion for self-denial, that is, pain in the path of duty, and laying a person open to temptation. Temptation passes into sin just where the desire passes from the instinctive, incipient, involuntary stage to the stage of voluntary approval; in other words, when, though the object of desire begins to be recognized as forbidden and hence evil, the desire is cherished instead of being vigorously thrust away.

Deliver us from evil. If we read this, as the Revisers tell us we should, "Deliver us from the evil one," it will then be simply another form of the previous petition, somewhat explanatory of its meaning, and designed to guard against any misunderstanding of it. This, we are disposed to think, was its purpose and import.

It may, however, be taken in a larger and somewhat more comprehensive sense, as the instinctive cry of the soul for deliverance from all kinds of evils, all guilt and sin, all pain and suffering, all care and strife, whatsoever without or within imperils or impoverishes. This would make it a kind of summing up of all prayer, every evil being directly deprecated, and every good being indirectly supplicated.

God answers this prayer in various ways. Not always by removing the affliction, but quite as often by turning it into a means of blessing. That which we blindly count evil is often a real good. Rest from all suffering before the time would not be well. The Father must be permitted to chastise us for our profit that we may become partakers of His holiness. Hence the dominant note in this, as in all prayer, must ever be, "Thy will be done." The perfect Christian has learned to say this jubilantly, as a song not a sigh, and he had never a doubt but that he is day by day fully delivered from all that rightly may be accounted *evil*.

For Thine is the kingdom, power, and glory, forever. This concluding doxology, we are now told on best authority, was not in the original prayer as spoken by the Saviour, but in a fragment of one of the early liturgies which found its way into some of the manuscript copies of the gospel according to Matthew. However that may be, the words are so true, so appropriate, so excellent every way that we shall no doubt always repeat them as a suitable ending to the petitions. How well to be thus reminded that the kingdom for whose coming we pray is indeed His by right and hence certainly in His own good time will surely come; that the power to deliver us from every evil and grant us all good is also His, and will infallibly be exercised; and that the glory for the granting of all our requests and for the imparting of success in our undertakings ever belongs, and shall be given to Him alone. Amen, and amen, and amen!

ZION'S WATCHMEN.

MRS. L. F. BAKER,

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence. And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."—ISAIAH lxiii. 6, 7.

He hath said it unto you
Ye who watch on Zion's walls;
He, the Faithful One, and True,
Who his own to service calls.
Never shall ye hold your peace,
Pausing not by night or day;
Let not prayer in silence cease,
Watch is vain unless ye pray.
He shall establish in the earth,
His fair Church for endless praise,
Glory, honor, power and worth,
His thro' everlasting days.
Lo, He claims thy supplications,
Asks not rest on any plea;
Watchmen, whatso'er your stations,
Lift the heart and bow the knee.
All around fierce foes are pressing,
Danger lurks on every side;
Past unfaithfulness confessing,
Pray for her, Christ's chosen bride.
Vain the spells of rarest beauty;
Vain the works of man's best thought,
While remains neglected duty,
The Holy Spirit's power unsough.
Keep not silence, He will hearken
If ye but His word fulfil,
All the clouds that o'er us darken
Shall shed brightness at His will.

GEMS FROM THE PSALMS.

"Truly my soul waiteth upon God; from Him cometh my salvation."

"He only is my rock and my salvation; He is my defence; I shall not be greatly moved." Psalm lxxii: 1-2.

It is good both to wait upon God and to wait for God. They who wait upon Him shall "renew their strength." If salvation comes from Him, it must be a FULL SALVATION. There is no sweeter word to represent the economy of grace, than this salvation for it expresses everything that we need, deliverance from sin, its penalty, pollution, power and presence.

AFTER TWENTY YEARS.

BY REV. WILLIAM BAKER,

(Of Bristol, Tenn., formerly editor of the *Way of Holiness*.)



WHEN I had been a member of the Church a third of a century, I came to see the necessity of the work of entire sanctification. Being a tenet of my Church, I had ever believed in it as a Scriptural doctrine. And it was my practice to incorporate a petition for it in my daily prayers. But further than this I felt no direct interest in it, had never investigated it more than to read what our standard writers said about it. My views of its attainableness were somewhat vague, mistaking, as I did, Christian maturity for Christian purity, consequently, that it is a grace to be grown into through the use and observance of the ordinary means of grace, prayer, reading the Scriptures, and the observance of the public means of grace. I had been a minister of the gospel thirty years, preaching on the Sabbath and on special occasions. My conversion was clear and satisfactory, the evidence of it remaining with me all these years. But like many I was not living in direct reference to death. But about this time my health gave way, and I was brought to look upon death as likely to occur at any time, from the precarious condition

of my health. This brought me to a sense of the importance of a full preparation for this solemn event. Hence, I turned my thoughts to this subject, as being essential to such a preparation, and began to seek it; and, as my practice was to do everything well, I sought very earnestly for ten or twelve days, allowing nothing to interrupt or detract my thoughts from it. And, as the days passed, my earnestness increased more and more. About the tenth day, I became intensely earnest, devoting one solid hour to retirement and agonizing prayer for a clean heart. It was the intense hour of my life, and I wrestled in prayer as Jacob did with the angel. After this, I retired at night, waiting for the blessing. I awoke next morning in the same state of mind; and after taking the morning meal, I walked out into the outskirts of the village, where I was stopping on business, when the blessing came. It did not come, however, as I had anticipated, like a "mighty rushing wind," but gentle as the opening day, did the light of heaven break into my heart with an all-pervading peace, filling me to utter fulness, unspeakable and full of glory. I stood amazed, saying, I have it, praise the Lord, realizing

"The speechless awe that dares not move."

After a time I returned to the hotel, spending an hour in thoroughly examining my heart on every point of Christian experience. And the more I examined and the deeper I probed, the clearer the evidence became that I was "wholly sanctified" and saved to the uttermost. I was a changed man in every sense of the word; so much so, that by some secret impulse I was moved to abandon, for the time being, an investment of \$2,900, which I was prosecuting, to return to my home in another state, starting on the first coming train.

My experience after this was like that of others who seek and obtain this cleansing in the "fountain opened for sin and

uncleanness." My conflicts with the world and the devil were greatly increased beyond description over the past of my life. I did not have much war with the flesh—for it was crucified,—while I was crucified to the world. And now I began to grow in the grace of sanctification, seemingly growing more in a few months than I had in all my life before. And in this new life there were epochs as I ascended the mount of God, one plane rising above another. One of the most noted of these was a new endowment of power, the baptism of fire, which I received some months after my sanctification. I had experienced the divine touches, warming my heart sensibly daily at intervals. But one evening, while seated at my desk writing, my heart began to burn, glowing with a flame of heavenly love, burning day and night incessantly, for weeks and months, like the fire on the altar in the Tabernacle. And now, after twenty years, the same heavenly flame animates my soul whenever I draw near to God in my secret devotions, sometimes compelling me to desist, as I had to do on one occasion when the divine power came upon me, prostrating my physical powers, so that I was unable to leave the place where I was praying for sometime. And that blessed experience of perfect love into which I entered on the day of my sanctification stays with me, having the "anointing that abides in us," keeping me from the touch of the wicked and the taint of sin. I have passed through deep waters and fiery furnaces, and have proved the unfailing faithfulness of Him who hath promised. I have, in the hour of affliction, been down on the banks of the Jordan of death, finding the waters as placid as a silver lake, with loved ones on the other shore, awaiting my coming. I shall praise God to all eternity for bringing me into the blessed experience of the fulness of Christian life. "Praise God, from whom all blessings flow." I shall praise Him throughout eternity.

GEMS FROM THE PSALMS.

"My meditation of him shall be sweet: I will be glad in the Lord." Psalm civ: 3-4.

In these days of hurry and rush, meditation with many has become one of the lost arts. If we would keep the deep springs of spiritual life in healthful action, we must often be alone with God. The Psalmist frequently speaks of his meditation upon both the works and the word of God. It is good to retire from the heat and strife of life's battle, to get away from the "maddening crowd," and by "Siloa's brook" to sit in the sweet, refreshing shade of God's holy presence.

TEMPTATIONS PECULIAR TO THE HOLY.

REV. J. H. TIMBRELL.

ARTICLE IV.

IT may be asked: "Have not the holy an especial safeguard against temptation in the abiding presence of the Holy Ghost?" Is it not the divinely-announced office of the Spirit to guide the obedient child of God into all truth, and may we not presume upon His unerring aid in every emergency that may arise? Undoubtedly; but let the example of Our Lord, in the temptation in the wilderness, be carefully noted in respect to this point. Whoever possessed the Spirit more fully than He? And yet we find Him, while undoubtedly conscious of the inward monitions of the Spirit, meeting every thrust of the tempter by an appeal to the Written Word.

Divine guidance in the way of faith is one of the most gracious assurances of the child of God. The communion of the Holy Ghost is last in order, and the highest bestowment of the Blessed Trinity, conferring a most exalted privilege. It is the one transcendent spiritual exercise; and like all other great blessings or privileges, it is attended with great dangers. It opens an especial pathway through which Satan will seek

to find entrance. The feat is not difficult of accomplishment, if the subject fails to heed the divine counsels, so plainly given to guard against this result. But it may be asked, who shall lay down an infallible rule by which the Satanic voice may be distinguished from that of the Divine Guest? In what respect do they differ? When the devil robes himself in garments of light, and sets out to counterfeit the divine voice, how shall we detect the imposition and tear off the mask from the father of lies? St. Paul says that spiritual things are spiritually discerned; but the discerning of spirits was one of the special gifts of the Holy Ghost to the apostolic age; while the general command to "try the spirits" suggests the danger that ever confronts the spiritually minded. "He that is spiritual judgeth all things," even an "impression" or a "leading." At this point the greatest vigilance is not misplaced. "Wherefore, let him that thinketh he standeth, take heed lest he fall."

One of the saddest sights ever seen on earth is the perverted life of a true child of God, who has failed to keep guard at this point. How the distressing work was wrought may, perhaps, be only indicated, and not fully disclosed: the crafty approach, the simulated voice, the putting forth of darkness for light, the yielding up of the throne of supremacy in the soul without a suspicion of the terrible truth, the strange fire kindled on the altar of the heart. The havoc wrought among the saints, under the impression that he is doing God service, if not capable of being clearly explained, are, nevertheless, unquestionable realities in human experience; proving that it is possible for Satan sometimes to succeed in deceiving the very elect. I have met people whose whole life seemed dominated by impressions, and frequently they were "led" to do the most unseemly and most untimely acts. In Canada, some time since, I met several of this sort, some of whom professed to be led

so precisely by the Holy Spirit that such a thing as a mistake had long since ceased to be entertained by them. They spoke with all the assumption and infallibility of little popes. I heard one declare in public discourse, that he had no need of the Bible; in fact, had not read it for several months; to have done so, would have savored of distrust toward the ever-present Holy Ghost, who would, and who did guide him into all truth. Another was "impressed," while I was preaching, to spring out of his seat, rush up the aisle, and tear like mad across the platform behind the preacher, and take his seat on the opposite side of the room. Who could help but see that there was strange fire in the censer?

How shall such temptations as these, and all others, be successfully resisted? Our Lord commands: "Watch and pray, lest ye enter into temptation." Prayer and watchfulness are the heaven ordained means to guard the point of approach. If led into some wilderness of temptation, through no fault of our own, our reliance must be the same as that of Our Divine Lord—the sword or the Spirit. Use it vigorously, do not stand on ceremony. The quicker we are able to pierce the mask and say, "Get thee hence," the better. "Eve held discourse with Satan too long; Balaam kept temptation in his house a whole night; three times did Samson allow himself to be beguiled by the falsehood of the siren that sought his ruin; Lot's wife paid the penalty of a swift destruction for a last lingering look at sin. In all these instances we see a neglect of that double safeguard against temptation,—watching and prayer."

The inner voice may be counterfeited, we may mistake in reference to it, and if we follow all spiritual impressions without discrimination, careless as to the safeguards God Himself has furnished, we may find ourselves trying to make bread out of stones, or cast down to depths, out of which no angel hand may ever

lift us. But if we plant our feet firmly on the Word of God, and rest there, we will hardly fail of seeing the pathway of escape, which a Father's love provides for every one of His tempted children. To attempt to go deeper into the subject, in limited space, might tend rather to confusion than to luminosity. We may confidently affirm, that no Christian, whatever may be his spiritual attainments, can safely neglect putting on the whole armor of God. Having done this, we have the assurance of ability to stand against the wiles of the devil.

"Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done,
Till thou obtain the crown."

PERSONAL WORK.—On a cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said, "What an awful night for the poor!"

He went back, and bringing to me a roll of bank-bills, he said, "Please do me a favor. Hand these bills to the poorest people that you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added, "How is it that a man so kind to his fellow-creatures, has always been so unkind to his Saviour as to refuse Him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me that I was the first person who had talked to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a life-time.—*Dr. T. L. Cuyler.*

A young girl of fifteen, a bright, laughter-loving girl, was suddenly cast upon a bed of suffering. Completely paralyzed on one side, and nearly blind, she heard the family doctor say to her friends, who surrounded her, "She has seen her best days, poor child!" "Oh, no, doctor," she exclaimed eagerly, "my best days are yet to come, when I see the King in His beauty."

GEMS FROM THE PSALMS.

"Thy vows are upon me O God: I will render praises unto thee."

"For thou hast delivered my soul from death: wilt thou not deliver my feet from falling, that I may walk before God in the light of the living?" Psalm lvi: 12-13.

All who have made a full consecration of themselves to God, should ever remember that the vows of God are upon them. It is no light matter to walk with God and be kept from all condemnation. Where much is given, much is also required. We must keep in constant touch with the cleansing blood, that we "may walk before God in the light."

"UNFEIGNED LOVE."

BY REV. JAMES HARRIS.

"In everything commending ourselves as ministers of God in unfeigned love."



LOVE unfeigned is the brightest of all the graces. It is the most godlike of all the virtues. It ranks highest of the three most eminent gifts of the Holy Spirit. "The greatest of these—faith, hope, love—is Love." Cor. 13: 13. It is the ultimate object of a holy ambition. When obtained nothing remains to be obtained only enlargement. It contains within itself all the riches of grace and glory. It is the image of God's own happiness stamped upon the soul. It is the indwelling of the Blessed Spirit in a home which He has prepared for Himself, and wherein He dwells with perfect rest. It is the final object at which Our Lord aimed by His death and resurrection and the burden of His unfeigned intercession for the saints. The latest discovery and the greatest made by inspired writers was this: That "God is Love." It was made and then the Revelation was closed and sealed for ever. The last writer revealed it and soon ceased to write for ever. It was worthy of its position in the Word of God. It was as though after a long twilight gradually brightening into a most glorious sunrise, at last we behold in its full-orbed

majesty the Sun itself and dare not gaze steadily upon the splendor, but see all things in its light. Mysteries are revealed, hidden things are made plain, and dark shadows disappear. In one thing it distinguishes itself from all other love with which man has been acquainted. It is "unfeigned." Purity is its very element; self has no part in it. It is not affected, neither is it pretended. A mother or sister's love never knew its absolute purity. A mother's love never felt its intensity. A father's love never felt its fulness. It knows no contrary element. It actuates the whole being. It is the spring of every action. Creation voices it in every work. Providence proclaims it in every land—and redemption sounds its depths and proclaims it unfathomable and immeasurable. In vain we try to comprehend what is the length and breadth and depth and height and to know the love of Christ. We can only express it by the little adverb "So." But one thing we know that it is *unfeigned*. And the beauty of it is in this thought—its reality. I may doubt almost anything else. I may question the love of every other being. But I lay all doubt and all questioning aside when I come to God. His love is real. And the reality of His love to every man is the inspiration of all my zeal to save my fellow sinner wherever he is. It is the hope which leads the vilest to turn a penitent look of sorrow and of shame to heaven, and enables him at last to see that God was in Christ reconciling the world unto Himself.

It was this love that St. Paul had obtained. It commended his ministry. He did not attain to it, but obtained it. What a difference between the two! I attain a thing by a difficult process. I obtain it by acceptance and complying with the terms. I *never* can attain to love unfeigned. Climb as I may, I am sure to fail. My fasting, my prayers, my labors, will not bring me to it. But I

may obtain it now. "Let this mind be in you, which was also in Christ Jesus, the Lord." How often the mere babe in wisdom and knowledge and Christian experience obtains it, while the giant in intellect, after years of experience, falls short of it. And yet how excellent is love unfeigned. It stirs not under the temptation to envy or jealousy. It moves not under the excitement to be angry and fretful. It is not alarmed to fear and doubt by the most threatening intelligence. It grasps not after that which is forbidden or doubtful, under the most trying circumstances of want and opportunity. Ever ready for service, self-denial is its joy, the Cross its glory, and shame and suffering its rejoicing. Said Mrs. Comstock, when parting with her children, who were to be borne to her native land for their education, she remaining behind to cheer and help her missionary husband: "My Saviour, I do this for Thee!" Said the unflinching martyr in English history: "Cheer up Master Ridley for we will kindle such a flame in England this day as by the grace of God shall never be put out," and they did. Said the heroic reformer Luther, when friends would intimidate him from appearing before the Diet in Worms: "Though there be as many devils in Worms as tiles on the roofs of the houses, yet will I go." Said the Christ-like Paul, when facing the dangers which threatened him: "But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Acts 20: 24. The ordinary love of a man to his fellowman will often lead him to hazard his life to save another. A sister's love will lead her to throw a mantle over a brother's failing, and only look upon what is excellent in him. Filial love will bring the stalwart son from his distant palace home across a continent, or over storm-tossed seas to

visit once more the lonely cottage where in contentment linger the aged mother and the decrepit father, that he may embrace them once more and cheer the evening of their lives with proofs of undying love.

If a mother's love sacrifices the last joy of her life that she may bless her own offspring, O what then will not the unfeigned love which God pours into the heart emptied of all sin that it may be filled with all God's fulness accomplish? Brethren, Sisters of the GUIDE TO HOLINESS family, entering upon another year, which to many will be the year of departure from this life, let us make by faith in Jesus Christ our love one to another, our love to mankind, and above all our love to our triune God, like that of the Apostle Paul, "Unfeigned Love."

THE STAR OF HOPE.

BY REV. J. B. ATKIN.

NO III.

DEAR young convert: you found pardon the moment you ventured by faith on the atoning blood of Jesus. Now let purity be the bright star of hope to cheer your onward path. Hear the sweet voice of Jesus saying "Blessed are the pure in heart for they shall see God." The very same faith that brought pardon will bring purity. As Peter said when referring to the opening of the Gospel door to the Gentiles. "And he made no distinction between us and them, purifying their hearts by faith." And Paul before Agrippa speaking of his special commission to the Gentiles says, in the words Jesus spoke to him, "Unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." Thus the whole glory is given to the Lord Jesus. Come then just as you are, with all your past failures and shortcomings and, plunging by faith beneath the cleansing blood, you shall be able to say:

"I rise to walk in heaven's own light,
Free from the world and sin;
With heart made pure and garments white,
And Christ enthroned within."

GEMS FROM THE PSALMS.

"Truly God is good to Israel, even to such as are of a clean heart." Psalm lxxiii: 1.

"A clean heart." What child of God does not long for it! If such a blessing, such a complete and glorious cleansing were possible under the old dispensation, surely it can be had now under the dispensation of the Holy Ghost. The old law made much of physical cleanliness, of ceremonial purification, yet there were those who looked into the deeper meaning of all those symbols, and saw that better than all outward purity was a "CLEAN HEART."

HOLINESS IN EVERY-DAY LIFE.

BY REV. ALEXANDER McLEAN.

NO. III.



HAVE tried holiness and made a failure; and I am afraid to try again," said a young minister's wife who knew the wear and tear of domestic life. Then exacting Church duties were demanded, for which neither her religious state, or strength of character were adequate helps. She was typical of many others not so closely related to the ministry. Some do not earnestly seek this grace because of the yielding of those who have sought; or of the greater age of many professed Christians who never had anything especial to say or do about holiness. But not one of all these but may often be constrained to acknowledge how far they are from a victorious Christian life, which a heart filled with the love of God would supply.

HOLINESS AS A CONSCIOUS NEED,

is realized in every walk and work, in every calling, and station in life, which has an honest purpose of good to man behind it. Religious people do not all agree to call their common-felt want by the name of holiness, but that is just what God calls it in His Book. After multitudes of conscientious people have

weighed, measured, dissected, and analyzed this great lack in their souls, this something in their experience and life which should give them a joyous momentum, but which they cannot name or describe, they meet with some simple-minded child of God, who is evidently possessed of the very something for which (though they have made such painstaking search) they have not been able to even give it a name, or to be really sure of what it was which they desired. They see these same simple-minded Christians having a "go" in them, even when they do not seem to try to go; but they are evidently carried along by a power not their own. On their own part, alas, there has to be a struggle to give the wheels of Christian life any motion. It is this Divine momentum which gives increased power to Christian character, in whatever laudable calling or position the purified heart may be found, the world over. In that "dugout" hut of the far western prairies, or that stately mansion with its floors of tessellated marble, fluted columns, and artistic turrets; at the blacksmith's forge, or chiseling the Apollo Belvedere; in the inexorable demands of maternal cares, or the student's solution of some mathematical problem; everywhere and always it is true that man's need is God's help. Many souls are languishing at the thought that there is no end to the thorny road which they are mysteriously called to travel, except it be in the grave, if even it be found there. Paul's thorn in the flesh was not removed by his apostolical prayers; but it was joyfully endured when God came to his help. For many another, God may deem the power of a joyful endurance as more desirable in His sight than even a complete removal of the thorn.

IF TEMPTED TO YIELD.

Under the pressure of your difficulties, your peculiarities of temperament, or wide separation from those who love and live holiness, and to say "what is the

use of my cleaving to this grace in the midst of my special environments: or the incessant fire of opposition which surrounds me," remember that the burdens of life must be borne by the sinner as by the saint. If trials do not come from one cause, they may be expected from another direction. You are not going to be rid of some form of trouble because you rid yourself of holiness, a grace "disallowed indeed of men. but chosen of God, and precious." The human body would be crushed to earth by the atmospheric pressure constantly weighing it down, were it not for the counteracting force of air within the body. A chunk of solid iron floats like cork in a pot of quicksilver, because of the extraordinary supporting power of the fluid in which it swims. It matters little who you are, or where you are, *you* will float like cork when once you "launch out into the deep" sea of divine love. The supporting power of that shoreless and bottomless ocean never permitted any craft which kept freighted with the experience of entire sanctification to make shipwreck of the faith. To realize the helpfulness of the Lord in your every-day life, give yourself up to Him without reserve; and if no sweet assurance comes to you from such gift, repeat it o'er and o'er, each time throwing more meaning and fervor into it. In short, be not satisfied with your consecration, He will say so to you in His own emphatic way, so that you cannot but be assured that He is well pleased, and that in His all searching light, focalized on your soul, He sees that your "all is on the altar." Then there will be a joy in consecration. You will realize it such a privilege to no longer belong to yourself, but to Jesus, that a river of peace will flow through your being, that He is sole proprietor, now and forever.

Holiness is the same in quality, in all beings.

OUR BIBLE STUDY

"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psal. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

April 2. "Train up a child in the way he should go." Prov. 23: 8.

THE protracted meeting is over. The evangelist has gone. Scores of sinners have been captured for Christ. They are joyful babes in the new life. They are in the alphabet of Christian experience. What is to be done with them? Train them. But how? "Put them to work," says one. No, not as a means, but put them on the best methods of prayer, holy reading and Bible study for being made "perfect in Christ Jesus."

Reflecting thus as the revival notes died away on my ear, another thought came to the front. Why are there not more children in the Church? While repudiating baptismal regeneration, have we not excluded also the gracious benefits of the covenant which is "unto you and to your children!" There ought to be more testimonies to very early conversion. Richard Baxter was long perplexed with suspicions that his piety was only his education because he could not trace its beginning in his soul, till he made the happy discovery that it was God's way where His grace was not frustrated. Of the Moravians, whose consistent faith so charmed John Wesley in the ocean storm, it is said that "nine out of ten have no conception of a time when they entered on a Christian life!" Why should children be trained to wait for a struggle with sin, before they can come to Christ? Let holy parents heed the mandate: "Train up the child," &c. Holy mothers, begin with the infants! When parents live holiness, talk holiness, and the family life is saturated with holiness, conver-

sions will be in the nursery at the first dawning of conscious responsibility,

April 9. "Lordsave us, we perish." Matt. 8: 25.

Some years ago Dr. Daniel Steele read a paper before the New York Preachers' Meeting on "Holiness, the Conservator of Orthodoxy." He showed conclusively that the Holy Spirit brought the fully consecrated soul into harmony with God's plans of redemption. Modern preaching is largely omitting the penalties of sin and dwells less than formerly upon the terrors of the law. It is evident that if it requires leadership to bring up these neglected forces that produce conviction of sin and fear of punishment, it must be those deeply spiritual souls, who by communion through the Bible and prayer, are nearest to the mind of God. "Lord save us, we perish," though uttered in the boisterous Galilean storm, is the natural soul cry when it sees God out of Christ. Sin has not changed. The penalty has not been revoked that "The soul that sinneth, it shall die." Higher criticism is powerless to remove either the penalty or the fear. The soft soothings of a respectable life cannot do it. Wealth, education, refinement can no more avert the consequences of a Christless life than a skiff could stand an ocean storm. Holy men must preach the Old Gospel as Jesus did. His holy lips uttered the sentences of eternal fixedness. His lovely speech dropped the sweet beatitudes, and omitted not the undying worm, the quenchless fire, and the impassable gulf. His ministers will preach these strong truths, if they are made so like Him in the baptism of fire, as to comprehend His meaning of sin and salvation.

April 16. "I give tithes of all that I possess." Luke 18: 12.

Though a Pharisee said it boastfully, it was much to say. It meant loyalty to his ancestral piety. He remembered God in his material income. Holiness, if possible, should make cash returns. When money covenants with God are neglected, the soul withers, while the purse expands. It is useless to seek a baptism of the Holy Ghost, and make close bargains with God. Holiness gives: it gives influence, appeals and prayers; it gives time, talents, and unsparing efforts; it casts its gold at Jesus' feet; it hears and heeds from near and afar, the calls for help. Do

not mistake the spirit of consecration. To give all to the Lord, is not to ignore separating it into sacred portions systematically without holy forethought. The calm setting aside of a part as a grateful offering to the Lord, the co-partner in all our lawful enterprises, will assure the proper use of the remainder, and double the joy of using it. A set time for prayer does not diminish, but increases the zeal to "pray without ceasing."

If the systematic method is pursued for a purpose; if an eye is kept upon the expected reward in the present life, or if the intention of the system is to obligate God to enrich our estate and enlarge our treasury, then will come disappointment. We have no sanction for doing holy things with sinister aims. "Thy money perish with thee," is written upon selfishness, clothed in holy forms, but systematic giving, because it is a rightful and thankful recognition of God, looking for no return, and humbled by the very opportunity of giving, will be convincing truth to conscience, God and men that the consecration is all pervasive and comprehensive within and without.

April 23. "Arise, shine, for thy light is come." Isaiah 60: 1.

If this prophecy uttered seven centuries before the coming of Christ, could light up the thickening darkness gathering over Israel, with how much greater force it comes to the soul nineteen centuries after His coming. The light of the world is Jesus. A shining Church is Jesus lighting the souls of its members with His unchallenged presence and spirit. There is need of care lest lesser lights be substituted for the great luminary. Elegance of architecture and decoration, artistic music, oratory and social standing are attractions, but are not the light. They may or may not be present, but whether in humble chapel or costly cathedral, and whatever the surroundings, Christ must be preached and lived to have a shining Church. He must be preached as a Saviour from all sin. He must be lived as the constant Conqueror in the believer's life. Why is the shining so often like sun behind a murky storm cloud lowering over our heads? Is it not because of sin? Some have hidden their light "under a bushel." Their silence in the means of grace and Church activities is as darkness. Some have carried their light into places of godless amusement, and the fetid atmosphere has extinguished them. Some

have failed to replenish the oil by regular private devotions, and the light has died out. O, my people, the pure white light that comes from God must shine through holy vessels. Let us arise and seek the cleansing and the fire that purge away the films and foulness that dull the light. There is a full-orbed splendor for every soul. "The glory of the Lord is risen upon thee," but sin has made an eclipse. Away with sin. Arise and shine.

April 30. "The Lord knoweth them that are His." 2 Timothy 2: 19.

Are you His? Are you His, to be, to do or to suffer as He pleases? Then He knows you. He knows everybody and everything. But there is a fellowship knowledge which is peculiar. He knows the feeblest saint struggling with his carnal nature. He knows the backslider returned to Egypt. And He knows those who have given Him an undivided heart. He keeps them in perfect peace. "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Why should you repine? He knows if you are trusting Him? Your comfort is not that He knows everything, but that He knows you. One of the malicious methods of Satan is to inject doubts between the soul and God. But the trusting one may reply to him as Moses said to Korah, "Tomorrow the Lord will show who are His and who is holy." What a correspondence of love there must be between Him and the soul that knows the love of Christ which passeth knowledge, and is filled with all the fulness of God." What boundless joy to know that He means you when He says, "I know My sheep and am know of Mine." He knoweth where His own are. They are marked with the seal of the Holy One. Holiness is knowledge; the pure in heart see God, but better still, God sees them. Though a thousand fall, and the good suffer in the common crash, He knoweth them that are His, and He will deliver them. The mouth of the Lord hath spoken it.

Before the good Samaritan's conscientious and warm charity all distinctions of nature and religion, all prejudices of education and habit and associations vanished, so that he was only intent upon fulfilling the law of love.—*Watson*.



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR APRIL.

"And the very God of peace sanctify you wholly." 1 Thess. 5: 23.

SANCTIFICATION IN THE HOME.

BY REV. N. VANSANT.

SANCTIFICATION and holiness are different renderings of the same Greek word, and are intended to express the double idea of consecration and purity. Accordingly, Dr. Adam Clarke says that "the word 'sanctify' has two meanings: 1. It signifies to consecrate, to separate from earthly and common use, and to devote or dedicate to God and His service; 2. It signifies to make holy or pure." The word in the verb and noun forms together, occurs thirty-eight times in the New Testament.

The great importance of this grace is plain, from the prayer of Jesus for His disciples, "Sanctify them through Thy truth; thy word is truth," (John 17: 17); also from that solemn declaration in the book of Hebrews, "Follow peace with all men, and holiness, without which no man shall see the Lord." (12: 14).

Conversion, of which we wrote last month, great as it is, is not the whole of Christian privilege and duty. Pardon and peace, a change of heart, and the witness of acceptance, may be supplemented with a further work of grace, cleansing away all remaining impurity, and filling the whole being with abiding joy in the Holy Ghost; enabling its happy subject to "rejoice evermore, pray without ceasing, and in everything give thanks." This is a great divine gift.

PLEASE NOTE THE FOLLOWING POINTS:

1. Entire sanctification secures deliverance from all sin, of both the heart and life, but not from human infirmities. The mission of Jesus on earth was not to save men from unavoidable limitations, weaknesses, infirmities, but from avoidable sins, outward and inward, which means from *all sin*.

2. Entire sanctification may be realized at any period of life, and not alone in death. Every justified believer, whether older or younger, may become a fully sanctified believer at any time before death.

3. Entire sanctification, like conversion, is obtainable by simple faith.

4. Entire sanctification may be wrought instantaneously by the Holy Spirit. Being the special work of the Spirit, with whom "one day is as a thousand years," there need be no waiting for long gradual processes. Indeed, the idea of growing into it is often a delusion and a snare.

5. Entire sanctification is but another name for perfect love or Christian perfection. To many these words, "perfect" and "perfection," when applied to any other being than God are dreadful. But the Bible freely applies them to some of God's people, though of course in a qualified sense. None can be absolutely perfect but God Himself, yet every one of His children may be made qualifiedly "perfect in love" (1 John 4: 17, 18); not, however, perfect in love as to measure or degree, but only as to quality or condition. God's love, which in itself is always pure, becomes associated in the justified state with remaining depravity, and when this is cleansed away the love is said to be made perfect; perfect in its unmixedness or simplicity. How blessed is such a condition!

What is its influence upon the home? We have only space to sum up this influence in the fervid language of Paul; language which belongs at once to both the justified and the wholly sanctified state, but which applies with special emphasis to the latter: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5: 22, 23.) Happy, thrice happy, the home in which these transcendent graces "hold a pleasing reign!" Is it so in your home, dear reader? If not, seek to have it made into one of the Lord's gardens, where the flowers of grace will be ever blooming.

THE CHILDREN'S HOUR.

THE FAITH OF DANIEL.

WE suppose that many of our little readers have seen a lion in some menagerie or public park. The bravest man would not wish to be shut up in a cage with one of these hungry and savage beasts. Yet we read of one man, who rather than deny God, allowed himself to be let down and kept for one whole night in a den of lions. It was Daniel, of whom we still sing, "Dare to be a Daniel." Daniel was prime minister of Babylon in the days of Darius the king. Many of the members of the court were jealous of his prosperity and devised a wicked plan to have him slain. They managed to get the king to sign a decree that whosoever should "ask a petition of any god or man for thirty days, save of the king, should be cast into the den of lions." It would seem that this den of lions was kept for the punishment of criminals. Daniel had been in the habit of kneeling down and praying in his chamber three times every day, and according to the custom of pious Jews, with his window toward Jerusalem. Now, Daniel, when he knew of the king's decree might have said, "I can pray to God just as well in secret. I can close the window. I need not even bow my knees, or shut my eyes, and God will hear me as He did, before." But Daniel would not play the coward, and he was not ashamed of his religion, so he went right on, as he had been doing, and kneeled down, and prayed three times, with his window open toward Jerusalem. By a very strange law or custom of the Babylonians even the king himself could not change a royal decree that had been duly signed.

You may rest assured that the wicked courtier did not lose much time in informing against Daniel. Notwithstanding the fact that the king was very sorry, he was compelled to put Daniel in the lion's den. That escape should be impossible, a stone was placed over the mouth of the den and sealed with the king's own signet. Darius never closed his eyes in sleep all that night, and at the first faint dawn of day hastened to the den of lions. But his fears were needless, for Daniel was safe and well. God had sent his angel and shut the lions' mouths. Then was the king exceeding glad, and brought Daniel out of the den and bestowed upon him many favors and great honors.

Dear children, there are lions in these days that stand ready to devour us. There is the lion of temptation, the lion of reproach, and sometimes even the lion of persecution; but Jesus can close every lion's mouth and keep us safe in the midst

of danger. Never be ashamed of Jesus. Never deny Him or bring reproach upon His name. "Dare to be a Daniel."

QUESTIONS.

Birds of the Bible.

1. Of what city was it said that the cormorant and the bittern shall possess it?
2. Where is an afflicted man compared to "a sparrow alone upon the house-top?"
3. Where are we told to consider "the fowls of the air?"
4. What prophet was fed by ravens?
5. Who was cheered by an olive-leaf brought to him in the mouth of a dove?
6. What patriarch drove away the birds that lighted upon his sacrifice?

ANSWERS TO QUESTIONS, in previous months have been received from Mabel Manning, Washington, D. C.; Sallie E. Walker, Eureka Springs, Ark.; Miss Kenner, Lucknow, Can.; B. K. Ashcraft, Princeton, Ind.; Lucy A. Lay, Camargo, Ill.; Charlotte Musgrove, Toronto, Can.; Jane Lightbourne, Grand Turks Island; Albert Emenecker, Septondale, N. Y.

LOVED ONES.

JOHN STUART HENDERSON was born in Franklin Co., O., February 12th, 1823, died November 20th, 1892, in his seventieth year. He married Mary E. Johnson, December 29th, 1847, who, with two daughters, still survives him. He choose teaching as his life-work. After teaching in different places, he became a Professor in Central College, in Franklin county, in the winter of 1856-7. After three years he received a call to Farmer's College, near Cincinnati, Ohio, where he labored successfully seven years, when his health failed and he was therefore obliged to retire to his farm in Perry Township, Franklin county, where he lived the remainder of his life laboring constantly in the M. E. Church and Sunday School of his neighborhood. For about forty years he lived a consistent Christian, and twenty years in the assurance of holiness, full of faith and good works. He was a reader of the GUIDE for many years. Few persons were so well acquainted with the Scriptures. Several weeks before his death he was brought down very low with lung-fever, and after partly recovering he told his family and pastor of the glories of heaven that had been revealed to him. He said, "I have been to the gates; it is beautiful over there." The evening before he departed he repeated the stanza:

"The beautiful gates will unfold,
The home of the ransomed I'll see;
The city of saints I'll behold,
For, O! there's a welcome for me!"



"Accept, I beseech Thee, the free-will offerings of
Thy mouth O Lord, and teach me Thy judgments."
Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the
residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth
Street, New York.

AFTER the severe storms of the few pre-
ceding days, the sun shone brightly and
the attendance was augmented in con-
sequence. The meeting was opened by sing-
ing with fervor—

"Praise God from whom all blessings flow."

Sister Palmer read Hymn No. 438, com-
mencing—

"Arise my soul, arise."

As she read, she interspersed explanatory
remarks and put special stress on the person-
al pronouns in which the hymn abounds. It
was sung with a zest which was heart-warm-
ing. Bro. Hughes read a number of requests
for prayer from different points and for vari-
ous blessings. Besides these, a number of
petitions were verbally requested, and several
rose, asking prayers for themselves for a pure
heart.

Rev. W. G. Browning prayed fervently,
amid many responsive amens.

Singing.—

"Refining fire go through my heart,
Illuminate my soul."

Sister Palmer.—In singing, we have just
made a request of the Holy Ghost, "For Thee
I call." Shall we believe, and receive? O
let us all be believers this afternoon! Let us
cast out every fear and every doubt. I will
read a few verses from the first chapter of 2d
Timothy. The 6th verse says, "Wherefore I
put thee in remembrance, that thou stir up
the gift of God, which is in thee by the put-
ting on of my hands." Is that for me to do?
Is that for you to do? You know, sometimes
our fires dwindle down—especially if we are
burning wood—and need to be stirred up and

replenished, or they will go out. And we
need not have fear, because it says here, "For
God hath *not* given us the spirit of fear;
but of power, and of love, and of a sound
mind." If we have fear, it is not from God,
for "perfect love casteth out fear." For
many years I have been conscious that the
trouble is, we do not take what God freely
gives us. If we are sluggish and careless and
fearful, we need to "stir up the gift of God;"
for "*Ye have received the Spirit of adoption.*"
Has God given it, and *have* we received it?
While we were singing the last hymn, my
thoughts wandered back many years, to the
case of a young sister who was left a widow
at a very early age—twenty-two I think. She
did not know Christ and His love personally,
and in her great sorrow was doubly dis-
tressed. I said to her, "Dear Sister Eliza,
give your heart to God." She could not seem
to understand what giving her heart to God
meant. I took her to the old Mulberry Street
Church, afterwards St. Paul's, and when the
invitation to go forward was given, I asked
her to go to the altar. At the close of the al-
tar service they sang this hymn and I told
her to sing it. She had not received light,
but she sang as far as the last verse and then
stopped. I told her to sing it, and she an-
swered, "May I?" I answered, "Certainly,
and believe while you sing it." So she sang—

"My God is reconciled;

His pardoning voice I hear;

He owns me for His child;

I can no longer fear."

As she began to sing, her face lighted up and
she exclaimed, "O He is reconciled!" And she
was a happy Christian ever afterward. There
are times when our wills are not entirely sur-
rendered to God. But let us this afternoon
give them all up—"ALL for Jesus." And let
us get a little clearer light than ever before.

And then it says in the 12th verse, "Never-
theless I am not ashamed: for I know whom
I have believed, and am persuaded that He
is able to keep that which I have committed
unto Him against that day." Bless the Lord!
"I know whom I have believed." O let us
say, "*I know*," more positively than ever be-
fore. "Hold fast the form of sound words,—
which thou hast heard of Me, in faith and
love which is in Christ Jesus." Hold fast
faith, and hold fast love in Christ Jesus.

I remember once, many years ago, I was
looking to the Lord very anxiously for guid-
ance, and came across the passage, "If ye

abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." I went to thinking about that word, "Abide," and wondering *how* I should abide. I opened the Bible again and found this text, "If ye keep my commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." You see we have the Blessed Spirit to show us all things. Ought we not to be rich? Should we not be filled with the Spirit? O let us to-day stir up the gift within us. Let us be more earnest than ever before. It is more than seventy years since I began, but I want something fresh each day; and the dear Saviour *does* bless me afresh to-day. Let us hear now, how graciously the Lord deals with you.

Singing.—

"Whiter than snow."

PRAYER ANSWERED.

Bro. Crane.—I think Sister Palmer, that I have a little the best of you this afternoon. When I came here I could only speak in a whisper. Sister Palmer was coming down stairs and asked me if I would sing. I asked her to pray for my voice and she asked me to pray for her head. Well, my voice has returned quite nicely, praise the Lord, and I think, Sister, I have really the best of the bargain. Well, the sing is not there, (touching his lips) but it's here, (placing his hand over his heart) glory to God! The Lord has given me the gift of faith, and like Muller of Bristol, I can take God at His word and step out on the promises. I had an accident to-day, so-called, and I thank God for that, for it permitted me to come to this meeting. Perhaps most of you know my business, that of photography. To-day I wanted to print some pictures from a negative of Dr. Boole's copy of Wesley's Bible, which I had photographed before it was sent to the University at Washington. I was particularly careful to put those precious negatives in a specially safe place; and yet, among all my thousands, it seems that those two were alone destined to be spoiled. When I went to get the negatives I found them spoiled, soaked through and through with water. I just stopped and said, "Praise the Lord!" I used to swear, but I have a good substitute for that now, praising God instead of cursing. Glory be to God for these treasures, which are so much better than photographs which only bring dollars and cents. To-day I am wholly the Lord's.

HOME MISSIONARY WORK.

A Brother.—I rejoice exceedingly, that a few years ago I surrendered myself to God. About two years ago he called me, I believe, to a work in West 68th Street. Some one said that there was nothing but a pack of devils there. And so it seemed, for the first night we opened our Mission they upset things generally. But we held on, and have a grand work there now. I have often thought and almost wondered at the way God has blessed our efforts there. There is nothing but the Gospel of Jesus Christ that will help poor wretched humanity. For instance: last week I found a man in his bed and on his back, with his wife and children about him, and only \$3.00 a week coming in for the whole family to live on. Well, we believe in a practical religion. We obtained medicine for his rheumatism; and to-day when I went there, he had gone out for the first time, to get shaved. To-night he will be at the Mission and I believe will get saved. I am glad that God saved me from sin, and made me a co-worker with Him in this blessed work.

Sister Blandy sang—

"Since I've learned to trust Him more,
O the peace the Saviour gives;
Peace I never knew before."

That is just my experience. There was a time when I was doubting and slipping, and there were times when I was trusting and enjoying. But I am glad there also came a time when I made a final, full, and complete surrender; and to day I am abiding in Jesus and He in me.

A WONDERFUL MESSAGE.

Rev. G. Hughes.—Sister Palmer, you have brought to us a wonderful message. "Stir up the gift of God which is in thee." It was the message which Paul sent to Timothy, and I believe it reached Timothy's heart. And it has reached my heart. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Well, this stirring up process has been going on in me for the past week. I have stirred myself, and the Lord has stirred me up in a most wonderful manner. I went into a Reformed Church, where Bro. Parker was holding special services. They had slips with the hymns printed on them. And the first was, "Have you been to Jesus for the cleansing power?" and another, "I will sprinkle you with water." O yes, brethren, the fire is spreading.

O how Bro. Parker preached! He was perfectly at home, and gave us a wonderful sermon on the vision of Isaiah. And then our pastor preached last Sabbath on "He must increase, but I must decrease." That is the way it is with me this afternoon. Jesus is all and I am nothing. Blessed be the name of the Lord! I have reached the point where the pins are all out. You know when the pins are pulled from the timber, it goes all to pieces. So it is with me to-day, and I am nothing. My wife gave me a grand thought recently—she often does. She remarked that not only is Christ *all*, but He is *in* all. Just think of it! "Christ is all and in all." In all the little as well as the large affairs of life, and all through life. Blessed be His name forever.

A Sister.—I bless the Lord for the reading of this word. "We have not the spirit of fear, but of love, and of power, and a sound mind." I well remember the first time He gave me that word. It was in California, and at that time the blessing of holiness was going through a peculiar trial and the people were going off to this and that "ism." I was praying the Lord, at a camp meeting there, to keep me on the straight line and lead me at that time, and He did it. And to-day I am still in the spirit of love, and power, and a sound mind—and full salvation.

Singing.—

"Other refuge have I none,"

Mrs. Field.—Some one said that the fire burns up the dross and the tin. I am glad that the fire also destroys self, if we will let it. I think it is a very serious thing for one to give up the world and still hold on to self. Self, I think, if anything, is worse than the world in thwarting God's plans concerning us. But if we get rid of the world, and also of self then God has a chance to bring about His divine will. Everything that we do ought to be done in and through the Holy Spirit. We must get out of the way, and get our ideas out of the way; and then God's way will have full freedom.

HIGHLY PRIVILEGED.

A Sister.—I've been thinking ever since the reading of the Word, how privileged we are to hear such truths. I praise God that there are places where we are taught that there is such a being as the Holy Ghost. And I thank God for the spirit of a sound

mind. Some way or other, I have grown more sensible since I received this blessing. I believe God is wisdom to us, and if we will let Him, He will make us a power to do His will. He will break down every barrier, through us, if we are in Him and He in us. O yes, He is a wonderful Saviour.

FRESH EXPERIENCES.

Dr. A. Lowrey.—I want and I must have, a fresh experience every day. If what you mean by "Stir up the gift of God which is in thee," is to rub up or burnish up as we do a silver vessel, then I want to be stirred up all the time. As life advances, there is nothing I dread so much as becoming an old, dilatory, perfunctory Christian; serving God faithfully, of course, but by rote, just as an organ-grinder grinds out his tune. It matters not where he is, all he has to do is to turn the crank and the tune comes out. God save us from such a formal Christianity. I cannot be content without a lively and conscious daily experience that I am in God and He in me. Therefore I think we might with great profit, put more emphasis on the witness of the Spirit. I know there are these who say the Spirit only witnesses to a man's justification. I do not believe it. Forgiveness is one thing, and sanctification of the soul is another thing. God intends us to know both experiences, and when we know it we have the witness to it.

Singing.—

"Every day, every hour."

WHOLLY THE LORD'S.

Sister Bicknell.—Up and down through the world, at this age, what could I possibly do with myself were I not wholly the Lord's? And I am wholly the Lord's. I am glad to declare it; glad for the light to show me the way. And I know that the blood of Jesus Christ—hear it, ye beloved ones, who are seeking—the blood of Jesus Christ cleanseth from all sin. It cleanses and keeps clean all through this life, and will bring us safe home at last. Glory be to the Lamb that was slain.

Before closing, Sister Palmer asked all who believed that the Lord saved them fully, to rise; and in response, nearly all in the parlors responded. "Praise God" was sung, and after a short closing prayer by Sister Palmer, the benediction was pronounced by Bro. Browning, and the meeting terminated with warm greetings and hearty hand shakings.

OUR SOCIAL MEETING.

"NOTE.—We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

"But he that glorieth let him glory in the Lord."
II. Cor. 10 : 17.

"O Thou, in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all.

Jesus Precious.—Mrs. L. F. Baker, Dauphin, Pa. I cannot tell you how precious Jesus is to me. More and more does he appear my very life. I think He is never out of my thoughts, and I believe His coming is not far away.

One of the Shut-In's.—Miss Phebe M. Annin, St. Augustine, Fla. I am shut up to the care of my dear mother, who needs it now more than ever. I am thus deprived of all the means of grace, except to attend church once on the Sabbath, and, while there, not being able to gather more than a word or so, (our sister is very deaf), but for all that I enjoy my *Quaker Meeting*, and thank the Lord so much for all the blessings that flow so freely from His loving hand. I ask truly that this life may not be wholly useless. I was out for a walk yesterday and found two who did not know Jesus, and one in the house here, a dear, unsaved soul, who does not even feel her need of being saved. What will they do? I am thankful for the privilege of being able to speak a word, if no more, hoping that the spirit will use it. "The Lord is good, a strong hold in the day of trouble, and He knoweth them that are his."

A Minister's Testimony.—Rev. C. B. Bromley, Quarryville, Conn.—I never was so satisfied with Jesus as now. Working and preaching is a privilege and a luxury to me. Praise His dear name!

A wounded soldier rejoices in God.—G. M. Duffy, Chicago, Ill.—Feeling that I must do something for my Master, and as I am a helpless invalid, I will do the best I can, and trust the Saviour to help me, all for the glory of God. When I was nineteen years old, in the winter of 1857-8, I was converted and united with the M. E. Church, in Belmont county, Ohio. In 1862 I enlisted in Company K., West Va. Infantry. I often saw the hand of God in the preservation of myself and dear comrades. The blessed Saviour, often in the night season, came to comfort me, and on the night of March 30, 1865, in answer to prayer, He revealed Himself to me in such a wonderful manner that I never could doubt His great love for me, from that day until the present. And when,

near Hatcher's Run, the next day, when I went out on the skirmish line, the Saviour was by my side, and when I was wounded, He preserved my life in a remarkable manner.

Sometime ago I was partially paralysed, and the Lord permitted me to go from place to place on crutches, visiting earthly physicians, the best in this city, but I was blind spiritually. I was compelled at length to put away my crutches, and take to my bed, where I still remain, and am obliged to turn myself by the aid of a rope attached to the ceiling. But, glory be to God, the scales have fallen from my eyes, and I have learned many precious lessons. I cannot help it, I am led often, in my conversation, to say, "Glory, glory to God!" And the blessed Saviour often carries me over into "Beulah Land" and there feeds me on the abundant fruit of that *Glory-Land*, until I am so full of the glory and love of God that I feel like Peter on the "Mount of Transfiguration," that I wanted to tarry over there. Many dear Christian friends have visited me in my afflictions, to comfort me, in prayer and song, when they have him filled so full of the blessed Saviour, that they wept for joy.

[The above testimony was sent some time ago, but was mislaid. We now give it to our readers, to whom it will no doubt be profitable.—ED].

Moment by Moment.—(Given in *The King's Highway*.)—I was converted and joined the Wesleyan Methodist Church in 1880. My experience was "when I would do good, evil is present with me." I was led to believe this was the Christian's experience until death, and at death—if we had pressed forward, grown in grace, and so on—what was lacking would be made up by the blood of Christ. But about two years since I began to read *Wesley's Sermons* and *Fletcher's Checks*. I then saw that death would not make me holy; I must be holy now in heart and life. I was in this state when then Rev. T. Cook came to preach a chapel re-opening sermon. He took for his text Rom. xii. 1. I then saw it was my duty to consecrate myself to God. I did so, for I felt I must have holiness or I should lose justification. But I felt no different, yet I resolved to lie there in the hands of God, praying Him to work in me to will and to do of His good pleasure. On coming out of the chapel, a boy belonging to the *Out and Out Mission Car* was selling a little book by Mr. Cook called *Entire Cleansing*. I got one, and reading it next day I came to these words, "There are two kinds of sin, guilt and depravity. The guilt must be forgiven, but the depravity must be cleansed." I saw it at once. I must believe that the blood cleansed me now. I that minute claimed the blessing as mine. G. P.



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,— No Wrath,— No Strife—No
Malice, Enmity, or Evil-Speaking.—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.—III.

"I will lay down my life for thy sake." John 13: 37.

So said the impetuous Peter. And we doubt not he was sincere in making the declaration. But he did not know himself, his weakness, his susceptibility to the power of temptation. When the time came, and the test was made, he failed. But after his restoration and baptism with the Holy Ghost, he honored the name given to him by The Master, "CEPHAS," which signifies "A STONE," and he was ready to suffer martyrdom for Christ's sake.

IS THE LIGHT CLEAR?

WE propose this question to those who are identified with the cause of holiness, to those who train with this band, and who are ready to sing, "*I belong to this band, hallelujah!*" It is declared, authoritatively, "All are not Israel who are of Israel." And so we may affirm, "All are not *holy*, who are among the people of holiness. There are those who maintain the outward relation, who are inwardly conscious of spiritual loss, "the fine gold has become dim," and they are shorn of their strength. This is a sad state of things, but the truth must be spoken.

It is one thing to experience holiness, and quite another thing to retain it in all its sweetness, richness and power.

"Happy the man who wisdom gains,
Thrice happy who his guest retains."

Now, every wholly sanctified soul has the distinct witness of the Holy Ghost, clear, joyous, unmistakable. God accompanies every work of His, both in nature and in grace, with a witness of the

genuineness of the work, and the divinity of its origin, so the cavilings of the skeptical are effectually silenced. Now so long as this inward testimony of the Spirit to entire sanctification is clear and indubitable, there is liberty, joy and power. But when it is obscured, the individual is not free, nor joyous, nor in possession of wonted power. If he attempt to testify it will be in general terms. The use of the definite article "*the*" will be conspicuously absent, and the indefinite article "*a*" will be conspicuously present. Alas, for such as are thus brought again into bondage! We know ministers and others who have become thus enthralled.

What is to be done? Will it do to conceal the fact of having backslidden from holiness? No! We would commend to the backslider from justification this verse:

"Return, O holy Dove return,
Sweet Messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast."

Or, what is better, a thousand times over, than a poetical stanza, the Word of the Lord. As for example: "If any man sin we have an Advocate with the Father, Jesus Christ, the righteous," "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Yea, we would plead with him to go at once to the cleansing stream and plunge in, and rise to newness of life.

Is the light clear? We press the question upon confessors of holiness. If not, rest not in any doubtful position. If the evidences of declension are palpable to your personal consciousness, take steps to be re-instated in your spiritual inheritance. Call in some confidential friends, and open your heart to them, and invoke their help in prayer. Or, what is sometimes the better and quicker way, publicly acknowledge your loss, and plead for help. Do not cover your condition. Somehow get back to your forfeited peace. At any cost do it. *Make haste.*

To walk in the *clear light* of Christian holiness is unspeakably blessed. Nothing can compare with it. And if by any means the light received has become obscured there should be no rest until it is restored in all its brightness and glory." To those who ask, it shall assuredly be given.

MARVEL NOT, BRETHREN.

“**M**ARVEL not, my brethren,” says the apostle, “if the world hate you.”

So far from marveling, we should take it as a matter of course, as something that is reasonably to be expected. Our Lord plainly told His disciples that such would be their lot. There is an irreconcilable antagonism between the spirit of our Christianity, and the spirit of the world. “The carnal mind is enmity against God and is not subject to His law, neither indeed can be.” Our Lord was made to feel the stern opposition and to be subject to the persecuting power of an ungodly world. “And it is enough for the servant to be as his Lord.” Shall we shrink from the dread ordeal? Nay, verily; let us resolutely meet the frown of the world, and all its cruel persecution, if such be our allotment, accounting it an honor to suffer for Christ’s sake. Indeed, it is our privilege to rise to such a self-mastery, and to be so clothed with divine power that we can even “*glory in tribulation*,” not simply endure it patiently, but “*rejoice and be exceeding glad*” when the elements war against us.

We may be assured that it is still true that “they that will live godly in Christ Jesus, must suffer persecution.” In some form or other the persecuting hand will reach those who come up to the standard here specified, “*live godly in Christ Jesus*.” This implies closely walking with God, and being numbered with those who have reached a point of holy singularity. If we feel not the power of persecution we may well question whether our godliness is of the stalwart sort, whether indeed it is not too superficial, and whether we are not in a compromising attitude, courting the smile of the world. There is an inspiring song, sometimes sung by the resolute few:—

“Never mind the scoffs and frowns of the world.”

We should occupy the position of noble defiance, our head being covered with the divine panoply. And if, in maintaining our integrity, we should be numbered with the martyrs, the power and glory of Christ will rest upon us. It is grand, at all times, to see an individual maintaining true loyalty to Christ, at all hazards. The end of all such is divine approval, and a crown of everlasting glory.

WIDE-AWAKE CHRISTIANS.

PAUL said, in writing to the Thessalonians, “But of the times and the seasons, brethren, ye have no need that I write unto you.” Why did he have this confidence? “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” They had the promise of their Lord’s coming again, and they held it fast, and were waiting in earnest hope for its fulfilment. The time for this glorious manifestation had not been revealed. Jesus had said that “the times and the seasons the Father hath reserved in His own power,” hence the need of constant watchfulness that when He should come they would be ready. “Blessed,” said Christ, “are those servants whom their Lord when He cometh shall find *watching*.”

The anticipation of Christ’s second and glorious advent has been cherished by the Church in all ages and has cheered the millions of Christian pilgrims traveling Zion-ward. At times there have been those who have thought they had found the key to unlock the prophecies and they confidently predicted that “the day of the Lord was at hand.” These calculations have, however, been proved to be without warrant, and the faith of many good and sincere people has been shaken.

There is at this time a renewal of predictions that Jesus will soon appear. Well, if such should be according to divine appointment, and the midnight cry should be heard, “*Behold, the Bridegroom cometh!*” multitudes would be ready to say, “Even so, come Lord Jesus, come quickly.” But many would, no doubt, be like the foolish virgins, with no oil in their vessels, and their lamps gone out.

This great event is held up before us in the Scriptures as a strong incentive to holiness. “Every man that hath this hope in himself,” says the Apostle John, “purifieth himself, even as He (Christ) is pure.” This purifying of the heart, and this putting on of the mind of Christ, is the great matter. Let us have on the wedding garment and be ready to go in with Our Lord to the marriage feast. This will be the grand consummation of our Christian life, and to it we should devote all our energies.

THE ORDER OF EVANGELISTS.

THE Gospel evangelist is a divinely appointed minister in Christ's vineyard, as much so as the pastor. Paul settles this matter in writing to the Ephesians: "He" (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." What for? In what consists their holy vocation? What is the specific design of their appointment? This is explicitly declared by the apostle: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

How well it would be if each and all of those who are thus classified would keep steadily in view, the specific design of their appointment, "*the perfecting of the saints*" and the culmination of their ministerial work: "Till we all come in the unity of the faith, of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

And how important it is for those who, in these times, say, "We have no need of evangelists, let pastors do their own work," to consider what a position they place themselves in by such an avowal. God says there is need of evangelists, as well as "apostles, prophets, pastors and teachers." Those, therefore, who speak slightly of "*evangelists*," as we conceive it, are setting themselves in array against God's ordination. Instead of this, the order should be distinctly recognized by the Church, and their movements should be wisely directed in our annual Conferences, so that they may be held to proper responsibility, and go forth to their work under the sanction of Church authority. They will command more respect, and be thus far more efficient.

God is now, in a remarkable degree, putting honor upon this Gospel order of men and women. Despite all the reasoning in "Preachers' Meetings," and elsewhere, about "*pastors doing their own work*," evangelists are called into requisition in all parts of the land, as helpers to the pastors, and the Great Head of the Church, is crowning their labors with abundant success. This is especially true of evangelists on the line of holiness, who keep in mind the design of their appointment. Honor the order of evangelists.

THE ESSENTIAL THING.

D R. JAMES STALKER, one of the eminent writers of the day, says:—

"The essential thing is to have the world shut out and to be alone with God. * * * We may even so familiarize ourselves with the inward world that we shall acquire the habit of transporting ourselves into it at will at any hour of the day and in any circumstances. Amidst the whirr of machinery, in the bustle of the street, even in the midst of conversation, we may be able mentally to disappear out of time, and for an instant in eternity face to face with God; and few prayers are more precious than the momentary ejaculations offered in the course of daily occupations. He who has acquired this habit has a strong tower into which he can retreat in every time of need."

It is to us an interesting and important fact that many of the eminent Christian writers of the day, are striking out on lines such as are indicated by the above paragraph. Amid widespread degeneracy in the Church, this is a very hopeful sign. Many Christian minds, of the highest intelligence, swaying a mighty sceptre in the realm of pure literature, are looking upward, and we see aspirations after the highest ideal of character and life. They do not use our terminology, and yet the trend of their thought is in the direction of purity. The power of abstraction, to which reference is made above, whereby a Christian may be *in* the world, and yet *above* the world, caught up to, what shall we say? *spiritual isolation*? to be "*alone with God*," and realizing blissful fellowship with the Tri-une God? O that is the resplendent altitude to which we may, and should aspire! And such abstraction, and such fellowship, will not disqualify for the ordinary duties of life, but will rather enable us to stand in our earthly lot, resolutely, and to perform every duty belonging to our providential sphere with becoming fidelity. God is gathering a people to Himself, separate from the world, and real followers of the Lord Jesus Christ. They are delving into the Holy Scriptures, studying especially the character and life of Jesus, and aiming to be like Him, and to be His true witnesses in this crooked and perverse generation. Reader, do you be in this honorable company, Christ-like, and demonstrating in daily life the power of that salvation which is offered in the Gospel. In so doing you may expect to win trophies for your Lord and Master, and have a starry crown.

SELF DECEPTION.

MR. WESLEY says:
 "Do not dream that all is well, because thou art "highly esteemed among men;" because thou doest no harm, or doest much good, or attendest all the ordinances of God. What is all this if thy soul cleaves to the dust? If thy heart is in the world; if thou lovest the creature more than the Creator?"

The *heart* is the citadel. The great question is, who or what has possession of it—God the rightful Sovereign; or, the world, the usurper. This determines our character, our spiritual relations and our everlasting destiny.

A person may go very far as Mr. Wesley states, being in good repute among men, abstaining from evil—doing good of various sorts—waiting upon the ordinances and yet, if the soul "cleaves to the dust" there is a great gulf betwixt that individual and God. To be in a safe position there must be real heart-work, going down to the foundations, destroying sin utterly and building up a spotless, Christ-like character. The heart being made pure there is then an opportunity for grace to build up, to adorn, and to glorify.

A GOOD TIME COMING.

THERE are many things in the modern Church that give us painful solicitude.

We are glad that the government is not on our weak shoulders, but upon *His* (Christ's) shoulders, who "bears the world and all things up." We deplore existing evils, we testify against them, unequivocally, by voice and pen, and will continue to do so, God helping.

But, notwithstanding the unfriendly signs that are palpable to our view, on every hand, yet we are hopeful. We shall not cast away our confidence "respecting the Church which Jesus bought with His own precious blood—any more than we shall in regard to our personal salvation. Satan, the world and sin, are in mighty combination, and making fearful havoc, but even in this will we be confident.

"*There is a good time coming.*" We are sure of it. Prophecy and Promise and Providence authorize us to expect it. Within the next five or ten years, we believe there will be moral upheavals and revolutions that will shake terribly the devil's kingdom. Be on the look-out, ye saints!

ALWAYS JESUS ONLY.

THAT excellent writer, Dr. Theo. L. Cuyler says:

"The lovely valleys in which we meet our friends and business associates ought to be just as verdant and well watered as those Sabbath elevations on which we "see no man save Jesus only."

This is true. The Christian should never get beyond the line of verdure and beauty. In true spiritual experience the wilderness state has been exchanged for the beauty and verdure of grace. Yea, "the desert has been made to blossom as the rose." And whether it be the Sabbath elevation or the Monday valley, and contact with friends and business associates, at all times, everywhere, it may be, and ought to be, "*Jesus only.*" Jesus in business all through the week, and on Sunday unfolded in loveliness and grace amid the refreshings of the sanctuary. Let us carry the bright *Jesus-impress* upon our brow at all times and under all circumstances. We are His representatives on earth, and should possess His image and be His true witnesses.

A GREAT SIGHT.

A FEW weeks ago we attended a meeting of the Salvation Army in the hall of the Y.

M. C. A. in this city. It was announced that Mrs. Ballington Booth would deliver an address on their "*Slum-Work.*" The address was beautiful, indicating culture, and more than all, the unction from "*The Holy One.*" As an illustration she referred to a very beautiful flower in South America which blooms at midnight, perfectly white, with some yellow and purple on the edges. So, she said, down in the *slums* the snow-white flowers of grace bloom at midnight. On the platform were seated about a dozen of those who had been rescued from the deepest degradation? Their faces were clean, their hair neatly combed, their dress plain but neat, and each had on a white apron and an Army badge. We could see in this changed condition, how their faces had been probably battered in fights, but O, how changed! To do a work like this is surely *Christianity in earnest*. It should receive the hearty support of all who would, like our Saviour, save those who are ready to perish.

DEVOTIONAL SERVICE.

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Psa. 42: 1.

"As pants the hart for cooling streams,
When heated in the chase,
So longs my soul, O God, for Thee,
And Thy refreshing grace."

THE ACCEPTABLE SACRIFICE.

"But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6: 13.

THE apostle is here addressing Christians, those who are in a justified state. To them he says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Why should sin thus reign when the Gospel provides for its overturn, and when in conversion the dominion is broken, and there is in the work wrought the earnest of its complete overthrow.

"Neither yield ye your members as instruments of unrighteousness unto sin." That would not be at all compatible with the exalted state into which you have already been brought. Be consistent, be uncontaminated.

And now he opens to their view a line of advancement. "Yield yourselves unto God," &c. Here there is a call for an intelligent, full and complete sacrifice unto God—emphasize these two words "*unto God*." "Yield yourselves"—your whole being—your being quickened into life by the almighty energy of the Holy Ghost—"as those that are alive from the dead."

Before conversion they had nothing to consecrate. They were "dead in trespasses and sins." Now they are alive from the dead, feeling in all their powers the pulsations of the resurrection life of Jesus. Yield this new life in all its marvelous realizations unto God, in a complete and constant sacrifice.

Paul says, "Yield your members as instruments of righteousness (holiness) unto God,"—"instruments," as *arms or weapons*. Comp. James 4: 1. Let none of your faculties or powers be employed in the service of sin, or made its weapons against you. Note, Chap. 7: 5, 23; Col. 3: 5. *Yield yourselves*. Employ body and soul, with all your powers, in the righteous service of God. Vs. 18, 22; Chap. 12: 1, 2. In a word holiness is to be written on every faculty of body, soul and spirit, and to be employed for God, in the work of true holiness. This is the highest style of life, full of light, joy, and power. Angels contemplate it with delight. God Himself is pleased.

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is PROPER to introduce in this column.

QUESTION.—A brother says, at a Sunday-School Convention, the subject of the early training of children for Christ was argued. Some thought it was a budding, a growing up, and that with proper training at home and in the Sabbath School they would grow up into Christ. Others thought they must be "born again," and this change is perceptible. Please give your opinion.

ANSWER.—The growth theory is quite popular in these days, both as regards children and adults. It ignores that radical work of grace by the operation of the Holy Ghost.

As respects *children*. In infancy, and up to the time of passing the line of accountability, by virtue of the atonement of Christ, they are in a salvable condition, and dying in that condition are received into the kingdom of everlasting glory; not, however, without having their natural corruption purged away by the Holy Ghost, for nothing unclean, even in an infant, can enter that holy place.

When they pass the line of accountability; that is, when they can discern good from evil—some reach this point earlier, and others later—then the command is laid upon them: *Repent ye, and be converted*. They are under the imperative order of Christ. "*Ye must be born again*." And there have been clear cases of children, of very tender age, three years, being converted—and they have known it and testified of it.

Whoever teaches that children are to be educated into Christ—that by a process of culture they never need to know sin, does violence to plain Bible teaching. Every child comes into the world with a totally depraved nature which must be taken away, either *involuntarily* if they die in infancy, or, by *voluntary* acceptance of Christ as their Saviour, after passing the line of accountability.

QUESTION.—A brother in Nebraska asks for an explanation of Matthew 27: 3; and Acts 1: 18; relating to the death of Judas. "It would seem," as he says, "that he died two bodily deaths."

ANSWER.—There is no such contradiction. Matthew Henry, the eminent commentator says, the term, Matt. 27: 3, signifies that, being strangled, or choked with grief and horror, he fell headlong, and his bowels gushed out. And he makes this significant remark, "Justly did those bowels gush out that were shut up against the Lord Jesus." Truly an awful end.

THE CLOSET HOUR.

THE WORD.—“And they that are Christ's have crucified the flesh with t affections (passions) and lusts.—GAL. 5: 24.

“Scatter the last remains of sin,
And seal me Thine abode;
O make me glorious all within,
A temple built by God.”

DAILY BIBLE CALENDAR—APRIL.

1. II Peter 1: 10; II Peter 1: 10; Psa. 90: 14; Phil. 4: 20.
2. I Tim. 6: 11; II Sam. 23: 5; II Sam. 7: 28; Psa. 68: 3.
3. Col. 3: 2; Neh. 4: 20; I Kings 8: 44-45; Ephes. 3: 20-21.
4. Jude 20; Heb. 10: 23; Num. 14: 17; Psa. 71: 15.
5. I Peter 2: 9; Ezek. 36: 29; Psa. 119: 66; Psa. 54: 6.
6. II Thess. 3: 13; Col. 3: 24; Psa. 119: 38; Isa. 38: 19.
7. II Tim. 2: 3; Rev. 3: 21; Jer. 12: 3; Psa. 13: 5.
8. I Cor. 15: 34; II Cor. 11: 2; II Thess. 1: 11; Psa. 75: 1.
9. Lam. 3: 40; Jer. 24: 7; II Chron. 30: 18; Psa. 47: 7.
10. I Pet. 1: 17; II Peter 3: 13; Psa. 3: 1; Isa. 43: 21.
11. James 1: 4; Heb. 6: 15; Psa. 38: 15; Psa. 36: 6.
12. II Tim. 1: 13; Psa. 145: 20; Psa. 56: 17; I Chron. 16: 27.
13. John 14: 1; John 14: 2-3; Psa. 38: 1; Psa. 135: 3.
14. I Peter 4: 4: 8; I Peter 3: 12; Psa. 55: 16; Psa. 150: 6.
15. John 3: 7; Phil. 1: 6; Psa. 141: 9; Psa. 128: 1.
16. Deut. 1: 21; Deut. 1: 30; Deut. 3: 24; Psa. 31: 23.
17. Gen. 31: 16; Deut. 31: 8; Psa. 39: 7; Psa. 48: 1.
18. Num. 14: 9; Isa. 42: 6; Matt. 6: 10; Psa. 66: 20.
19. Jer. 7: 23; Exod. 19: 5; Psa. 140: 1; Psa. 147: 7.
20. Exod. 14: 15; Exod. 33: 14; Jer. 14: 9; Psa. 69: 34.
21. Matt. 19: 17; Psa. 19: 11; Num. 10: 35; Psa. 111: 10.
22. Deut. 4: 23; Deut. 4: 20; Heb. 13: 20; Rev. 19: 7.
23. Isa. 56: 1; I John 2: 25; I Chron. 21: 17; Psa. 103: 21.
24. John 13: 15; John 13: 17; Psa. 33: 22; Psa. 117: 2.
25. Phil. 1: 10; Rev. 3: 4; Psa. 69: 1; Psa. 145: 1.
26. Luke 17: 10; Matt. 21: 22; Psa. 77: 2; Psa. 57: 9.
27. Ephes. 4: 15; I John 4: 18; Phil. 1: 9; Psa. 35: 27.
28. Heb. 13: 1; Heb. 6: 10; Ephes. 6: 24; Jer. 33: 11.
29. I Tim. 4: 12; Psa. 121: 3; Psa. 25: 5; Isa. 52: 8.
30. Matt. 28: 19, 20; Matt. 28: 20; Psa. 44: 26; Psa. 66: 8.

LOVE IS KIND.

—I COR. 13: 4.

“It is remarkable that the word rendered “kind” here, does not occur elsewhere in the New Testament. It means *disposed to be useful*; and thus, like wisdom, to which it is allied, kindness is full of mercy and good fruits, without partiality and without hypocrisy.—Jas. 3: 17.

One form of it is *sympathy* or fellow-feeling, such as dwells, and such as still dwells in the heart of our Great High Priest. What an exquisite word that is! “He is *touched* with the feeling of our infirmities.” (Heb. 4: 15.) Sympathy is a special manifestation of His love, and, as in Him, so in those who imbibe His spirit. Their *love* is *touched* with the sufferings of others. It is displayed by Christians in all ranks of society, and often by the poorest of the poor. It is beautiful to witness, as we have often done, the kind acts which a hard-working man or woman will render to a neighbor who is in pain or want. It is a divine art which every one may learn, and is equally admirable in the cottage and in the palace.

A MEDITATION FOR APRIL.

“He became,”—through the humiliation and suffering incident to His incarnation, “the author of eternal salvation unto all them that obey Him.” No one else. Heb. 5: 9.

If He is its author—then it must be in harmony with His will and nature, for He could not choose to make for our deliverance something contrary to himself. Salvation worthy of such an Author and equal to the necessities of such a race; must be complete;—supreme, and universally available. Salvation is the result of God's second effort in behalf of our race. He tried the race the first by holiness,—with freedom—it was a failure. He is trying it a second time—with salvation and freedom. The abuse of freedom bartered the jewel the first time, will it also defeat your salvation? do not think it can, if He has made your heart clean. And remember this salvation is only for a certain class. “All Those who obey Him.” Obedience out of a clean heart is the evidence of your perfect love, and makes your largest faith and victory over temptation,—divinely possible. “How shall I obey? love. How shall I love? obey.”

LOVE IS NOT PROVOKED.—She is like the gentle dove, which has no gall, and she is still and silent under the most unjust accusations which may be heaped upon her. When people are provoked, angry passions rise. Love is never *angry* in such a way. Grieved she often is but not resentful.—Sel.

HEART QUESTIONS.

1. Do I realize what is contained in Matt. 5: 8.
2. Have I ever tested Matt. 5: 9.
3. Am I following the injunction of Matt. 5: 16.
4. Do you practise the precept contained in Matt: 23, 24.

AT THE MERCY-SEAT.

GENERAL REQUEST:

That the Spring Conference, of the Methodist Episcopal Church may be Pentecostal in their character, and that Dr. S. A. Keen may be greatly blessed in this visits thereto.

REQUESTS BY LETTER:

Wisconsin.—S.—For the restoration of an invalid brother, who thinks he has special work to do for God.

Canada.—E.—For a minister and wife to be baptized with the Holy Ghost.

Iowa.—F.—For the pastor and membership of a Baptist Church that they may have a revival.

B.—For a sister to be sanctified and healed.

Kansas.—F.—For the restoration of a backslidden sister.

West Virginia.—F.—S.—For a sister to be sanctified and healed.

Virginia.—F.—For a sister who has to bear heavy responsibilities.

THE PRAYER UNION.

THE PROMISE—"But the Lord is faithful, who shall establish you and keep you from evil."

—II Thess. 3: 3.

"Thou on the Lord rely,
So, safe, shalt thou go on;
Fix on His work thy steadfast eye,
So shall thy work be done."

TUESDAY, April 11th,

is the day set apart this month for special prayer on the part of the members of the "*Guide Prayer Union*." The Scripture to be read in concert is Matthew 7th chapter, and the hymn, to be read or sung, is No. 327 in the Methodist Hymnal

THE FRAGMENTS.

THE APRIL CANVASS.—One of the times in the year from which we date subscriptions for the *GUIDE* is April. Will not our friends make a little special effort to send us some new subscribers? Correspondents tell us the magazine has been very rich since January. We have a first-class corps of writers. If you want sample copies send for them.

GOOD FRUIT.—Rev. Dr. Geo. S. Bishop, pastor of the Reformed Church in E. Orange, N. J., where Bro. Parker has been conducting revival services, attended the Tuesday Meeting recently. He gave a definite and unctuous testimony on the line of holiness. He has received a goodly number into his Church as the fruit of the late revival. Praise the Lord.

"And ye are Christ's" says the apostle to the Corinthians. How glorious the statement! If we are Christ's we may be sure He will sacredly guard and keep us.

REV. HENRY BELDEN.—We are not willing that this blessed and now sainted man should go out of sight. In our next we shall commence a series of papers entitled "*MEMORIES OF REV. HENRY BELDEN*." Many of our readers knew him, and will be interested in these papers. Any who have facts relating to him will do us a favor by communicating them.

HISTORY OF THE REVIVAL OF HOLINESS.—We are pushing this book to completion. It will be an elaborate work and of deep interest to the friends of holiness. Friends are kindly sending us facts and incidents. Let them still come, but do it quickly. "The King's business requires haste."

"Sanctify them through Thy truth" was the prayer of Jesus for the disciples. It was for them representatively, and so for us.

"ABBIE MILLS," notwithstanding her imperfect hearing, does much evangelistic work. She has been very busy last winter. In writing us she subscribes herself, "Yours in Jesus, leaving the things behind and pressing forward." Get her two excellent books, "*Quiet Hallelujahs*, and "*Whispers of The Comforter*."

THE BOOKLET.—There is a large demand for the beautiful booklet "*THE SWEET SINGER*." A new edition has just been put to press. Price, 35 cents.

FLORENCE MISSION.—They are holding "*All-Day Meetings*" on the line of Holiness, and God is putting a seal on them. The name has been modified. It is "*Florence Crittenton Mission*." Pray for it and help it. It is doing grand work for The Master.

"For I have kept the ways of the Lord," says the Psalmist, and he adds, "and have not wickedly departed from my God." Happy they who can give a testimony like that.

AT THE CONFERENCES.—Dr. Keen, the Conference evangelist, is visiting the Spring Conferences, and God is blessing his labors. He is to attend the New York Conference at Tarrytown, April 5.

ARE YOU A SINGER? If so, you should have a copy of "*Glad Hallelujahs*," the excellent Song Book, if you have not already procured it. Price, 35 cents.

REPLENISH THE FUND.—The "*GUIDE BENEVOLENT FUND*" greatly needs replenishing. We have so many calls to furnish the *GUIDE* free that we do not know how to refuse. Help us.

RESPONSES FOR INDIA.—Friends have kindly been making donations for a missionary to reinforce Rev. D. O. Ernsberger, our son-in-law at Gulbarga. Also to furnish tracts on holiness to our missionaries in India, in response to the call of Rev. C. B. Ward. There is room for much more.

"But we were gentle among you." So testifies Paul in writing to the Thessalonians. If gentleness was good for the Apostles is it not good for us? Let us possess the gentleness of Christ.

OUR NEW CATALOGUE.—We are just putting to press a new and enlarged catalogue, containing the latest issues on the line of holiness. Send for it.

THE TUESDAY MEETING is very interesting and full of profit each week. Mrs. Palmer continues remarkably well, considering her advanced age, and is able to lead the services. Friends of holiness coming to the city are sure to find their way to 316 E. 15th street to enjoy the rich repast prepared for God's people.

SHOWERS OF BLESSING.—So reads one of our blessed revival hymns: "There shall be showers of blessing." Now, as the April showers are coming down upon the castle to refresh it, and make it fruitful, so let us have showers from heaven quickening and beautifying our souls.

A GRACIOUS REVIVAL.—Rev. L. L. Pickett writes of a glorious work in Yorkville, S. C. 50 to 100 saved in ten days. Praise the Lord.

THE GOSPEL SERVICE.

IN OUR OWN LAND:

—*Elizabethtown, Ind.* W. T. Park, pastor; 110 conversions.

—*Athens, Ohio.* H. B. Westervelt, pastor; 100 conversions.

—*Galena, Ohio.* E. L. Smith, pastor; 90 probationers received.

—*Freeport, L. I.* M. F. Compton, pastor. Great revival, over 100 converted,

—*Warren, Md.* S. B. Shaw, evangelist, has been working. Some conversions, and others sanctified.

—*Hammondsport, N. Y.* J. Eaton Wallace, evangelist; about 40 converted, and as many sanctified.

—*Malta, Ohio.* J. W. Luccock, pastor. Under the labors of Evangelist Glasscock, nearly 250 conversions.

—*Philadelphia.* "Belmont Church, Bro. DeBow, pastor. Seven weeks of special services; 70 added to the Church.

—*Newark, N. J.* Eighth Ave. Church. C. S. Woodruff, pastor. Two months revival services, resulting in over 50 conversions.

—*Newport, Ky.* Grace Church. C. H. Williamson, pastor. Old-time power. Sinners converted and believers sanctified.

—*Brooklyn, N. Y.* "Powers Street." Revival work has been progressing several weeks; over 50 converted. N. Hubbell, pastor.

—*Ironton, Ohio.* Said to be the greatest revival ever known in the place; 100 accessions to Pine Street Church, P. W. Dunn, pastor.

—*Corning, N. Y.* Five weeks of revival work crowned with blessed saving results. Rev. H. N. Brown, of Connecticut, gave three days to holiness. Hundreds at the altar as seekers.

—*Abilene, Ks.* A Holiness Convention held; very profitable. Rev. C. S. Nusbaum, president of Kansas Association, in charge. Members of various Churches at the altar seeking holiness.

—*New York.* "Second Street." H. Aston, pastor. A gracious revival. On a late Sabbath night the altar was crowded with seekers, and many professed to be saved. "The Wesley Band" has been aiding.

—*Reading, Pa.* A great revival under the labors of Rev. Dr. Chapman, evangelist, formerly pastor of the Bethany Presbyterian Church, Philadelphia. The whole city stirred, and the evangelical Churches united in the work. There is great rejoicing among God's people.

IN FOREIGN LANDS:

—*China.* There are over 100 medical missionaries in China.

—*Italy.* The Evangelical Church of Italy, the Free Church, as it is called, reports encouraging progress.

—*Brazil.* A building, that at one time belonged to the Inquisition, has been purchased by the Baptists of Bahia, for mission purposes.

—*Sweden.* O. L. Leonard, Helsingborg, writes to *The Witness*: Great revival at Halmstad. Pentecostal power, old-fashioned conversions, union meetings of three Churches.

—*India.* The North India Conference of the M. E. Church, for the year ending October 31, 1892, reports 14,410 additions. There are 42 native pastors in the Conference.

Adjutant Abdul Aziz, a Mohammedan convert to Christianity, now has charge of the social work of the Salvation Army at Bombay.

According to the recent Bombay Conference, 53 denominations are carrying on missionary work in India; 808 ordained missionary natives; 785 ordained natives; 171,214 communicants.

—*Africa.* Grace and Anna Smith, of Bishop Taylor's Mission at Barraka, writes to the *African News*: "The Lord has wonderfully opened up our work before us, and blessed us in it."

It is proposed to have an "African Congress" at the Columbian Exposition in Chicago.

Lord Roseberry, speaking of Uganda, says: "We—at any rate I—view it as a country of great possibilities, as the key, perhaps, of Central Africa.

—*Spain.* In spite of the emphatic protests of the Papal nuncio, the Bishop of Madrid, and thousands of aristocratic Catholics, a Protestant Church at Madrid has been consecrated, with the consent of Premier Sagasta.

—*Korea.* The presence of Dr. Allen, of the M. E. Church, in Seoul, in 1884, saved the life of Prince Min Yong Ik; and this resulted in the establishment of a hospital under Christian auspices, supported by the king.

—*Persia.* Mizra Abraham is a convert from Islam, whose steadfastness and Christian zeal in persecution are at present exciting not a little interest in Persia. He was beaten and tormented and cast into prison, yet persisted in confessing Christ.

—*Japan.* Count Inoue, Minister of Home Affairs, has given \$300 to the Christian University (Doshisha) has erected a mission building, and aided several mission schools. The cause of Christ is progressing hopefully in the land.

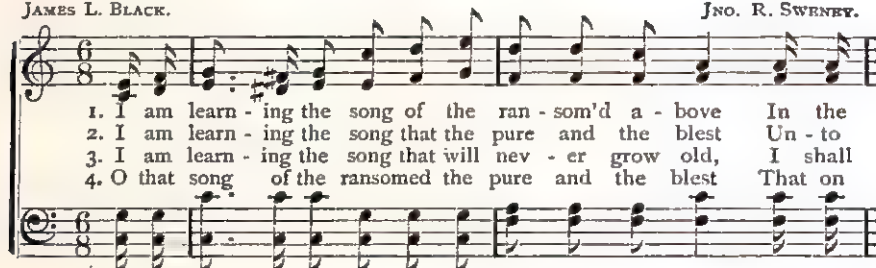
Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Psa. 89: 1.

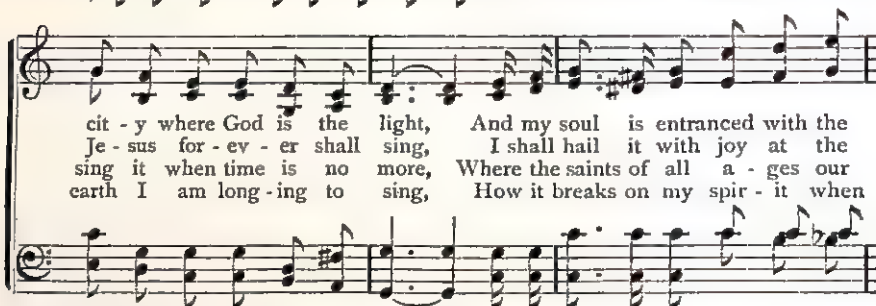
No. 17. THE WONDERFUL SONG.

JAMES L. BLACK.

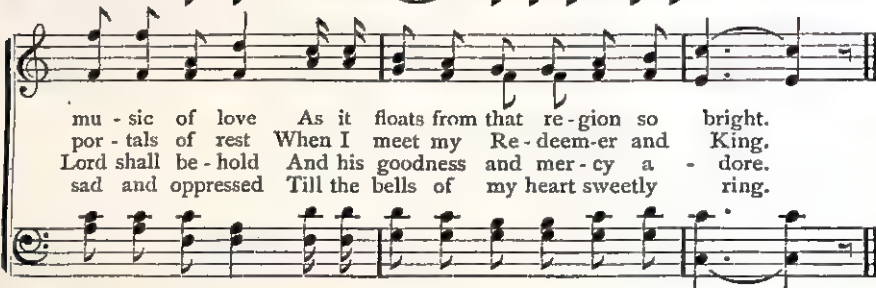
JNO. R. SWENBY.



1. I am learn - ing the song of the ran - som'd a - bove In the
 2. I am learn - ing the song that the pure and the blest Un - to
 3. I am learn - ing the song that will nev - er grow old, I shall
 4. O that song of the ransomed the pure and the blest That on



cit - y where God is the light, And my soul is entranced with the
 Je - sus for - ev - er shall sing, I shall hail it with joy at the
 sing it when time is no more, Where the saints of all a - ges our
 earth I am long - ing to sing, How it breaks on my spir - it when

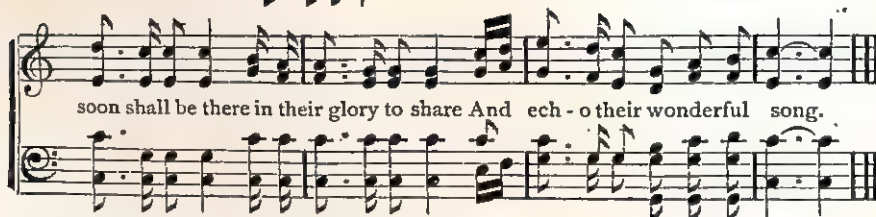


mu - sic of love As it floats from that re - gion so bright.
 por - tals of rest When I meet my Re - deem - er and King.
 Lord shall be - hold And his goodness and mer - cy a - dore.
 sad and oppressed Till the bells of my heart sweetly ring.

REFRAIN.



Worthy the Lamb, worthy the Lamb, Wonderful song of the puri - fied throng, I



soon shall be there in their glory to share And ech - o their wonderful song.

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MAY, 1893.

OUR FATHER'S FAITHFUL PROMISE

"FOR MAY. "And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."—1 Peter 5 : 4.

PRACTICAL GOSPEL THEMES.

BY REV. GEORGE HUGHES.

THE MIND OF JESUS.

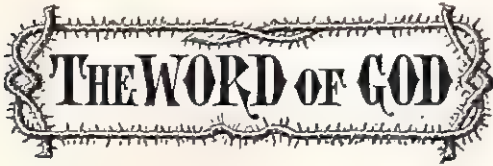
"Let this mind be in you which was also in Christ Jesus." Phil. 2 : 5.

CHRISTIANS are to possess the mind of Christ. The meaning of the term "Christian" is, one like Christ, having as He walked. What is the mind of Christ to which the apostle here refers. It is given in the context: "Who, being in the form of God thought it not robbery to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross."

Note John I : 1 ; 17, 5. By the *form of God* is not meant the divine nature itself, but the *manifestation* or *form* shining

forth from the invisible Deity. Note John I, 14, 18 ; II Cor. 4 : 4 ; Heb. 1 : 3.

Thought it not robbery. The sense is, He did not regard His being on an equality with God as a thing to be selfishly grasped and clung to ; but He used His equality with the Father as an opportunity, not for self-exaltation, but for self-abasement, in that He made Himself "of no reputation ;" or, rather, emptied Himself, not of His essential Godhead. for this in all fulness dwelt in Him, (Note Col. 1 : 15 ; 2 : 9), but He appeared to men as if thus emptied, by veiling His previous *form of God* and assuming the *form of a servant*. "*Humbled Himself.*" By becoming obedient to the will of God. *Unto death.* Even the shameful death of the cross: This mind must be in us, if we would be His true disciples and glorify His holy name.



Thy testimonies which thou hast commanded are righteous and very faithful. Psa. 119: 138.

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

ANGELIC EXAMPLES.

BY REV. C. W. L. CHRISTIEN.

[TEXT: "Thy will be done in earth, as it is in heaven." Matt. 6: 10.]



EW TESTAMENT religion is not simply an inward experience, neither is it only the performance of outward duties.

It is an inward experience manifesting itself in action. It is doing as well as being. The being must come before the doing, but the doing always follows the being. In other words, the faith through which we are saved is a faith that "works by love." And if I claim to possess saving faith and do not show it by life, St. James says to me, "Know, O vain man, that faith without works is dead."

In our text the Lord assumes this, and holds up the angels as our examples—"as it is in heaven." So the question is, How do the angels serve God? Or, how would an angel incarnate, living on earth, with all the limitations and innocent infirmities of humanity, but retaining all the goodness of his angelic nature, how would he serve God from day to day, during the years he should remain among us? That is the kind of life we are to pray for, angelic life on earth.

Now in reply to the question we

remark that the first feature in angel service must be

I. The spirit of entire obedience.

1. All that we know about angels points to the fact that they do the will of God just because it is His will. And this must be the foundation of all our service. We cannot say whether an angel ever has duties to fulfil that are unpleasant, but we are quite sure that if he has he will loyally do them, just because they are the expression of the Creator's will. With ourselves, though, possibly, most of our duties are agreeable, there are times when faithfulness involves self-denial, unpopularity, loss, sacrifice. Few Christians live long without finding the road at times to be rough and the storm wild. But whatever the duty, I am to do it, not because it is easy, or remunerative, or because it leads to worldly advancement; I am to do it in the spirit of entire obedience to the will divine.

2. And this spirit is to run through every thing. In the language of earth we speak of the secular and the sacred. But there can be no such distinction in heaven. Everything is sacred there. And to the entirely consecrated all is sacred here. Every question is a religious question. The rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." In the family circle, in social life, in business affairs, in political action, in literary pursuits, in recreation, in all, life is one unbroken act of obedience.

3. And we could not conceive of any compromise on the part of an angel, or of the presence of "policy men" among their ranks. Moral thoroughness is there, if anywhere. And in the Church on earth he who makes a compromise with conscience is already fallen. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Just because the spirit of entire obedience is no longer dominant in his soul, the rest of his service is vitiated and void.

4. And an angel would serve God in this way, irrespective of results. The final results of service to God cannot but be blessed both to angel and man, but to us present consequences may be most afflictive. The Church was chronicled a noble army of martyrs, who did right, though the finger of duty pointed to the dungeon and the stake. To balance the probabilities of service, and shrink from that which points to trial, is not only cowardice but backsliding.

But this outward life of entire obedience can only be the repression of an inward state of

II. Perfect Love.

We could not conceive angel service without this. Whether employed in the engagements of heaven itself, or sent to earth with a message from the King, or commissioned to wait as a ministering spirit on some exposed and lonely child of God, it would be all one. A heart all love would lead to prompt obedience. The spirit's wings would always be the wings of love to speed him on his way. No murmur could ever rise to his lips, no hesitation mark his footsteps.

And if we are to serve as the angels we must have love supreme, entire, as the ruling power. We shall not love the pain, the privation which obedience may involve. A cross will always be a cross. But when the love is perfect the obedience will be ready, constant, unquestioning. With nothing in his heart contrary to love the believer will not obey because he must, nor with a will that is simply "broken," but with all his heart. Service that is not the outcome of love is fitful, uncertain, cheerfully rendered in the sunshine, but often neglected when the days are dark and gloomy. For lack of perfect love the cross is refused, the spirit falls under condemnation, and the first fatal steps are taken in a backsliding course. The Psalmist puts it in a sentence, "I will run the way of thy commandments when thou shalt enlarge my heart." Blessed indeed is such enlargement.

All this leads to one other point. The service of the angels will be of

III. Joyousness.

The whole teaching of Scripture represents them as the very embodiment of joy. Their abode is the world of light, where sighs can never rise nor tears can fall, so that it is impossible to think of any service rendered by them in any other spirit than that of lofty and intense pleasure. Being all the work of love it must, in the nature of things, be to them a perpetual rejoicing.

With all moral beings it must ever hold true that what is done against the affections is a bitterness and a burden. It may be in itself a pleasant thing to flesh and blood, others may call it a happiness, it may have the prospect of pleasant results, but if, for any reason, my heart turns against it, I find only weariness in the doing of it. But in the pathway of loving obedience the fruits and flowers of joy are blooming all the year. The Incarnate Son said, "I delight to do Thy will." Every one of the pure spirits in heaven can say the same. And for the like joy in service our Master bids us pray.

Blessed is he who finds in God's service here a fitting preparation for the higher service he hopes to render, with the angels, in the world of light!

The King of earth and sea and sky
 Gave ear one day, and to my cry
 For succour, strength, for help, and power,
 For grace to work each day and hour,
 He sent me to His written Word
 And spake with voice I clearly heard.
 "Where 'er thou dost a promise find,
 To Moses, Israel, or mankind,
 That promise I'll make true to thee
 So, 'as thy days thy strength shall be.'"
 —Sel.

Sanctification is that act of Divine grace whereby we are made holy.

GEMS FROM THE PSALMS.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever."

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Psalm cxxv: 1-2.

The sacred writers draw many illustrations from surrounding objects. To them nature was full of divine teachings. The mountains lifting their calm front, age after age, to the silent stars, were a beautiful symbol of the presence and protecting care of Jehovah. To us, they still proclaim the same blessed theme.

THE MUSIC OF THE WILL.

BY REV. JAMES MUDGE, D.D.



HIS is an expression of Faber's, "His will is the one thing." Thus he wrote to a friend when an important step was under contemplation: "It seems to magnify its own sweetness the longer and more lovingly we adore it. The hot, choking alleys of Birmingham with the weary sacrifice of limb and spirits to our neighbor, are sweeter with that music of the will in them, than the solemn woods and sighing yews of cotton, if it be not the music of the will, but the poetry of self which should stir the heart there. I feel just as a lifeless stone about the two plans, but I dread keenly, most keenly, the swerving from the will of God in the matter."

Such was the language which this devoted servant of God uniformly held. We could give very many quotations from his letters showing it. Here are a few:

"I am startled with the possibility of doing what is not God's sweet, peaceful will, that I have begged for time to consider."

"We have no plans; we have been simply praying to know God's will. I would not lift up a finger either way to decide it."

"I feel an unabated desire to do God's will, and a daily increasing hunger for hard work."

"God's will be done, whatever that gracious will may be. I love Jesus more and more and

more; it seems as if I had never loved Him before, never known Him before; so sweet, so new, so fresh does He seem every morning."

"I hope I may have: 1, honesty to seek God's will; 2, light to find it; 3, love to know it when found; 4, strength to follow it; and 5, special preserving grace to keep from stifling convictions."

"Remember, above all things, to cultivate a spirit of special devotion to God's will. Obedience is the queen of virtues, and the hardest of all to practise; and the only royal road to earn this grace is to recognize God's sweet will in *little* vexations and to *love* it, as well as submit to it. Aim at conformity to God's will, and in winning that you win all."

"To please God and to do His will is the great thing, and to do it at the expense of our own will is the greatest thing of all."

"If there be an ounce of more glory in my condemnation and the proscription of my book, I am only too glad to be the means of His getting it."

This must suffice, though much more might be given to the same effect. Frederick William Faber was one of England's finest religious poets and noblest Christian spirits, one who did as much, perhaps, as any man of recent times to make men love God and aspire to the higher paths of the interior life. "He served Jesus out of love," expresses his history in a few words. "*VOLUNTAS DEI*," *the will of God*, was his life motto, embroidered on his clothing, and stamped upon his heart. And this was how he came to write that deepest and strongest of all the hymns that treat of the higher life:

"I worship thee, sweet will of God,
And all Thy ways adore,
And every day I live, I seem
To love Thee more and more."

In this devotion to the will of God did he not closely follow the Jesus whom he so fervently loved? No phrases are oftener on Christ's lips than such as are in strictest accord with the sentences quoted above:

"Lo, I come to do thy will, O God."

"My meat is to do the will of Him that sent me, and to finish His work."

"For I came from heaven, not to do mine own will, but the will of him that sent me."

"Whosoever shall do the will of God, the same is my brother, and sister, and mother."

"My judgment is just because I seek not mine own will, but the will of the Father, which hath sent Me."

"If any man will do his will he shall know of the doctrine."

"Not every man that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father, which is in heaven."

The apostles take up the same strain. They tell us that we are to be "the servants of Christ, doing the will of God from the heart," that we must "stand perfect and complete in all the will of God;" they say "he that doeth the will of God abideth forever;" "be not unwise, but understanding what the will of the Lord is;" and their prayer is that we may be "filled with the knowledge of His will," and that "the God of peace make us perfect in every good work to do His will."

Most true it is that the will of God clearly known and fully done is the sum and substance of religion. For the will of God is the grand executive of the Deity, the center of His being, summing up and including all. And the will of man is likewise the central element of his being, the sum of his powers. And when the will of man is put close up against the will of God, perfectly in love with it, absorbed in it, then there comes that perfect union of man with God, which was broken off at the fall, and which it is the grand purpose of redemption to restore.

O the music of the Will! "Through all the tumult and the strife," "above earth's lamentation," we may hear this music ringing; and if it finds an echo in our souls we shall neither be able nor desirous to "keep from singing." We shall find that He gives us indeed "songs in the night," however deep the darkness that gathers round, and however many joys and comforts die? It is glorious. It transcends description. It is the one and only clue to a completely restful life.

It gives a gaiety of spirit that is unspeakable. It enables us to bid defiance to pain, and to destroy disappointment. It makes anxiety impossible. It turns earth into paradise. It fills the atmosphere with the pervading, almost sensible, presence of the Lord Himself. It enables us to commune with the Father in the small details of life, and strengthens our fellowship with Him each moment.

O the music of the Will! There is nothing in all the symphonies and oratorios to be compared with it. However small a relish we may any of us have for it just now, we can and should so cultivate our taste in this direction that it shall be the absorbing passion of our lives.

LOVE, LIGHT, AND LIFE.

BY ABBIE MILLS.

Love moves the heart and fills the whole,

Unfathomed are the waves that roll,

Within around and everywhere,

Freighted with praise and trustful prayer;

O Love, how sweet the blest control

Of love divine within the soul!

Light joins in fellowship with love,

They dwell in the same home above,

The darkness flies when love and light

To bless the soul their powers unite;

Light from the Saviour's beaming face

Drives sin and doubt to their own place.

Life wakes where love and light are found,

Then blessed fruits grow and abound,

The desert wastes rejoice and sing,

The dove of peace folds joyful wing;

Life, O eternal life is mine,

Thou God of life, the praise is thine.

Love, Light and Life abide within

Where Jesus cleanses from all sin;

No lack such souls can ever know,

But more and more in grace they grow;

Love warms, light glows, life leaps and sings,

All lend the soul their tireless wings.

There is such a thing as perfection; for it is mentioned so often in Scripture.—*J. Wesley.*

GEMS FROM THE PSALMS.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful,"

"But his delight is in the law of the Lord; and in his law doth he meditate day and night." Psalm 1: 1-2.

Delight in God's Word marks the true Christian. To the carnal and worldly, it is a sealed book, but to the spiritually-minded every page is tremulous with the light of God. It is a light for the pilgrim, a sword for the warrior, and seed for the sower; and to the sanctified heart God's law is an abiding joy.

THE TENDENCIES OF THE TIMES.

BY WM. REDDY, D.D.



EVERY period in history has its peculiar characteristics. This is particularly true in regard to religious conditions. Examples and illustrations of this statement might be multiplied at great length, but they will occur to the careful student of history. The present period deserves particular attention, and calls not only for scrutiny, but for prayer and heroic action on the part of the Christian Church.

1st. In regard to National characteristics; the tendency is to recklessness and political corruption. The political parties seem to be intent on political partisan pre-eminence; irrespective of national integrity and the well-being and safety of the nation. Of course it is claimed by the parties that they are aiming at the best good of the people, but the bribery, the catering to the liquor influence for auxiliary support and patronage; the subserviency to Romish influence for the suffrage of voters; the scrambles for office and plunder; the great "combines" of corporations for monopoly and gain; the strifes between capital and labor: the venality of the political press; the bad morality of the leaders of parties, and the popular and corrupt customs of society, all go to show that we are falling—aye, *have fallen*—upon "perilous times."

The antidote and remedy for these evils is not legislation; not education; not organization, but the prevalence of gospel influence; the powerful truth of God's Word; rendered powerful by the dynamite of the Holy Ghost, secured and sustained by "the faith of God's elect," and the integrity and activity of holy men and women. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

2nd. There is a tendency on the part of ministers to dilute and emasculate the Gospel; to substitute literary, historical and moral topics for pulpit discussion; and what is called the "live subjects of the day" for the revealed doctrines and themes of God's Word. Salvation from all sin; the personality and mighty working of the Holy Ghost as the counterpoise and remedy for the evils of society, are seldom presented. "Doing" "Christian work," so-called, external activity in such work, and strongly emphasized. But Christian work is the "working out" of what the Holy Ghost works within. "From Me is thy fruit found," saith the Lord. Work without life is legalism, it is the sap which produces the fruit.

3rd., There is a tendency to superficiality in regard to religious experience. Repentance, self-denial, separation from the world, cross-bearing, justification by faith, regeneration by the Holy Spirit, "the witness of the Spirit," and entire sanctification, are rare topics in the average pulpit; and some of the most popular evangelists practically ignore these Scriptural themes in their revival instructions. In place of these, a manifestation of a desire for salvation, by the lifting up of the hand, or the bowing of the head, or coming forward to an altar for prayer, is taken as evidence of conversion, and they are reported as such accordingly. These converts in connection with union meetings are assigned to particular Churches, or are received into the local Church as converts—while the subjects

themselves soon find that "they have no life in them," and either relapse into indifference, and become sceptical as to real experience, or remain nominal members of the Church, and are mere "lumber on deck," with no power over sin, or power to influence others to turn from ungodliness. "Salt without savor," "Clouds without rain," "Trees whose fruit withereth."

4th. There is a tendency to lower down the standard of real, Scriptural, spiritual life to a semi-religious worldly level, to meet the growing tendency to superficiality. The amusements that are introduced and tolerated in various Churches, and apologized for by the ministers and members, are in evidence of this tendency. Church festivals, entertainments and novel worldly expedients to draw and hold young people, and to raise money for religious purposes; all tend to weaken religious convictions; to arrest in the hearts of converts and Church members the aspirations of the soul for spiritual good; to suppress Christian testimony; and to annihilate the distinction which Jesus made between those that "were not of the world" and those who are of the world.

The outcome of these tendencies is to be deplored. They neutralize the plain, wholesome and soul-saving truths of the Gospel as preached by God's faithful ministers; they tend to discourage the faithful, intelligent and conscientious among God's "little ones," and to "grieve whom the Lord hath not grieved."

5th. Great stress is laid upon Christian union among the different Churches. Union revival meetings are among the aspects of the times; but these popular union meetings are often held at the expense of God's truth and of saving men. That method is "through sanctification of the Spirit and the belief of the truth." But in these union meetings the distinctive truths of God's Word are withheld: those that would be adapted to produce conviction, and would give depth to the

work are avoided lest offense should be given to some of the differing denominations. These meetings are often a compromise; and in the end, the influence of the partial good evaporates, and no permanent strength is added to the Church, thus nominally united, and often proselyting, suspicion and criticism vitiate the good done. Nominal members may be added; the evangelist may be well paid; but the gain to the cause of real spiritual Christianity is more nominal than real, and sceptics are confirmed, and the faithful pastors are grieved and their burdens increased.

The doctrine, experience and testimony on the subject of holiness; (the great end of all true gospel labors) . . . is contraband.

This may be called pessimistic, but are not these facts, and too palpable to be denied? But there is a brighter side; "God has not left Himself without witness." There are many intelligent and self-sacrificing saints, who "will not bow their knee to" the popular image—they are loyal to Christ and to the truth.

God is in many places causing the "standard of holiness to be lifted up for the people." Witnesses to the blessed experience are being multiplied. A reaction from these tendencies is sure to come, both in State and in Church. The more spiritual in different denominations are protesting against the worldly and corrupt tendencies; and whereas holiness was formerly treated by them as a dangerous heresy, they are coming to regard it favorably, and witnesses among these denominations are multiplying, and the leaven is spreading, "And Jesus shall reign until all His enemies are put under His feet, and holiness shall yet be on the bells of the horses." But who will rise up in His strong place to counteract these downward tendencies? "Who is on the Lord's side?" Let him stand forth and lift up his voice like a trumpet, and show the house of Israel plainly their sins and their danger!

GEMS FROM THE PSALMS.

"Blessed are the undefiled in the way, who walk in the law of the Lord."

"Blessed are they that keep his testimonies, and that seek him with the whole heart." Psalm cxix: 1-2.

The deepest joy is found in whole-hearted service. There was reason in the lines often sung in the olden days:

*"'Tis worse than death, my God to love,
And not my God alone."*

There is neither peace nor happiness in attempting to serve both God and mammon. God is only found by those who seek Him "with the whole heart." To such He reveals himself in all the fulness of His love and holiness.

SYMBOLIC TEACHING OF THE VEIL.

REV. J. H. TIMBRELL.



It is a generally accepted fact, that the Old Testament symbols mirror the great truths of redemption; that even its most profound, and most glorious principles may be seen as the substance behind the shadows of the past.

Christ is present everywhere in the Law and in the Prophets. The Lamb was slain from the foundation of the world. The scape goat, the perfect victim, the brazen serpent, the Rock of Horeb, and the pillar of fire, are but a few among the many types that point across the ages to the world's Redeemer.

Spiritual life is undoubtedly typified in the Egyptian bondage, the Red Sea deliverance, the wilderness march, the divine testings, and the final crossing to the promised land. The Tabernacle was a most wonderful embodiment of spiritual truth; every board, tache, knop, curtain, or covering is described with a surprising minuteness. It was "a pattern of things in the heavens." As a movable tent in the wilderness, it held in miniature the plan of that glorious temple, which shone resplendent in marble and burnished gold on Mount

Moriah, when five hundred years had rolled away. Its courts, curtains, excluding partitions and walls, were all the visible exponents of some great spiritual truth. The outer court of the temple was open to all the human race; the inner courts to the Israelite alone, and even he, if malformed, or unclean, was not permitted to pass its Beautiful Gate. The third court was that of the priests; beyond this the sacred enclosure devoted to the Divine Presence, with its Holy of Holies, which could be entered by the high priest alone, once a year, to sprinkle before the mercy seat the blood of atonement.

There were thus three courts for humanity: that of servitude; that of sonship; and that of priesthood, and a double court of the Divine Presence. The first approach to God was made by coming into the Holy Place. This contained the Golden Altar of Incense, the table of shew-bread, and the Golden Candlestick. Beyond this, and separated from it by a thick and curiously wrought veil, was the Holy of Holies, which contained the Ark of the Covenant and the Tables of the Law. This veil (Exod. 26, 33) was the dividing line between the "holy place," and the "most holy."

The New Testament completes and pours a flood of light into the meaning and spiritual significance of the types. The epistle to the Hebrews gives us a spiritual Leviticus, replete with teaching points, associating Christ and the believer with these symbols in a way both beautiful and instructive. The "middle wall of partition" has been broken down, the court of sonship is open to all; and the veil itself has been rent in twain, and a new and living way has been opened into the very presence of Infinite Love. The holy place may symbolize incipient religious experience. It was holy. There is no religion that is not holy. Approach to God here was through symbols, not with "open face." (1) The Golden Candlestick. Its significance is given in Rev.

I. The Church animated by the presence of Christ. (2) The Altar of Incense, symbolizing Prayer. (3) The Shew Bread, or Presence Bread, typical of the Divine Presence, which is essential to any and all religious experience, but yet with the veil hiding its more glorious manifestation. Beyond the veil was the Ark of the Covenant, resplendent with Uncreated Light, blazing above the Law, and over the Mercy Seat; while the wondering cherubim gazed intently downward upon it. It was entered from the Holy Place, with the blood of the Lamb, and the censer of incense. Calvary rent this veil in twain. It did not remove it; but opened a way through it for all who may accept the gracious invitation to come in to this most blessed relationship with God.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, * * * for He is faithful that promised." Heb. x. 19, 23.

PRAYING FOR ENEMIES.—Joseph Robbins, a bridge watchman on one of the American railways, showed just the same spirit as Stephen. He was murdered by a neighbor who wanted to get his money. The murderer was caught directly after. During the trial he made this confession in open court:—"I knew that Robbins had received his month's wages, and I resolved to have his money. As I neared the watch-house I saw him sitting, and raising my gun I fired. I waited a few minutes to see if the report had alarmed any one, but all was still. Then I went to the door and found Robbins on his knees praying, 'O God, have mercy on the man who did this, and spare him for Jesus' sake.' I couldn't touch that man's money, but ran away, I knew not whither. His words have haunted me ever since."

"The only way to flee from God is to flee unto Him."—*Phillips Brooks.*

GEMS FROM THE PSALMS.

"Blessed is he whose transgression is forgiven, whose sin is forgiven, whose sin is covered."

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

—*Psalm xxxii: 1-5.*

The word "blessed" means happy. Happy is he "whose sin is covered," and "in whose spirit there is no guile." Holiness is happiness. Those who imagine that to be holy is to be dull or austere, have no proper conception of the subject. Holiness makes heaven, and the more holiness that we possess the more of heaven have we in our souls. There is no sorrow in heaven, because there is no sin. Only the perfectly holy can be perfectly happy.

THE GLORY OF THE CHRISTIAN CHURCH.

BY REV. THOMAS A. MORRIS.

[Formerly one of the Bishops of the Methodist Episcopal Church.]



We shall show wherein the glory of the latter house (Christian Church) exceeds that of the former house (Jewish Church.) First, in her sacrifices. The sacrifices of the Jewish Church were only ceremonial; they could not take away sins, else would the comers thereunto have been made perfect; but were a shadow of good things to come. Often did holy women bring their offerings of flour, and oil, and wine; while priests carried baskets of green corn with one hand, and led a ram by the horn with the other, or took a red heifer for a sin offering without the camp. But what were all these compared with the sacrifice of Christ, when he offered His soul and body as a living sacrifice upon the flaming altar of His divinity, for all Jews and all Gentiles!

Again, in her ministry. Amongst the Jews, the priests who attended much to the temple service, had but little to do with the instruction of the people. But there was another class of men called seers or prophets, who taught them occasionally; yet their discourses were

either prophetic or mostly explanatory of dreams and visions, referring to things future, addressed to kings and other great persons, and came to the common people remotely. Not so the ministry of the Gospel. We are sent to offer all men, not a Messiah to come, but an all-sufficient Saviour, who died for their sins, rose for their justification, and now ever liveth to make intercession for them.

The latter house exceeds the former also in her divine influence. There was certainly some divine influence in the Jewish religion; but Christianity brings us the dispensation of the Spirit, and the day of God's power. In all cases where there is a faithful exhibition of Gospel truth, God attends it with more or less power to all who receive it. Not that it uniformly produces conversions; for conversion is but one part of the great work of grace, which God is carrying on in the souls of men; but it operates on the hearers according to their different states of mind, in proportion as they receive the message: sometimes awakening, then converting, and then sanctifying them. Hence, whether the Lord employs us as the instruments of alarming sinners, or bringing them to Christ, or feeding and strengthening his sheep, we are in our proper place, and ought to be content.

Once more, the latter house is greater than the former house in extent. At first the Jewish Church was composed of one family, afterward of twelve tribes, and at best was confined to Judea; but the Christian Church has for the field of her labors the whole earth. Soon after her organization, her enemies exclaimed, "They have filled Jerusalem with their doctrines." Ah, true, but this was only the beginning of the work. The kingdoms of Europe, and states of America, are well nigh filled with the joyful sound. The icy regions of the north, and burning plains of Africa, have heard the heavenly echo. It has been remarked, that one army of missionaries traveling eastward,

and another westward, will soon meet in the islands of the Pacific Ocean, and encircle our globe with the girdle of Gospel truth. A few more struggles, and the glorious millenium will shine with full splendor on our once benighted world. Heathen temples will all go to the moles and bats; Turks will abandon their delusive dreams; Popery will utter her expiring groan; the lost tribes will gather to their long neglected Messiah, with the fulness of the Gentiles; and the little stone cut out of the mountain without hands will become a great mountain itself, and fill the whole world with glory.

ACKNOWLEDGMENT OF SIN.—A poor Hottentot in Southern Africa lived with a good Dutchman, who kept up family prayer daily. One day he read, "Two men went up into the Temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered, "Now I'll learn how to pray." The Dutchman read on, "God, I thank thee. I am not as other men." "No, I am not; but I am worse," whispered the Hottentot. Again the Dutchman read, "I fast twice in the week; I give tithes of all that I possess. 'I don't do that. I don't pray in that manner. What shall I do?'" said the distressed savage. The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven." "That's me!" cried his hearer. "Stood afar off," read the other. "That's where I am," said the Hottentot. "But smote upon his breast, saying, 'God be merciful to me a sinner.'" "That's me; that's my prayer!" cried the poor creature, and, smiting on his dark breast, he prayed, "God be merciful to me a sinner," until, like the poor publican, he went down to his house a justified and happy man.

Let this and every dawn of morning be to you as the beginning of life, and let every setting sun be to you as its close. Let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves.—*Ruskin*.

GEMS FROM THE PSALMS.

"I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations."

"For I have said mercy shall be built up for ever: thy faithfulness shall thou establish in the very heavens."

—Psalm lxxix: 1-2.

The religion of the Psalmist was one of joy. His life had been full of trial, but amid all his vicissitudes, he had tested the divine faithfulness. Hence his delight in bearing testimony to the certain fulfillment of all God's promises. Let us, like him, tell for the benefit of others, the story of triumphant grace.

AMOUNTING TO SOMETHING.

BY J. FOWLER WILLING.



AS sure as one is fully saved he wants to amount to something in getting souls to Christ. He sees this poor, old world staggering hellward, drunk with sin. The desire to seize it, and bring it within touch of the Saving One, is like fire shut up in his bones. He may be as eager as a March wind, and as bright as a June sky, but stories of other people's success in the service will cloud him over. "Why cannot I see such results in my work?"

Personal reasons may shape the answer to this question,—reasons known only to God, and explained only by Him. Yet a few suggestions may be helpful. First, in a general way: You may be doing a great deal more good than you know. God has sometimes to hide results to keep His workers from self-trust. The ado that is made over the doers of exploits would turn all but the strongest heads.

What seems small now may produce something glorious in the future.

"We see dimly in this present what is small, and what is great.

Slow of faith, how weak an arm may turn the iron helm of fate."

Besides, it is an old trick of Satan to lash sensitive souls into despair over their small usefulness. He accuses them

of indolence and failure when one with half an eye can see that they are working beyond their strength, and doing more good than ten ordinary people. He is trying to scourge them out of Divine obedience, and into what the good friends call "creaturely activity."

But to grapple more closely with the problem, let us settle a few points.

1. *Your consecration puts you in the Lord's hand for service.* You are surrendered. Then you are where He can use you. He accepts you. Then He will give you just what He wants you to do, fit you for it, help you do it, and give results.

When the government accepts recruits, it equips, drills, directs them, and makes the most of them in the business on hand. You dare not say that God is not sincere, or wise, or economical enough to use to the best advantage those whom He can control.

He gave you the desire to do good, He did not stir you up to torment you, but that He might get the best work out of you, for your good and His glory.

2. *He will use you to the limit of your capability.* Any one who wants to get a thing done would do that.

3. *To get better work you must increase your capability.* The best workmen are always in demand. God has to wait long for those whom He dares let touch His best work.

4. *Your capability is measured by your godliness.* Not by your knowledge. You may study till your brain reels to make yourself effective, and wonder how some ignorant body brings so much more to pass. You may catch up the methods of successful soul winners, but you find them like Saul's armor. Love has to make its own methods. A plain, old class leader said, "Get your soul full of love, and then do what you've a mind to." Books on baby tending are usually wise; but the love of the new mother has to show how to apply them to her particular bit of dainty humanity.

Your capability is not measured by your activities. God seeks quality of service, not quantity. The over-production of quantity, where quality is demanded, is just so much rubbish. One pours forth torrents of talk. Another does more execution with ten sentences. One gives a thousand dollars, and gets no fruit. Another gives a tear and wins a soul.

What God wants is not so many mouthful of vocalized air, so many reams of paper scribbled over, but work that He plans and directs, that is for His glory, and with faith in Him for the increase.

The true capability is God Himself in the soul—"Christ formed within." The "endowment of power" is the Holy Spirit filling the soul with His own love, and giving zeal, skill, success. This love fills with the divine "go." A Gospel message directed by Him, must be the "power of God unto salvation." It cannot return unto Him void. It will do execution as a well-managed bombshell.

How can we get this fulness of love? Simply by making room for it. Meyer says "Great saints are great receivers."

The atmosphere is said to press upon the body of an ordinary person 30,000 pounds. After all He has done for us, how much do you think God's love presses to get into our souls?

Let us go down into our hearts; the Spirit will light us through the passages and into the tucking places and cubby-holes. Let us throw out "everything that is contrary to love," as the dear old Methodists used to say. Every criticism and prejudice, every fear and doubt. The Lord will be glad to come in and fill the space. He will not wait for an invitation. He is glorified only when we bear much fruit, and without Him we can do nothing.

"And he that abideth in me, and I in him, the same bringeth forth much fruit."

DESPONDENCY AND ITS REMEDY.

"Bible Work," a superior Commentary on the Scriptures, by Rev. Dr. J. Glentworth Butler, gives us some helpful notes on the 46th psalm. In the 10th verse, the Psalmist says:—

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

The Commentator remarks: "Men will set up themselves, will have their own way and do their own will; but let them know that God will be exalted, He will have His way, will do His own will, will glorify His own name, and *wherein they deal proudly, He will be above them*, and make them know that He is so. Let His own people be still; let them be calm and tremble no more, but know to their comfort that the Lord is God, He is God alone and will be exalted among the heathen; let Him alone to maintain His honor, to fulfil His own counsels and to support His own interest in the world."

The two clauses which compose this sentence are so interwoven that each may be the effect of the other. The way to know God is to be still, and the way to be still is to know God. It is one of these beautiful reciprocities which we often find between a duty and a privilege. The way to do the duty is to accept the privilege, and the way to enjoy the privilege is to do the duty.

"The Lord of Hosts is with us; the God of Jacob is our refuge." 11. v.

This is the pervading idea of the Psalm. He is not coming down among us, like some heathen god, to help us in an emergency; He is with us, not visible to our eyes, but really present, the strength and refuge of our hearts.

God's presence means God's sympathy, God's knowledge, God's actual help, and these are ours if we will. Instead of staggering at the apparent impossibility that so transcendent and mighty a Being should stoop from His throne, where He lords it over the universe, and enter into the narrow room of our hearts, let us rather try to rise to the rapture of the astonished Psalmist, when looking upon the deliverance which had been wrought, this was the leading conviction that was written in flame upon his heart, "The Lord of Hosts *is with us!*"

GEMS FROM THE PSALMS.

"Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence." Psalm cxi: 15.

Everywhere the Word of God sets forth the necessity of holiness for those who would enjoy the favor and presence of God. Only the "upright" shall dwell with Him. There must be a preparation of heart in order to enter the heavenly life. Heaven has no attraction for the sinful. Would we dwell forever with God? Then must the divine image be formed within.

MEMORIES OF REV. HENRY BELDEN.

[This blessed, and now ascended servant of Christ, left with us some records from which we propose to furnish extracts which we are sure will be interesting and profitable to our readers.—ED.]

HOW I BECAME ACQUAINTED WITH THE FATHER.



I WAS not always acquainted with Him. For a number of years in the first part of my life I was a stranger to God, living in darkness and sin. At times I had some sad and distressing emotions when I saw the dead and the open grave, and when I was brought for a little to think of dangers. But I was mostly careless till about twelve years of age, when one day I was filled with dread and awful apprehensions of my guilt and danger as a sinner. I was continually in fear lest I should die, and go quickly down to hell in my sins.

I dreaded to be alone. It was some relief to get with my brother William and others, for I knew no other source of relief. Yet I was led one day, as men would say, instinctively, but as I now see, by the blessed Holy Spirit, to go by myself and pray. I think until then I had never attempted to pray in my own words. I had only said the prayers which my mother had taught me. But then recollecting to have read, I think in one of the Sunday School books, about a little boy who cried to God to give him

"a clean white heart," I went up into the garret and kneeled down by an old trunk and prayed that the Lord would give me "a clean white heart." No one knew of my sad state. My young heart, trembling and fearful, was all alone in its wretchedness.

How my childish nature would have clung around any one who would have spoken to me of the way of life and peace! I would have listened as for life, I am sure I would. But I did not like to speak to anybody about it. I was naturally shrinking and bashful. After about three days my apprehensions seemed gradually to wear away. I went on in sin and became hardened and very wicked. But I think my convictions never left me for any length of time. The blessed Enlightener, with infinite forbearance and patience, followed me through all my vileness; for His love of my soul was stronger than His infinite abhorrence of my sins.

THE BLESSED CONFESSION.

Writing March 19, 1830, he says: I have reason to believe that I was born again last Tuesday. I am now utterly astonished at the mercy and goodness of God in saving my soul from merited damnation. I believe I am the most sinful of all people on earth who have submitted to God. I believe I have less faith, less joy, less love to God. I cannot comprehend why the Lord should save *me*, for there is nothing good in me. I have not even done my duty since I turned to the Lord. I see what the Lord has done for me much better than I did at first.

The Lord, in His infinite mercy, has saved my soul, and praise His holy name, but it is impossible for us to repay the Lord. I take more pleasure in contemplating the wonderful goodness and mercy of God in saving us sinful creatures than in anything else. I formerly thought if I ever was converted, I should then think myself the very best being in the world; but I do not think so now.

GEMS FROM THE PSALMS.

"Because thy loving kindness is better than life, my lips shall praise thee."

"Thus wilt I bless thee while I live: I will lift up my hands in thy name." Psalm lxxiii: 3-4.

How highly the Psalmist valued the divine favor; to him it was "better than life." No greater loss can come upon the human heart than the loss of God, and no greater blessing than His presence and grace.

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!"

"In darkest shades, if thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And Thou my rising sun."

THE CONSERVING POWER OF HOLINESS.

BY REV. JESSE S. GILBERT, A.M.

THESE are days of great laxity of doctrine. Many will not "endure sound doctrine," but impelled by itching ears run after every new and unscriptural notion. Methodism has not in the past been much troubled by these vagaries. Whether we will always be so happy is a very serious question. All the divisions that have occurred among us in the past have been upon questions of polity rather than of faith; but alas! several ominous indications have appeared of late. The *Quarterly Review* of our Church, a publication set for the defense of the Faith, in an article written by the editor himself, has recently set aside the Second Advent, the Resurrection of the Dead, and the Judgment Day, as effete ideas, to which Christians should no longer give assent, Strange to say, with a few honorable exceptions, no warning voice is lifted in reply, and these monstrous assertions go almost unchallenged.

What the effect of all this will be it would be hard to say. No doubt, some will be tempted to say, and not without reason, if the New Testament does not

teach a Second Coming of Christ, the Resurrection of the Dead, and a Judgment Day, then there can be no certainty with regard to its teaching upon any subject. In the past Methodism has always depended upon its negligent experience, its spiritual life and power to keep it doctrinally pure. We must do so in the years to come. Holiness is a great conserving power. If the heart is right the head will not go very wide of the mark.

Orthodoxy will not insure vital piety, but holiness will conserve doctrinal truth and centralize the evil effects of any tendency to depart from the faith. The church needs a great revival of holiness to conserve and maintain its doctrinal soundness. These are "perilous times." Men are departing from the simplicity of the Gospel. Truths that have been precious to the Church for ages are being flippantly set aside.

A revival of spiritual life and power of holiness is the one great need of the Church to-day. This will save it from falling in with the popular tendencies of the day. To this end we need plain and practical preaching; preaching with a "thus saith the Lord." behind it. We do not want the theories and speculations of men, but the living word of the living God. God keep the heart of the church sound and pure, and a tide of healthful influences will pervade the whole body.

It has been stated more than once that Mr. Spurgeon's habit was to ask an applicant for membership in his Church this question, "What work do you wish to do in the Church?" That may not be the wisest question to ask, but back of the question is a statement which every pastor ought to make to all who come into his Church, namely: "This Church is a company of workers, and every member of it must do religious work of some sort."

ENTIRE SANCTIFICATION is later than justification; for justified persons are to "go on unto perfection.—*J. Wesley.* Reference, Heb. vi: 1.

A MINISTER'S TESTIMONY.

BY REV. RUFUS RUCKER.

IN the year 1836, the 5th day of May, my father came from Southern Illinois, to what is now Iowa. Having no schools on this side of the Mississippi, I attended school in Rock Island, then called Stephenson. When not at school I was working hard upon the farm. Bro. Worthington, of blessed memory, appointed me class leader, while yet in my youth, in Davenport, Iowa.

In leading the class I often said to the class: "Let us live a life of faith and not of feeling." I felt my need of being right with God, and fully settled it in my mind that, God helping me I would. Eight long months passed after making such a resolve, when upon the 14th day of March, 1848, having made a full and complete consecration of myself to God, was enabled to accept by faith the full assurance that the blood of Jesus Christ the Son of God cleansed me from all sin. From that day to this the enemy has never caused me to doubt the fact and blessed be God it still abides.

I united with the Iowa Conference (for there was but one Conference in the State), in 1851, and was assigned a circuit of eight appointments immediately back of Davenport. I started upon horseback to fill the same. Before I reached the first house upon my field of labor, the thought came to me that if, in the hands of God, I should be the instrument of saving one soul, that soul would be more than all this vain, fleeting world. The first house I entered on my charge I told them I was sent by the Conference as their pastor. I took the Bible and read a portion of God's Word, afterwards knelt and prayed with them, bidding them good bye with a hearty shake of the hand. The man of the house was a member of the Church, also his wife. The three sons and one daughter were not. I preached once in two weeks in their school-house. Some weeks after I was with the brother (for he was Steward on the charge) riding to another point on business. I was importuning with him about his soul, when he exclaimed in much earnestness, "You talk as if no one had religion but yourself." I said to him did you ever read Phebe Palmer's work, "The Shorter Way." He said no. I promised to bring it out. He had it two weeks, when, stopping near his house

I asked have you read the book? (He was a farmer and quite busy, but stopped long enough to say No.) The thought came, then I need leave it no longer, and his wife hearing our conversation came to the door with the book in her hand, I asked, have you read it? She not only answered Yes; but said "twice through." I was greatly encouraged. Soon after a number of professors of religion, one a deacon of the Baptist Church was there and asking so earnestly, "What new doctrine is that that Ricker is preaching here?" at the same time saying most earnestly, "I don't believe it." After having their own way for sometime Sister M., waiting very patiently till the opportunity was offered her she faced the whole of them and said, "Say what you please, I have the experience." Her blessed testimony was a power in God's hands of doing more for that community than any sermon I had ever preached. So at least it appeared to me. All knew her as a woman of truthful veracity. Two years passed when I was sent to another charge. She lived a life of devotedness to God in purity and love. Her work was finished and she passed triumphantly home and "her works do follow her." When I have passed the spot where her remains were laid I have lighted from my buggy and kneeling upon the sod by her grave thanked God that such a personage ever lived as Sister Matthews. The lovely daughter has long since married and with her family, as we have reason to believe, is walking in the footsteps of that mother. I have lost track of the father and sons, but somehow believe that her life tell in some way for each of them, and my earnest prayer is that that first family I was permitted to pray with on my first charge may all meet in heaven. Amen:

Most people, when setting about their reformation or conversion, are much more anxious to spend their lives in doing difficult or unusual things than to purify their intentions and to renounce self-will in the ordinary duties of their position; but this is a great mistake. Far better make less outward alteration as to actions and more inward change in the heart which prompts them. Those who are leading a decent, well-ordered life need much more interior than exterior change when they seek to become more earnest Christians.—*Fenelon*.



"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

MAY 7. "A great man with his master, and honorable, also a mighty man in valor, but he was a leper." 2 Kings 5: 1.

THOUGH he possessed superior qualifications, he was hindered by a loathsome disease. All his honor and prowess were nullified. It is this *but* in the way that arouses our attention. It was not a crime, but was a powerful obstacle to success. The exceptions in our lives that cancel our influence, and destroy our honor and might, are leprous evils. They catch the eye of the hostile critic. They are the grain of sand in the eye, the dead fly in the ointment. Some professors of religion are adversely judged because of crooked deeds; some because of old sin stains not yet purged away, that provoke the soul to lapse into old habits; and many because of some moral defect the removal of which needs heroic treatment. The *but* that discounts a religious life must be removed at any cost. If it is a defect of temperament or of heredity, there is power enough in the blood of Christ to strengthen up the judgment and conscience to overbalance it, and turn it into an instrument of righteousness. If it is a defect arising from past and forgiven sins, that blood can cleanse it into a memorial of gratitude, a daily reminder of the sanctifying grace that can make a chief of the apostles out of the chief of sinners.

The potent agencies of redemption were never meant to be brought into ridicule by proving it true that, "He is a good Christian man, *but* when aroused he has a fearful tem-

per," or "He is a good Church member, *but* he gives nothing for missionary or charitable purposes." There is a fountain where such defects are cleansed away. Not the rivers of Abana and Pharpar, nor of Jordan, but the blood of Christ can do it. The "whiter than snow" life may have its human deficiencies, but God can adjust these in a saintly soul. The defect that injures, weakens, hinders Christian effort, and paralyzes existing excellences needs the blood of cleansing; and when by faith the work is wrought, the soul, like Naaman's flesh after his seven-fold bath, will be as pure as that of a little child. O, try it now!

MAY 14. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5: 20.

If the Pharisee, whose boastful prayer is set over against the humble heart-cry of the penitent Publican, was honest in his statements, he made a good showing of loyalty to ceremonial religion. He traded without extortion or injustice, he was ceremonially chaste, he fasted regularly, and systematically gave titles of his possessions. Some of his sect were hypocrites, and some were ostentatious braggarts, but there were doubtless good men among them. It was with the latter class Jesus was making the comparison. It would have belittled His lofty teachings to compare Christians with hypocrites or pompous religionists. His purpose is plain in this forcible array of ceremony and spirit. The strictest outside life, stringently held to sacred usages and Churchly customs, must be exceeded by a righteousness that is begotten of the Holy Ghost. Forms and services must be results of an inner life. There is a solemn Scripture call to seek the Spirit which giveth life beneath the letter that killeth. The trust in ceremonial observances is a poor substitute for the faith that works by love. The righteousness that is not shown by holy walking in the light of God, is spurious. It is machinery running with scrupulous regularity, but producing nothing but noise. The decorous observance of the Sabbath is pharisaical, if on the secular day the spirit of the Sabbath does not permeate the commerce. Even the ordinances of Holy Communion and Baptism lose their force when perfunctorily performed. Christ came to open up the way of the Spirit, to liberate men from the thralldom of doing

things for their own sake. These religionists of His day were object lessons suited to His important teachings on spiritual religion. In this command and in all His ministry of training He shows that the freedom He came to give was the freedom into a spiritual independence of methods and forms. Christ likeness, heart holiness, severs the bonds of ceremonial conformity, bigotry and superstitious customs, as the fires of the ancient furnace burned away the bands of the Hebrew heroes. Such a righteousness towers above the morality of works as the stars above the moon. "Be ye holy."

MAY 21. "And he said, I beseech thee, show me thy glory." Exod. 33: 18.

How little we know about God who pray to Him as One afar off! It is the nearness of reverent intimacy that beholds His glory. Moses rose to it as by degrees of confidence, each answered prayer inspiring a holy boldness to venture on a larger petition. Had he stopped at the answer, "My presence shall go with thee and I will give thee rest," he would have been in advance of many praying souls, but his spirit had caught sight of the exceeding glory. His faith became fearless—God honors brave faith. There are places when to stop is to lose what has been gained. When blessings are continually asked for and received, and the personified glory beyond, from whence these blessings flow is unsought, we have not reached the pinnacle of prayer. It is the child whose chief requests are for things, pleasures or gratifications; it is the grown up soul that asks not for things, but for Him who is infinitely greater than His gifts. "Show me thy glory" is not a child cry for a transient satisfaction, it is maturing fellowship which is unsatisfied, until it embraces the One in whom it delights. O there is a sweetness in the hunger that aches for very longing to see the secret hand that holds the blessings, and to get to the heart that prompts the bestowment of them. It is the best credential of deadness to self to outgrow or overleap, by courageous faith, the desire for blessings and settle into the perfect joy of having Him who is the glory of God. In Him dwells the infinite fulness. A veiled glory He was to his dear servant in the mount, for no man could see His face and live. And we may see His glory, but all sin must be washed away. It is the pure in heart who see God.

It is such who hunger to see Him ever clearer. Let us pray for blessings; let me more fully learn the science of holiness which prays for His revealed glory, and in its splendor gathers up all blessings.

MAY 28. "Thus did Moses: according to all that the Lord commanded him, so did he." Exod. 40: 16.

Eight times in this chapter it is written, "as the Lord commanded Moses." It was concerning the rearing and anointing of the tabernacle, small matters of detail, which have to be far fetched to relate intimately to the great concerns of salvation. But without a question the godly man supervised the minute matters, and the Holy Ghost records, at each successive step, that he did as the Lord commanded. There is a holy nobility in obeying without pausing to reason why. How we can do otherwise is the problem. The great Teacher magnified the cup of cold water and the widow's mite, and the apostle who gloried only in the cross, said, "whatsoever ye do whether ye eat or drink, do all to the glory of God." It was the many little things done to God's order that made a beautiful whole when put together. It is not the magnitude of things done, but the spirit in which they are done that makes the value of obedience. It is greater than genius. It is better than sacrifice. It honors Him who commands and exalts him who serves. "Thou hast been faithful over a few things" was the loving summing up at the final review. The fully consecrated soul cannot fail to make a good report, for it deals with the power that meets us on the plane of our ability, and that reckons results by the faith that represents the consecration. Such a consecration, with the accompanying fire, lifts daily duty out of the rut of monotony. The little common place things that are mechanically performed are made to glisten like cold dust. The law becomes sweeter than honey. The women of the workroom and the laborer at whatever toil, vary the routine with songs of gladness. Each day glides past into the office of the heavenly scribe burdened with trifling details, with which God will adorn His gift of eternal life.

"A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof."



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR MAY.

"Ye are witnesses, and God also, how holily and justly (or righteously) and unblamably we behaved ourselves among you that believe."

1 Thess. 2: 10.

HOLY LIVING IN THE HOME.

BY REV. N. VANSANT.

HOLY living supposes a holy character producing it, just as good fruit supposes a good tree yielding it. "Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Where by their fruits ye shall know them." (Matt. 7: 16-20). A necessary condition of holy living is holy *being*.

Holy living in the home may be viewed both exclusively and inclusively. No better formula concerning it could be given than is found in "The General Rules" of Mr. Wesley: 1. "By doing no harm, by avoiding evil of every kind; 2. By doing good; 3. By attending upon all the ordinances of God; such are the public worship of God; the ministry of the Word, either read or expounded; the Supper of the Lord; family and private prayer; searching the Scriptures; fasting or abstinence."

That "doing no harm" is an essential branch of holy living is certain. Hence the following: "That ye may be blameless and harmless, the sons of God without rebuke," that is, without giving to others any just occasion for rebuke by them; or as the revised version reads, "without blemish," (Phil. 2: 15). "Abstain from all appearance (or every form) of evil." (1 Thess. 5: 22). These and kindred precepts not only forbid all the grosser forms of sin, but all "foolish talking and jesting" (Eph. 5: 4), with all

displays of anger, envy, impatience, sourness, resentment, contention. What a poor recommendation of holiness are all such qualities in the spirit and life of any one professing it! Worse are they by far than "dead flies" in the "ointment of the apothecary." (Eccl. 10: 1).

"By doing good." This belongs to the positive side of holy living.

When Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16), He meant to fix a universal rule of living for all his followers. Doing good belongs to both the pulpit and the pew, to both the ministry and the laity. "And the Spirit and the bride (Church) say, 'Come; and let him that heareth say, Come'" (Rev. 22: 17)—a yearning invitation, the spirit of which is intended to hold sway in every home dedicated to holiness. Here in a very restricted, yet also a very important sense, "the field is the world." What a sublime opportunity is afforded by the home circle for "scattering the seeds of kindness" in gentle words and loving deeds; for cultivating the virgin soil in cheerful smiles, fervent prayers, sympathetic tears, tender reproofs, wholesome counsels and faithful endeavors; for freighting all the home atmosphere with the sweet spicery, the precious aroma of a Christlike meekness, humility forbearance, patient endurance. Happy the family in which holy influences such as these abound!

"Attendance upon all the ordinances of God" is the crown-habit of holy living as here commended. If any professor of holiness claims to have risen above the necessity of using these ordinances or means of grace, we may be sure he has departed from "the law and the testimony," and has become a self-exalted enthusiast whose greatest need is to ponder and heed that solemn warning of Jesus, "He that exalteth himself shall be abased."

The influence of a fixed habit with parents of reading the Scriptures and praying in the home, and of attendance upon the preaching, prayer and testimony services of the Church, cannot be fully estimated for good, both as to the parents themselves and the children, with other members of the household. The home life is often the severest and truest test of genuine piety. Mr. Whitefield was once asked the question, "Don't you think Mr. — (naming him) is a very good man?" To which the quick answer was returned, "I don't know, I never *lived* with him."

THE CHILDREN'S HOUR.

BY REV. JESSE S. GILBERT.

PETER IN PRISON.

DID you ever see or visit a prison? They are sad, dreary places. In these times, only bad people are shut up in prison, but it was not always so. Many good men and women in the ages past, have been imprisoned, some for preaching Jesus, and some for merely reading God's Word, or having a copy of it in their possession. John Bunyan was shut up in Bedford jail for many years, and there he wrote that beautiful book that every boy and girl should read, "Pilgrim's Progress."

The apostles were often put in prison. On one occasion Herod put Peter in prison. He did this because he saw that it pleased the Jews, intending after a little while to give him into their hands that they might kill him. But God did not forget Peter, as he never forgets any of his people. You may be sure that the Church prayed hard for Peter. We are told that prayer was made for him "without ceasing." It was Peter's last night in prison. The next day he was to be brought forth for trial and execution. Peter was securely fastened, being "between two soldiers, bound with two chains." Yet Peter was sweetly sleeping, so calm and confident was he. Such is the power of Christian faith. Suddenly, the angel of the Lord appeared, a light shone in the prison, and Peter was bidden to stand up. As he rose to his feet, his chains fell off. The angel told him to gird himself, to bind on his sandals, and to put on his outer garment. Thus prepared Peter followed his heavenly guide, hardly knowing whether it was a dream or a reality. Passing the first and second wards, they came to the iron gate, that led into the city. This opened of its accord, and Peter was once more free. The angel now left him, and Peter, realizing what had been done for him, found his way to the house of one of the disciples of Christ, where at that very time a prayer meeting was being held on Peter's account. Their joy at finding Peter among them, safe and sound, can be better imagined than described. At first, they did not believe the answer to their own prayers, but soon became assured that it was indeed Peter, and that God had answered their prayers. God still protects and saves His people. Trust Him at all times. He will never fail those who confide in Him.

This was a wonderful deliverance of Peter from prison, showing how God can come to the help of those who trust Him. The "Lord is not slack concerning His promises," but ever faithful. Let us lean upon His promises.

QUESTIONS.

1. Who coveted his neighbor's vineyard?
2. What wicked queen was killed by being thrown from a window?
3. Who said to King David, "thou art the man?"
4. Whose life was saved by being let down the wall in a basket?
5. Who knew the Scriptures from his youth?
6. Who went up upon the house-top to pray?

LOVED ONES.

MR. T. J. SLAYTON, of Worcester, Vt., passed from earth to heaven, Feb. 18, 1893. in his 87th year. He had been a member of the Methodist Episcopal Church over thirty years. After a severe struggle with the enemy, by the help of God, the work of entire cleansing was wrought. From that time the family altar was erected, at which worship was daily celebrated. O what a change in our father! He loved the class and prayer meeting, and constantly gave clear testimony concerning the all-cleansing efficacy of Christ's blood, and what a miracle God had wrought for a man of his age.

He carefully studied the Bible; the 37th psalm was his favorite. He had asked and believed God for the salvation of his children. He lived to see them all in Christ's service. A neighbor, at one time, handed him a copy of the GUIDE, and thenceforward he was never without it; he loved it next to his Bible. But his eyesight began to fail, which was a great affliction to him and to his family. But he said, "I am in the hands of a gracious God, and His will be done." His faithful companion for over fifty years, was moved to seek and obtain perfect love. We would read the papers to father but he would often say, "*Get the last GUIDE, there is more in that for the hungry soul.*" In the night season songs were given unto him. His daughter, and the writer, with her husband, went to New Mexico, as was supposed for a short time, but they remained, and were not permitted to be with father in the twilight of life, but letters received were cheering. When the summons for his departure came it was a great shock. But why should we mourn when we know that the scales are removed from his eyes, and he has passed through the pearly gate to the bright abode of God's chosen ones? Our longing eyes will ever be turned to the sunrise when there shall be an eternal re-union. It will not be long ere these precious hopes inspired by Christ's resurrection from the dead shall be realized

Mrs. E. L. Horr.



"Accept, I beseech Thee, the free-will offerings of
Thy mouth O Lord, and teach me Thy judgments."
Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the
residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth
Street, New York.

A BRIGHT sunshiny Spring day brought out a good attendance to another season of victory at Sister Palmer's, and another link was added to the chain of Tuesday Meetings, which, for over a half a century, has been building, and, which let us hope, may be still lengthening a half century hence.

The meeting was opened by singing No. 1066 in the Methodist Hymnal.

Rev. Alex. McLean read a number of requests for prayer, which had been received by mail, and a number of those present also requested prayers for themselves or some dear ones. In response to an invitation, several also rose, thus signifying their desire to obtain the grace of entire sanctification.

Mrs. Palmer.—I believe the Lord is increasing my faith. I have seldom had my mind drawn out, on the line of faith, as it has been in the past few days. I am astonished that we do not oftener give expression to answers of our prayers—and it is important that we do not forget to give the glory to God for answers to prayer. And to-day, I thank the loving Father for answer to my prayers. I do so want these dear ones, who have announced their desire at this meeting, to receive this blessing. I long to have these souls come out into the light to-day. And before we have a season of prayer, I ask once more, if there are not some others who want this blessing to-day. O, let us all accept of Christ in His fulness now! What a responsibility we shall have upon us if we refuse such a privilege! In these latter days, I

almost question people's sanity if they refuse such a blessing. O, the subtlety of the Satanic foe! But let us, this afternoon, conquer Satan. Any one that desires prayer that God may give them the fulness, will they rise?

Several responded, and Dr. Asbury Lowrey led in prayer.

Singing—

"How firm a foundation."

Mrs. Palmer.—Let us hear what God will say to us from a few verses of the 10th chapter of Hebrews, commencing with the 14th verse: "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." There is a thought that is particularly sweet to me; and that is, that the Holy Ghost Himself brings witness to us that we are perfected. Then the 16th verse says, "This is the covenant that I will make with them after those days," saith the Lord; "I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin." I wonder, then, if we may not know that the work is accomplished? Only let us open our hearts and He will accomplish His work. The minute we surrender, He brings to pass the fulfilment of the word. I spent several hours this morning, in conversing with a friend, one who is between thirty and forty years of age, and has never yet surrendered herself to God. And I said to her, as I did a few moments ago, I sometimes question people's sanity who reject this grace. I should have asked prayers for her, and I wish you would just lift up your hearts to God, in her behalf, now. She talked as though she was excusable for the delay, and as though she had not been placed in circumstances where she was responsible. But O, if she would open her heart to the influence of the Spirit how soon she might know her position! Will every soul here to-day say, "Lord I will give thee control of this heart." "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." O that the desire may be so increased in those in whom God has put some desire that they may be able to say, "I will

venture ALL to-day!" May we all realize that the "blood of Jesus Christ His Son, cleanseth us from all sin." At one time I was visiting an orphan asylum when the children were out playing. When they came in from their recess, the little girls took off the aprons in which they had been playing and, opening their desks, took out and put on clean aprons. I asked them where they got such nice clean aprons, and they replied at once, "Mrs. ——— washed them." "Well," I said, "do our souls ever need washing?" That was a big question for them to answer. I had in my hand a pocket handkerchief which had a stain upon it. I said, "Do you think Mrs. ——— could remove that stain?" O yes, they thought she could. "Well," said I, "I think I have as good a laundress as any one, yet she cannot remove it. Well, if our souls ever get stained, how shall we have them cleansed?" They were quiet for a little. Then one little fellow raised his hand as though he knew the answer. "Stand up and tell us then," I said, "how we shall have our souls washed clean." He replied manfully, "The blood of Jesus Christ His Son cleanseth us from all sin." And I have never forgotten the incident. Yes, praise the dear Lord, His blood is all efficacious. I have been praying the Lord that this might be a salvation meeting; that some might come into the light to-day. Do not question God. O believe and step out.

Singing—

"O Precious Fountain."

Dr. Lowery.—Is God here? That is a serious question, and an important one. Is God here just as really as we individually are? If He is not here, we are a pitiable lot of deluded people. We have come here under the assumption that we are going to meet God. "Well," you may say, "He is essentially present everywhere." True, for if we ascend into heaven He is there, and if we descend into the depths, He is there. But what we want to know is, is He present in this place at this hour and revealing Himself to us? We are professing to be in a right attitude toward Him. Does He then, talk to us? Certainly He does not veritably and audibly, yet He does talk with us. I think the poet was orthodox when he wrote:

"Talk with us, Lord, Thyself reveal,
While here o'er earth we roam;
Speak to our hearts and let us feel
The kindlings of Thy love."

God does speak directly to our hearts. He makes Himself known to our emotions and consciousness. I have felt that way many a time, and could not doubt that God was holding intercourse with me. We speak to God in our prayers, and He speaks back to us—sometimes immediately. We then realize the truth of the saying, "Draw nigh to God, and He will draw nigh to you." And that is precisely the way to obtain a clean heart. If you get your soul into contact with God you will shortly assimilate, in a measure, the likeness of God.

An aged Sister, bent with age, and supporting herself on her cane.—My heart is full of gratitude to-day that I have a perfect Saviour. And I knew this blessing forty-three years ago when the Lord led me into it in old Pearl street. I have known it ever since, and I know it to-day. My heart is overflowing with gratitude. Hallelujah, what a Saviour! I know that to live is Christ; to die, would be gain. And this morning I was rejoicing "contrite in spirit" at the thought that bye and bye I shall be a millionaire. Blessed be the Lord for the knowledge and the privileges of all these years. Bless the Lord O my soul!

Singing—

"His yoke is easy, His burden is light."

A Sister.—I am so glad that Jesus died for me, and because He died and rose again, I shall live also. His blood cleanses from all sin. I have attended these meetings, from time to time, for years, but I believe I am nearer the Saviour to-day than ever before.

A Brother.—I thank God that He tells us to be strong, and it seems to me we have no business to be weak Christians. I find that the more work I do for Him, the stronger I am for the spiritual exercise. I love to get to this place for it was here that I was spiritually born. So, as often as possible, I love to come home. I praise God for peace and rest and full salvation.

Singing—

"Precious Name."

A WONDERFUL SALVATION.

Sister Bicknell.—This is a wonderful salvation. To be in the condition of heart where God can talk to us and we to Him is a wonderful thing, but it is true. Sometimes, upon my knees, I get such a sense of my nothingness and of God's greatness, that I am almost overwhelmed that He condescends to

talk with me, and to own and save me. I can afford to sell out completely, in order to purchase this pearl of great price. O to escape the death that never dies! It is very becoming in me to give all diligence to make my calling and election sure. Holiness is taught so plainly in the Word, that even I, a plain little unlearned country girl, found my way into Canaan. And I don't feel like going out either. I am setting-up house-keeping in the land. I want to go deeper. I must know more of God. With me, it is "All for Jesus," and the blood does wash whiter than snow.

Singing—

"I love to tell the story."

ENTERING THE HOLIEST.

*Rev. A. McLean—*There are some points in 10th chapter of Hebrews, which ought, I think, to impress us. The apostle speaks here about entering the Holiest Place. In Justification, we find a Holy Place, but the Holiest Place is Entire Sanctification. That thought, it seems to me, was what the apostle desired to make prominent. For centuries the High Priest alone was permitted to enter the Holiest Place—the Holy of Holies—and he only at stated times. But when Christ died, the veil was rent and the humblest follower of the Lord had free access to the Holiest place. And then the apostle speaks about Abiding. It is a good thing to be in the Holy Place, but it is better to be in the Holiest Place and "Without wavering," "in full assurance of faith" to Abide. If we waver even ever so little, it will be fatal. Just settle down in it, put your foot upon it as though it were granite, and you shall find it is solid and substantial. There was but one entrance to the Holiest place. No door above, no window on either side. It was a cube and the only entrance the one door. So in sanctification, the entrance—and the only entrance—is by Justification. Let us all then to-day say, "Lord I do now believe; I do now with boldness enter the holiest and plant my feet upon the granite."

AN UPLIFT.

*A Brother.—*I stood in a tenement house about thirty minutes ago where there were none of the luxuries of life, but where Jesus was, notwithstanding. And I said to the good woman of the home that I was coming to this place. She replied, "O how many times I have had an uplift at that meeting!"

The nearer we are to the great Central Heart the closer we are to each other. And the nearer we are to each other in brotherly love, the nearer we are to Jesus. I find, in the perplexities of life, that the truest safety is in the will of God, not in my own. The cross the Lord lays upon us is light, and when we are lost in His love, the cross is turned into a radiant jewel.

*A Sister.—*My soul has been drinking at the fountain this afternoon, and I am conscious of a great blessing. Jesus Christ, my Saviour, keeps me, and more than that, He gives me such keen enjoyment in this blessing. O there is such enjoyment in this salvation! It does not exempt us from all sorrow and trial, but there is much more enjoyment withal. O what a wonderful Saviour!

Sister Palmer led in a closing prayer, all kneeling the while, and after singing "Praise God" and the Benediction given, the meeting terminated. This was not a specially exultant meeting, but a deep and thorough one. It was not like the noisy prattle of a brook, but the majestic and quiet flowing of a deep stream.

MANY talk much, and indeed well, of what Christ has done for us; but how little is spoken of what He is to do in us! And yet all that He has done for us, is in reference to what He is to do in us. He was incarnated, suffered, died, and rose again from the dead; ascended to heaven, and there appears in the presence of God for us. These were all saving, atoning, and mediating acts for us; that He might blot out our sin; that He might purge our consciences from dead works; that He might bind the strong man armed—take away the armor in which he trusted, wash the polluted heart, destroy every foul and abominable desire, all tormenting and unholy tempers; that He might make the heart His throne, fill the soul with His light, power and life; and, in a word "destroy the works of the devil." *These are done in us; without which we cannot be saved unto eternal life.* But acts done in us are consequent on the acts done for us; for had He not been incarnated, suffered, and died in our stead, we could not receive either pardon or holiness; and did He not cleanse and purify our hearts, we could not enter into the place where all is purity: for the beatific vision is given to them only who are purified from all unrighteousness; for it is written, "Blessed are the pure in heart, for they shall see God."—*Adam Clarke.*

OUR SOCIAL MEETING.

"NOTE.—We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

[We give the space in this department this month to a venerable ambassador of Christ, Rev. L. K. Redington, Syracuse, N. Y., which we know will be read with interest.—ED.]

NINETY YEARS OLD.

Dear Bro. Hughes: I take the liberty of writing a communication to you, in which I wish to give you a few items of my personal history. I am now ninety years and two months old, having celebrated my ninetieth birthday, which occurred on the twenty-second day of last November. My preservation is truly wonderful. I inherited a feeble constitution, which was further weakened by my excessive labors in my early ministry on large circuits, where we generally preached each week-day, except Saturday nights and three times each Sabbath. At two different times in my history my afflictions were so severe it was thought I would not recover, but through the mercy of God I was spared, and am here to proclaim His goodness in the remarkable prolongation of life.

I consider the longevity which I now enjoy a special blessing from the Lord. We find a promise recorded to those that love God in the 91st Psalm, 16th verse, "With long life will I satisfy him and shew him my salvation."

I speak with great diffidence and deep humility, when I refer to my own experience for fear I might exaggerate. But I must say to the praise of God, that I have realized in a good degree the value of long life. Does any one say the "infirmities, trials, and sufferings of old age are sufficient to render it undesirable?" It would be "If death ends all." But Christ hath "abolished death and brought life and immortality to light through the Gospel." 2 Tim. 10; and therefore, the Christian can not only endure the severe trials and sufferings of this life, but can rejoice that these same afflictions, which are "but for a moment, work for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 16.

The Christian has not only the promise of long life, but God, in His great mercy says, "I will show him my salvation." It is an absolute certainty that one who has enjoyed the blessing of "long life," and has secured, through faith in Christ, that holiness without which no man shall see the Lord," (Heb. 12: 14), and who possesses all the Christian graces in their maturity, is well qualified to behold with rapture, brighter and enlarged views of salvation.

This great salvation will never end. It is eternal in its duration. If the Gospel is permitted to work in our minds, by the agency of the Holy Spirit, without any resistance on our part, but a full and complete surrender of our hearts to Christ, and a strict obedience, through divine grace, to all the holy requirements of Christianity, we shall be saved from all our sins and entirely cleansed from all iniquity, and made "pure in heart." In conclusion, allow me to say I have enjoyed this great salvation for sixty-six years, and have preached it, as God gave me health and strength, with great comfort, and while conscious of my many defects and failures, I can declare, through the mercy of God, that I feel, in a higher degree than ever before, that this salvation is in me as "a well of water springing up into everlasting life," (John 4: 14), and I can happily join in the glorious sentiments of the poet and say:

"Happy, if with my latest breath,
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold, behold the Lamb.'"

A Great Salvation.—Rev. J. W. Totten, Cannington, Canada. We sometimes sing, "What a wonderful Saviour is Jesus!" I can sing it in my heart from blessed experience. He has washed away my sins by His precious blood, and cleansed and keeps me clean by the same efficacious blood. How wonderfully He saves from worry and care and anxiety! While the future to us is unknown, yet how blessed the thought that, if we are entirely the Lord's, and ever abide in Him, our future is entirely in His hands. To us not a loss or a sorrow can come but He can and will overrule for our good. How many of God's children seem to know so little about this feature of Christ's power to save. We know that "all things work together for good to them that love God."

Receiving the Fulness.—Mrs. S. L. Megarah, Pioneer, Ohio. About twenty-three years ago, I found I was not enjoying as much of God's love as was my privilege, and which I longed for. I had been a member of the M. E. Church since I was fourteen, but had never heard of a person obtaining entire sanctification. I sought this and, praise the Lord, He gave me the witness of His Spirit that it was done. The baptism came with such power that there was no mistaking it. None in the house could doubt the power of God to save to the uttermost. My tongue was loosened, and I had the perfect love that casteth out fear. But, not testifying as I should have done, I lost it. At length God sent us a minister who enjoyed and preached it. He invited seekers to the altar and three sisters and myself went forward and received the promised gift.



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.—III.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." I Cor. 10: 32.

Eminent authority says here, "GIVE NONE OFFENCE" in things indifferent (Ch. 13; Rom. 13; II Cor. 6. 3) for in all essential things affecting Christian doctrine and practice, even in the smallest DETAIL we must not swerve from principle, whatever offense may be the result (Ch. 1: 23.) Giving offense is unnecessary if our own spirit cause it; necessary, if it be caused by the truth."

THE THREE INSCRIPTIONS.

WE have met with the following interesting statement :

"Over the triple doorway of the cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, 'All that pleases is but for a moment.' Over the other is sculptured a cross, and these are the words beneath, 'All that troubles is but for a moment.' But underneath the great central entrance, in the main aisle, is the inscription, 'That only is important which is eternal.'"

Here is a series of living truths. They should be pondered and acted upon, especially by those who are walking in The King's highway of holiness.

The *first* gives us a view of the unsatisfactory and transient nature of earthly pleasure—it is *but for a moment*! It may strongly strike the sense, but it is evanescent—the strength is quickly exhausted. And yet how many are in hot pursuit of the pleasure which is but for a moment. And what great sacrifices do they make in order to grasp the joy which is so transient. Now, holiness, let it be observed, does not exclude the de-

lights of sense, in subordination to the higher faculties, but it sweetens and ennobles them. "The meek shall inherit the earth."

The *second* inscription conveys to our minds great encouragement amid life's sorrows and conflicts—"All that troubles us is but for a moment." It may be for a life-time, yet it is exactly true—"but for a moment," as compared with eternity. The pain may be excruciating, the anguish deep and absorbing, the afflictions constantly multiplied and intensified—and yet, the welcome announcement, "*but for a moment*" breaks upon the ear and suffuses the soul with joy. The one to whom Christ has been made "sanctification," as well as "wisdom, righteousness, and redemption," under such a providential allotment, rises superior to his pain, evinces a noble fortitude and is more than conqueror.

The *third* inscription looms up before us in sublime proportions, "*That only is important which is eternal.*" Here let it be observed that the limitation of affliction to a "*moment*" is based upon a proper, and commanding vision of the *eternal*. The apostle says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal."

It is only as the vision is expanded to compass the realities of the unseen, and the heart set upon them as the grand consummation, that the momentary character of the present is realized, and the working processes are divinely directed in working out for us "a far more exceeding and eternal weight of glory." While we look not at the things which are seen, but at the things which are not seen. The eye must be taken from things which are seen, and fixed upon the things which are not seen, in a steady, earnest, continuous gaze. That is the *temporal* must dwindle into becoming insignificance, and the *eternal* must loom up before us in supreme importance.

Have you, dear reader, reached this position of nice discrimination? Do you give to the eternal its proper position as compared with the temporal? If so, it is well. Hold your ground.

A GREAT WORK.

WE will let the former beloved Editor of the GUIDE, Mrs. Phoebe Palmer, occupy this page. She "being dead, yet speaketh." April 26th, 1860, writing from Gateshead, England, she says:

"This day five weeks since we left Carlisle for Penrith. To-day, at two o'clock, we left P. for this place. Our visit at Penrith has been variously memorable for good. Our home was at the pleasant villa of Mr. John Patterson, a gentleman whose heart, house and purse, are all beautifully devoted to the "One altogether lovely." During our labors in P. the secretaries recorded the names of about *eight hundred* whom, we trust, were translated out of the kingdom of darkness into the kingdom of God's dear Son. Many of the disciples of Jesus received the gift of power. We closed our labors, as we supposed, on Tuesday evening. But we heard of a number that had been wounded by the Spirit's sword, to whose hearts the balm of Gilead had not been applied. We signified our willingness to be answerable to another service. It was but a short time before printed bills were posted, announcing in every direction, that another service would be held in the evening. We had a large concourse. Dr. P. read John 12: 20-50. I felt the liberty which the Holy Spirit alone can give, in talking of Christ being lifted up. "And I, if I be lifted up, will draw all men unto me." Also, on the importance of confessing Christ. Many of the chief rulers believed, but because of the Pharisees did not confess. The importance is great of acknowledging our convictions of truth, either in regard to conviction in its incipient stages, or light received in regard to sanctification: "Walk while ye have the light." How instructive are the teachings of this portion of God's Word. Thanks to Jesus. His power was present to heal. About forty were enabled newly to testify of His saving power.

A number of the precious friends of Jesus were at the Railroad Station to see us off. These seasons are painful, yet pressing. O the hope, the blessed hope, of a speedy and eternal re-union. How it cheers the soul amid these changeable scenes.

Several friends, among whom was the superintendent minister, Rev. Chas. Greenwood, and our

dear friend, Mr. J. Patterson, accompanied us in the train to Carlisle. While we were for some time waiting for the Newcastle train, I had some conversation with a lady who was also waiting. I saw her sit with her head reclining, and inquired if she were ill. I conversed with her sometime about her soul. She wept, and acknowledged herself a sinner in need of a Saviour. She became so much in earnest that I began to anticipate the shout of a new-born soul.

We parted from our friends at Penrith at half-past two, and arrived at Newcastle a little before six. The landscape scenery by the way was charming. Found Mr. Southern, whose guests we now are, awaiting our arrival, to convey us to his pleasant home at Gateshead, where we now are."

AT THE CONFERENCES.

WE have been permitted to visit the Philadelphia, Newark, and New Jersey Conferences. Our own Conference, (New Jersey) under the presidency of Bishop Walden was a very spiritual one, perhaps as much so as we ever enjoyed. "Pentecostal Services" were held each afternoon in the hall of the Y. M. C. A. and each evening in the Presbyterian church. Rev. Bros. Richardson, Hanlon, Heisler, and Ogborn, preached in the Presbyterian church with great unction. The word made its impressions. The pastor and people expressed great satisfaction.

The Conference unanimously voted to invite Dr. S. A. Keen to attend the next session and hold "Pentecostal Services," and a committee was appointed to make arrangements.

The Conference also heartily resolved to request the bishop to re-appoint the writer "Editor of the Guide to Holiness," New York; and of "The Christian Standard," Philadelphia. Accordingly we are continued in the relation heretofore sustained. We trust that God will help us to hold this responsible position worthily.

The accounts received from the Spring Conferences which have been visited by Dr. Keen are most inspiring—in Kansas, Missouri, and now recently the New York. God has been with him graciously, giving him abundant seals to his evangelistic efforts. To God be glory.

A GREAT LESSON.

JESUS was the Master Teacher. No truer word was ever spoken than that of those who were sent to take Him: "Never man spake like this Man." He knew how to adapt Himself to the circumstances surrounding Him.

On one occasion the disciples came unto Him, saying: "Who is the greatest in the kingdom of heaven?" Though they were His disciples they were yet carnal. They had an unholy ambition, seeking great things, and striving for the pre-eminence. Their Master understood their thoughts perfectly, and He gave them a lesson:

He called a little child unto Him, and set him in the midst of them, and said: "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

The object lesson was beautiful. The lines of truth were sharply drawn. The significance of the illustration was, that humility is true greatness, under the laws of the kingdom of heaven. A little child usually is full of simplicity and gentleness, and is easily led. And in the realm of grace these qualities, especially humility, shine with peculiar luster. In full development, humility appears in bold contrast with pride, loftiness of thought and bearing, and all aspirations after great things which bear the dark impress of carnality. What a change was wrought in these disciples by the Jerusalem anointing! The purifying forces passed upon them, and the image of the earthly was exchanged for the image of the heavenly.

Reader, has the carnal nature, manifesting itself so palpably in high imaginings and strugglings after great things, been destroyed? Has the cleansing blood passed upon you? The pattern is before you—the little child set in the midst. Remember, that the way *up* is *down*. The law of the kingdom is unalterable. Let it have effect upon you. Jesus has clearly taught the impossibility of believing if we receive honor one of another. Faith must be clear of all such entanglements, if it is to have saving exercise. This looking after the honor that comes from men rather than that which comes *from God only* is a crying evil, and paralyses the faith of many.

THE POWER OF A LOOK.

"THEY looked unto him and were lightened," says the Psalmist. This describes an experience of God's people, often realized.

In the "*Butler Bible Work*" we find this significant paragraph:

"This simple looking to Jesus has been the strength and unction of believers in all ages. All the trials, perplexities, and difficulties of the Christian life, of their own accord, vanish away in this blessed unity of the Christian look. This look, so simple that the humblest child is capable of it, suffices for all. It is the cause of the most different effects, the cure of the most opposite evils; it is equally victorious over the difficulties of systems, and the perplexities of doubt, the assaults of pride, and the assaults of despair; the temptations of covetousness, and those of sorrow; the bitterness of hatred, and the weakness of natural affection."

"All reasonings, all combinations, all counsels, all methods, are not, as regards the heart or even the understanding, worth a look directed to Jesus; and though all these means are useful, there is still need of the look, still need of the light to quicken all. 'They looked unto Him,' says the Psalmist, 'and were lightened,' were at once illumined, warmed, quickened, consoled."

Looking unto Jesus is morally transforming. Paul, writing to the Corinthians says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glo:ry to glory, even as by the Spirit of the Lord." Not with the outward eye, but with the soul's interior eye, do we see Jesus. And the sight is enrapturing, transfiguring, and we are changed into the same image. The sight expels sin, even the carnal nature, and substitutes therefor the life of Jesus, a life of true holiness.

Reader, do you know the potency of thus looking unto Jesus? Have you, in the exercise of living faith, apprehended His supreme excellencies and realized the transfiguring process? Have you?

All the Gospel agencies, pastors, evangelists, teachers, are ordained in regard to this result, "the perfecting of the saints," the bringing of all believers to "the measure of the stature of the fulness of Christ." In the great Gospel glass we may look earnestly, stedfastly, believingly, and we shall be changed into His glorious image, and be in the world true representatives of the adorable Christ. May we be thus saved.

HAMMERED AND TESTED.

D. B. UPDEGRAFF, in his book, "*Old Corn*," says:

"I once visited a tube factory, and the iron sheets were brought to a white heat and rolled and welded, and cut and hammered and tested until the great tubes of iron rang like a silver bell, and were strong and fit to conduct the pure water without any taste of the vessel through which it flowed. So He may burn and hammer and test you, and when He gets through, you too may ring like a bell, and the everlasting Gospel that shall flow through you will be sweet and living water to the thirsty soul. O beloved, you are tired to-day of this self-love. You are crying out now in your soul, 'How can I be rid of it?' Go down! down! The strata of believing atmosphere lies at the very bottom. You cannot 'grow' the self-life out, nor can you get rid of it by hearing crosses. I would have you remember that it was not when Jesus bore the cross that He died, but when the cross bore Him He yielded up His life. You must be crucified—must die. There is a life you must really lose. O, give it up now, and yield yourself for this crucifixion and you may now receive Holy Ghost baptism. Many would be glad to die to self if they could die in an orderly way and look nice afterwards. I once saw a preacher asking the Lord in very precise terms, with head erect and on only one knee, that he might 'die to self;' but nothing happened, and I told him afterwards that real dying out was never as pretty as that. I once read of a lady who was so bent on being lovely after death that she had an elegant coffin brought into her home, and would frequently have herself beautifully arrayed and placed in the coffin for her own inspection by means of a suspended glass. So it might seem that some people imagine that death to self is for ornamentation and beauty rather than for usefulness and God's glory."

Be not deceived, death to sin is a real death—a moral crucifixion—and crucifixion is a painful thing—there are thorns and nails and spikes connected with it. And without this thorough humiliation there can be no glorious resurrection life with Christ.

There is in these days much superficial work, both as regards conversion and entire sanctification. But the word of the Lord abideth forever, it is not to be set aside by the fastidious notions of the age. There can be no real conversion except it be preceded by a true repentance, including godly sorrow for sin, and its entire renunciation, clearing the way for a living faith in Christ.

So, in regard to entire sanctification, it cannot be obtained except there be a real death of sin—a crucifixion—then the individual may know the fulness of the resurrection life in Jesus. Die to sin—live to Christ.

"THE OLD, OLD STORY."

G. LADSTONE, the distinguished English statesman, says:

"If asked what is the remedy for the deepest sorrows of the human heart—what a man should chiefly look to in his progress through life as a power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point him to something which, in a well known hymn, is called '*the old, old story*,' told of in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

These are precious words, especially as coming from such an eminent source. The "old, old story," as it is called, is the Gospel story, the story of Jesus and His love. Here we have a balm for every wound, a cordial for every fear, a perfect panacea for the world's woes. Let the "old, old story" be wafted on the wings of the wind to every land.

And this is not the work of missionaries exclusively. The fact is, every Christian should be a missionary, in person or by proxy, wafting "the old, old story" to the ears and hearts of sinful and sorrowing men.

GIVEN WHOLLY TO GOD.

C. HALMERS says:

"Unless I give my heart wholly to God, and make my religion my great and engrossing concern, I shall be a stranger, not only to duty, but to all solid peace and enjoyment."

Man, universally, is in pursuit of "solid peace and enjoyment." The methods employed for its attainment are varied and multiform. Most of them are radically defective, and hence fail of the desired end.

In the paragraph cited above we have the secret of "solid peace and enjoyment" unlocked. Its basis is the gift of the heart wholly to God. This is comprehensive—it is all inclusive. If the heart be given it carries with it everything else. Religion then becomes "the great and engrossing concern"—it is the every-day business, directing every interest, and affecting the whole life.

Persons "wholly given to God," making religion the engrossing concern daily, in all the affairs of life, will be stigmatized as one-idea people, "cranks" &c. But no matter—to be right with God outweighs all this.

DEVOTIONAL SERVICE.

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;"

"How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 17, 18.

"Give me on Thee to call,
Always to watch and pray,
Lest I into temptation fall,
And cast my shield away."

PRAYER FOR PURITY.

"Create in me a clean heart, O God; and renew a right spirit (a constant spirit) within me. Ps. 51: 10."

THIS prayer of the Psalmist strikes our attention in several respects. (1) Its *definiteness*—it asks for "a clean heart," and "a right, or constant spirit." It goes down to the seat of sin's disease, the fountain of all impurity, *the heart*, and pleads for its cleansing. In his backslidden condition, he had received sufficient light from the Holy Spirit to show him that the forgiveness of actual transgressions, unspeakably great as is that gift, would not alone meet the case, he must go deeper, and have a more radical work wrought, even the entire cleansing of his inward being.

And, the prayer is for "a right, or constant spirit," as contradistinguished from the inconsistent, vacillating spirit which had characterized him. It is a great thing to be made pure by the operation of the Holy Ghost, but it is a greater thing to be *established* in true holiness, and for this the Psalmist longed and prayed. So, if we would be right with God, and fully equipped for His service, we must be cleansed and put in possession of a right or constant spirit.

We notice also in this prayer (2) The clear apprehension of the *nature* of the work which he sought—a *creation*—"Create in me a clean heart, O God." It was therefore nothing less than a *new creation* that would meet the aspirations of his soul. And of course, *creation* involved the exercise of the power of *The Creator*, it takes Omnipotence to create, or to re-create.

The Psalmist had reached a point where he apprehended this possibility, as provided for in the divine economy, and his ardent soul cried out for the revelation of divine power. The one that would reach this goal must be tremendously in earnest, as shown by the ardor and importunity of the Psalmist's approaches to the eternal throne. Reader, have you obtained this divine gift, of a clean heart, and "a right, or constant spirit," the new creation, so that you have become "a habitation of God through the Spirit?" If not, lose not a moment, get to the throne, and make your earnest plea for this great salvation.

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is **PROPER** to introduce in this column.

QUESTION 1.—A sister in California having read the testimony of a young lady in the *GUIDE* on "Socials," asks our opinion in regard to them?

ANSWER.—We have so often expressed ourselves on this subject that it seems hardly necessary for us to repeat it. However, for the benefit of our correspondent, who may not have seen what we have written, we would say, that the Bible furnishes an infallible rule to govern these, and indeed all matters relating to our Christian life. See I Cor. 20: 31. If solicited to attend a "Social" or any sort of entertainment, let it be brought to the test of this verse. If the matter is not clear, if there be a doubt, give Jesus the benefit of the doubt every time.

QUESTION 2.—A sister in Illinois asks, "To whom does the Psalmist refer in the passage, 'Yea, though I walk through the valley of the shadow of death,' &c., to the dying, or those mourning the loss of friends?"

ANSWER.—We understand it to refer to the experience of God's people. 1st. In anticipation of death, it is expressive of his confidence of his Shepherd's care when he shall come to the passage through the valley, he may shout in advance. 2nd. In full realization of the presence of Christ when the passage is made.

The good Matthew Henry says:

"The good Shepherd will not only conduct, but convoy, his sheep through this valley, where they are in danger of being set upon by the beasts of prey, the ravenous wolves; He will not only convoy them, but comfort them when they most need comfort. His presence shall comfort them."

"*Thou art with me.*" His Word and Spirit shall comfort them. "*His rod and staff,*" alluding to the shepherd's crook, or the rod under which the sheep passed when they were counted. Lev. 27: 32, or the staff with which the shepherds drove away the dogs that would scatter or worry the sheep.

It is a comfort to the saints, when they come to die, that God takes cognizance of them. *He knows those that are His*, and He will rebuke the enemy, that He will guide them with His rod and sustain them with His staff. The Gospel is called the rod of Christ's strength (Isa. 110: 2), and there is enough in that to comfort the saints when they come to die, and "underneath them are the everlasting arms."

Those sorrowing over the departure of loved ones, who passed away in triumph from their presence, might well take up this language and say, "Yea, though I walk"—even as they proved, &c.

THE CLOSET HOUR.

THE WORD. "Ye are the light of the world, a city that is set on a hill cannot be hid. Matt. 5: 14.

"O let our love and faith abound;
O let our lives, to all around,
With purest luster shine;
That all around our works may see,
And give the glory, Lord, to Thee,
The heavenly light divine."

DAILY BIBLE CALENDAR.—MAY.

1. Ephes. 6: 11; Rom. 16: 20; Ephes. 6: 18; Psa. 23: 23
2. I John 2: 24; I John 3: 8; II Cor. 13: 7; Psa. 146: 10
3. Exodus 14: 13; Exod. 14: 14; II Tim. 4: 22; Jonah. 2: 9.
4. I Peter, 5: 8-9; Ephes. 6: 16; Psa. 20: 1; Psa. 63: 5.
5. Ephes. 4: 30; John 14: 16; Psa. 51: 12; I Peter 4: 14.
6. Ephes. 5: 17; Prov. 3: 17; Ruth 2: 12; Psa. 67: 5.
7. Matt. 12: 50; John 14: 21; Luke 21: 36; Psa. 99: 5.
8. Heb. 10: 22; I John 3: 24; Luke 17: 5; Psa. 134: 2.
9. Heb. 12: 13; I Peter 5: 4; Psa. 66: 19; Ephes. 1: 3.
10. I Chron. 28: 8; I Kings 2: 3; Job 33: 26; Psa. 103: 17.
11. Mal. 3: 10; Joel 2: 26; Psa. 92: 5; Exod. 15: 11.
12. Matt. 10: 16; Psa. 139: 10; Job 40: 4; Isa. 12: 1.
13. Phil 2: 5; John 12: 24; Col. 1: 3; I Peter 5: 11.
14. Luke 12: 32; Luke 12: 32; Judges 5: 31; Psa. 86: 12.
15. Deut. 27: 10; Prov. 3: 4; Psa. 30: 7; Psa. 9: 14.
16. Zech. 8: 9; I Thess. 5: 24; Luke 18: 1; Rev. 4: 11.
17. II Chron. 15: 7; II Chron. 16: 9; Psa. 109: 4; Psa. 79: 13.
18. Hab. 2: 3; Deut. 2: 7; Deut. 4: 22; Isa. 51: 3.
19. Rev. 3: 2; Psa. 31: 24; Psa. 7: 1; Psa. 40: 4.
20. John 15: 9; John 8: 32; Psa. 69: 13; Psa. 116: 5.
21. Isa. 35: 3; Isa. 41: 13; Deut. 26: 7; Rev. 15: 4.
22. Exod. 34: 14; II Tim. 2: 12; I Kings 19: 19; Prov. 3: 33.
23. I Sam. 12: 20; Num. 10: 29; Psa. 138: 7; Psa. 116: 7.
24. I Thess. 4: 1; II Chron. 32: 8; Psa. 5: 8; Psa. 71: 14.
25. John 12: 16; Job. 36: 11; I Chron. 29: 12; Psa. 36: 7.
26. Prov. 3: 3; Job. 17: 9; Psa. 61: 2; Heb. 13: 15.
27. Psa. 96: 2; Heb. 9: 12: 12; Psa. 25: 4; II Cor. 9: 15.
28. I Chron. 16: 12; Psa. 92: 14; Psa. 71: 18; Rev. 19: 5.
29. Lev. 20: 8; Gen. 24: 40; Psa. 3: 4; Psa. 108: 4.
30. I Tim. 6: 17; I John 5: 10; II Chron. 20: 12; Psa. 138: 1.
31. I Thess. 5: 11; Prov. 22: 11; John 21: 17; Psa. 35: 18.

NOT ASHAMED OF CONFESSING CHRIST.—Something more than fifty years ago there was a small dinner party at the other end of England. The ladies had withdrawn, and under the guidance of one member of the company the conversation took a turn, of which it will be enough here and now to say that it was utterly dishonorable to Jesus Christ our Lord. One of the guests said nothing, but presently asked the host's permission to ring the bell, and when the servant appeared he ordered his carriage. He then, with the courtesy of perfect self-command, expressed his regret at being obliged to retire; but explained that he was still a Christian. Mark the phrase, for it made a deep impression at the time: "Still a Christian." Perhaps it occurs to you that the guest who was capable of this act of simple courage must have been a bishop, or at least a clergyman. He was not. He was the late Sir Robert Peel.

A MEDITATION FOR MAY.

PANTING AFTER GOD.—"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Psa. 42: 1.

It is blessed to breathe after God, to hunger and thirst after righteousness, and to long for the communication of His Spirit.

As good Matthew Henry says:

"The Psalmist pants after God, he thirsts for God, not for the ordinances themselves, but for the God of the ordinances. A gracious soul can take little satisfaction in God's courts if it does not meet with God Himself there. 'O that I knew where I might find him!' that I might have more of the tokens of His favor, the graces and comforts of His Spirit, and the earnestness of His glory. (2) He has, herein, an eye to God as the living God, that has life in Himself, and is the fountain of life and all happiness to those that are His; the living God, not only in opposition to dead idols, the works of men's hands, but to all the dying comforts of this world, which perish in the using. Living souls can never take up their rest anywhere short of the living God."

HEART QUESTIONS.

1. Is there entire purity in your thought-realm?
2. Have you any inclination to judge others?
3. How are you affected in heart by another's preferment?
4. If you hear of a person having spoken disparagingly of you how does it impress you?

AT THE MERCY-SEAT.

GENERAL REQUEST:

That as the Spring season is opening, and all nature appearing in gladness, at the whole Church of Christ may put on bright array.

REQUESTS BY LETTER:

New York.—That an insane son may be restored to his right mind.

That some indifferent ones, for whom much prayer has been offered, may be awakened to see their need of holiness, and be led to seek after it.

That an aged man, earnestly seeking, may come into the clear light of entire sanctification.

That a backslider may be reclaimed.

New Jersey.—That an invalid daughter may be restored to health.

That a great sinner may be converted.

Ohio.—P.—For a holiness meeting recently established. For a husband to be converted.

Indiana.—S. B.—For a mother to be filled with the Spirit; two sons converted, and a young wife.

Colorado.—C. S.—For a physician to have clear evidence of entire sanctification.

California.—O.—For a sister to be sanctified, and a backslidden brother reclaimed.

It is the doctrine of the Bible and of the Church, as formulated in her Standards, that sanctification is after regeneration in the divine arrangement.—W. Jones.

THE PRAYER UNION.

THE PROMISE.—"The Lord shall fight for you, and ye shall hold your peace." Exod. 11: 14.

"What though thou rulest not?

Yet heaven, and earth, and hell

Proclaim, 'God sitteth on the throne

And ruleth all things well!'"

We set apart this month as the day for special prayer in connection with the "Guide Prayer Union"

TUESDAY, May 16th,

and we hope it will be a day of interest and power to the members of "The Union." The Scripture to be read in concert is Matthew, 8th chap., and the hymn to be read or sung, is No. 570 in the Methodist Hymnal,

THE FRAGMENTS.

WORK FOR MAY.—This is one of the most beautiful months of the year. It is a month in which there should be much Christian activity. Will not you, dear reader, as a friend of holiness, try to do some work this month for the Lord? Do this: Get a subscriber to the GUIDE, or sell one book on holiness, if no more. Set yourself apart for this service.

THE NEW ROLL.—Give special attention to the advertisement of the new and improved edition of the Bible Holiness Chart, embellished with a portrait of the authoress, Mrs. Mary D. James.

BISHOP TAYLOR, writes from Monrovia, West Coast of Africa:

"The 'GUIDE TO HOLINESS.'—The sight and sound of that title, here in the wilds of Africa, enkindle my grateful remembrances of how its visits used to enlighten and lead me half a century ago, when I was a boy preacher in charge of a circuit in the mountains of Virginia. Eternity alone will reveal the sweep of its quiet influence in guiding weary pilgrims into the way of holiness."

(These good words, coming to us from this heroic man, the Bishop of Africa, cheer our hearts. May he live long to prosecute the great missionary work laid upon his hands. He will shortly be here again.—Ed).

SCATTER THEM WIDELY.—That is, the excellent work of Dr. Carradine on "Sanctification," 80 cents, and "Church Entertainments," 30 cents. They are books for the times. See the advertisement on page 3 of the cover.

REV. HENRY BELDEN.—Our readers, we are sure, will be delighted to hear once more from this beloved brother, he "being dead yet speaketh;" as also from the sainted Mrs. Phoebe Palmer, the former editor of the magazine.

LOIS L. SMITH.—This noble evangelistic worker is gone to join the myriads of the redeemed, making another great vacancy in the ranks. She has been an invalid for years and has at length triumphantly entered the haven. We will give a more extended notice in our next.

SOMETHING BETTER THAN THE WORLD'S FAIR.

"What is it?"—A Great Central Union Holiness Meeting.

"Where is it to be held?"—In Cincinnati, the Queen City of the West.

"When?"—May 7-14, inclusive.

"Who conducts it?"—Rev. John Thompson, of *The Christian Standard*, Philadelphia, aided by Rev. Dr. B. Carradine, St. Louis, Mo., and Rev. Dr. Edgar Levy, (Baptist) of Philadelphia. Other eminent ministers are expected to participate.

"What is its object?"—The promotion of holiness through the entire sanctification of believers, the conversion of sinners, and the rally of holiness forces.

"Why is it better than the World's Fair?"—Because its object is the glory of God instead of the praise of men; its displays spiritual instead of earthly, and its results not for time but for eternity.

"How can you help?"—By praying for it, telling others of it, coming yourself and enlisting all you can.

"Where can further information be had?"—It may be published in this paper, or can be had by dropping a card to the President of Cincinnati League Rev. M. W. Knapp, 520 Chase Street, Cincinnati, Ohio. *Exchanges please copy.*

"A MORE SURE WORD OF PROPHECY." We have this "sure word," Peter declares. "We do well to take heed" thereunto.

CROWDING IN.—Communications with matter relating to the great modern Revival of Holiness, the history of which we expect ere long to publish. Anything of interest on the line will be gladly received, facts in relation to stated meetings for holiness long established, the origin and progress of associations, and personal experiences. *Send soon*, as the work must be pushed.

HAVE YOU READ IT?—That is, the work of Dr. Wm. Jones on "Sanctification!" If not you ought to have it as soon as possible. See advertisement on page 3 of the cover.

PEOPLE ARE DELIGHTED with the elegant booklet, "THE SWEET SINGER." It is beautifully bound, and embellished with a handsome portrait of Miss Nettie Van Name. Order it soon. Price, 35 cents. Will do good everywhere.

"I KNOW THY WORKS." So Christ said to the Church in Philadelphia. So His eye is now on His Church, and on each member.

THE BROOKLYN TABERNACLE.—Dr. Talmage, pastor, is struggling under financial embarrassment. Would it not be a commendable expression of *brotherly love*, for the Churches of Brooklyn, and elsewhere, irrespective of name, to lend a helping hand, and remove the encumbrance? Let not the Gospel in the hands of this noble ambassador of Christ be "bound." Take hold ye magnanimous souls!

THE GOSPEL SERVICE.

IN OUR OWN LAND:

—*Chrisman*. M. G. Coleman, pastor ; 74 probationers received.

—*Illinois*. Vandalia. B. R. Pierce, pastor. Over 200 converted.

—*Kansas*. Lenora. J. H. Hoff, pastor ; 70 professed to find Christ.

—*South Dakota*. O. Wendel, evangelist, has been holding special services.

—*Indian Territory*. Geo. W. Mowbray, pastor. A successful revival ; 35 converts.

—“*What Cheer*.” Under the labors of G. W. Wilson, evangelist ; 26 accessions.

—*Ohio*. Steubenville. G. F. Oliver, pastor ; 100 converted and a number fully saved.

—*Iowa*. West Union, pastor, S. R. Ferguson ; 50 converted. J. B. Shaw, evangelist, aiding.

—*Nebraska*. University Place. Aura Smith, evangelist 100 conversions and many sanctified wholly.

—*Missouri*. Hannibal. J. W. Smith, evangelist, had a sweeping meeting ; 20 converted or sanctified.

—*Michigan*. Ashley. A decided victory ; sanctifications and conversions. S. B. Shaw, evangelist, aiding.

—*North Carolina*. Rockingham. J. A. Williams, evangelist. Quite a number experienced perfect love.

—*Virginia*. Rev. C. C. Cecil, of Pulaski, has had a glorious revival ; 50 converted and a number sanctified.

—“*El Dorado*.” A. B. Bruner, pastor. A glorious work. Between 300 and 400 professed conversions. Some obtained perfect love.

—*Smithtown, L. I.* John Norberry, evangelist, has been working in St. Andrew's Church, Brooklyn. Conversions and sanctifications—among the latter the pastor.

—*Elmwood Place*. J. L. Glascock, evangelist, working. Pastor renewed in the experience of holiness. Many members sanctified, and quite a number converted.

—*South Carolina*. Rev. R. T. McConnell ; 70 converted ; some sanctified.

At Armenia, Caper's Chapel, and Yorkville. L. L. Pickett, evangelist, has been holding services. Many conversions ; some sanctified.

—*Massachusetts*. South Boston. Mrs. Nellie A. Worsley, evangelist, has been aiding in special services. A Sabbath day is said to have been glorious. W. A. Wood, pastor.

IN FOREIGN LANDS:

—*Denmark*. The “*War Cry*” has a circulation of 11,000.

—*Australia*. There are 115 Salvationist Corps in Victoria. The “*Self-Denial Week*” realized over \$35,000.

—*Japan*. The town of Gojundra is a total abstinence place, and on the door of each house is the motto, “*Frugal in all things ; liquors prohibited*.”

—*Sweden*. Stockholm. St. Paul's. In 25 years, 2,058 have been received into full membership. There are four charges in the city, all doing well.

—*Canada*. “*Alliston*,” 30 converted. “*London*,” over 70 accessions. “*Blenheim* ; 100 saved in a revival conducted by pastor Scott, and Mrs. McDonald, evangelist.

—*Ireland*. Major Whittle, Miss Whittle and Mr. Stebbins have held a successful mission at Arklow.

The Marchioness of Londonderry has opened a new mission hall for the parish of St. George's, Battersea.

—*England*. In London there are 1323 local preachers.

The Primitive Methodists are raising a Jubilee Fund of \$200,000 for mission work.

A steamship is being built by the London Missionary Society for the work in the South Seas and New Guinea.

—*India*. Mr. Varley has been holding evangelistic services, twice daily, in Kolhapur, with a steadily increasing interest.

In the Musaffarnagar Circuit, South India Conference large numbers have been converted.

Bishop Thoburn has received pledges for five hundred scholarships for boys and six hundred for girls.

—*Korea*.—Dr. W. B. Scranton writes from Seoul :

“I could easily spend all my time in evangelistic work in this city. The inquirers seek us out and ask for instruction. I asked one why he desired baptism and instruction, and he replied : ‘I am seeking salvation in the life to come through the mercy of Jesus.’”

—*China*. A leading exponent of Taoisin, in one of the central cities has been baptized by Rev. E. S. Little, followed by all his family.

Rev. W. N. Brewster, writes from Hinghua :—
“There is a very hopeful outlook in this city among the literary people. Two degree men have been baptized within a few months, and there are four others awaiting baptism, besides several literary men of good families.”

Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Psa. 89: 1.

No. 18.

IN THE ARK.

R. K. C.

R. KELSO CARTER.

1. When judgment thunders cloud the sky, And storms are downward hurled, The
 2. Up - on the bil - lows wide and dark, By ra - ging tem - pests tossed, The
 3. I'm lost without, I'm safe with - in, To wait I can't af - ford; I
 4. The bow of prom - ise spans the sea, The roll - ing sur - ges cease; The

ark of God comes floating by To save a drown - ing world.
 Sav - iour throws his precious ark Wide o - pen for the lost.
 en - ter, and there shuts me in The love of Christ the Lord.
 Heavenly dove brings back to me, The ol - ive branch of Peace.

REFRAIN.

In the ark, in the ark there is room for you and me, And a

ref - uge from the o - verwhelming flood. 'Tis the day of grace, Je - sus

makes sal - va - tion free, And there's safe - ty in the ark of God.

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JUNE, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR JUNE. "When Christ who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3: 4.

PRACTICAL GOSPEL THEMES,

BY REV. GEORGE HUGHES.

THE COMPASSION OF JESUS.

"I have compassion on the multitude."

MARK 8: 2.

THE passage in its connections gives us an interesting and instructive view of the compassion of Jesus. The multitude, which was very great, had been waiting on His ministry, with surprising eagerness. While the rulers rejected Him, "the common people heard Him gladly."

The multitude had been with Him three days, and they were now without food. The alternative was presented of either providing them with food, by an exercise of miraculous power, or, of sending them away famishing and fainting by the way. The Great Provider did not hesitate in this emergency. He

determined to furnish the needed supplies.

The disciples, not understanding the residue of His power—for He had "all power in heaven and in earth"—said: "From whence can a man satisfy these men with bread here in the wilderness?" That was not a difficult question for the almighty Jesus to answer. He asked the disciples, "How many loaves have ye?" And they said, "Seven." And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them. They had also a few small fishes which were blessed in like manner. The food was multiplied as it was distributed by the disciples, four thousand were amply supplied, and seven baskets of fragments remained and Christ was glorified.



Thy testimonies which thou hast commanded
are righteous and very faithful. *Psa. 119: 138.*

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

REJECTED OFFERINGS.

BY REV. C. W. L. CHRISTIEN.

[TEXT: "Should I accept this of your hand?
saith the Lord." *Mal. 1: 13.*]

THESE words were not spoken to idolaters, but to the priests and people of Judaism, who were in the habit of frequenting the Lord's house and performing acts of religious worship. Yet, when they presented their sacrifices at the altar God refused to accept them. And this refusal teaches lessons with which we have as much to do to-day as the children of Abraham had in the days of Malachi. Some of these we notice now:

I. One lesson we learn is that *God will not accept a service of compromise.*

The sacrifices brought to the altar were not those which God demanded. The people had conscience enough to offer something, but instead of consecrating that which the law prescribed, they brought other offerings which fell far below the requirement. Governed by a mercenary spirit they begrudged the Lord the chief of their flocks and herds, and drove to the temple the blind, the

sick, the lame, those that were of little or no value to them for the market or the home. And they did it deliberately. It was not a sin of ignorance. They quite understood what they were doing, they did it wilfully. They admitted that God had some claim upon them, but to dedicate to Him anything that would fetch a good price was not to be thought of. The whole thing was an emphatic compromise.

Now we have a sacrifice to present to God, something vastly greater than the firstlings of our flocks. Our sacrifice is to be our ourselves. "Yield yourselves unto God," your whole nature, your whole life. That is God's claim, nothing else, nothing less. But it is quite possible for the believer to keep back "part of the price," and to offer that which is only a compromise at best. He may be willing to serve God, but wish to arrange the work himself. Or he may be willing for God to choose his work, but very much desire to select the place and time to do it. Or he may be willing that God should have the general disposal of his life, only he has some private plans of his own that he is vastly desirous to carry out on his own account. But the fatal spirit of compromise enters into all such stipulations and reservations.

And God will never accept that which is presented when the offerer is of set purpose, keeping back other gifts which he knows ought to be consecrated also. So far from God accepting it He pronounces it a great sin. The words are terribly solemn, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings." And how much worse is the sin when we purposely withhold from God any part of our nature and our life!

II. A second lesson is, *That God will not accept any outward service in place of a loving heart.*

The religion of these people denounced by the prophet was mere outward cere-

mony, the loving heart had no part in it. But the most elaborate ritualism is no pleasure to God if the love of the heart is absent. If the offerings had been all that the law had appointed God would not have accepted them when they were given "grudgingly or of necessity," but when they were in themselves a compromise they were doubly offensive.

The same holds true of us. The most costly gifts can never atone for the refusal of a man to yield himself. God will never compound with him and consent to accept gold, silver, and outward act for the devotion of the heart. That which a loving spirit gives is never turned away. It may be a childish offering, as trifling as a cup of cold water, but God accepts it and values it. The offerer may mourn that it is so little, but it is as precious to the Great Father as though it were worth ten thousand times as much. Its worth is in the heart that gives it. God estimates by motives. But a mere performance, without the heart, is what God utterly and for ever disregards.

III. A third lesson is, *That God will not accept that which dishonors Him.*

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of Hosts." But the sacrifices which our text condemns were an insult to Him both as Father and Sovereign. He had a right to claim anything at their hands, for all they had was His, and from the fountain of His unbounded goodness all their blessings flowed. And when in the law He required the first and the best He was simply teaching all their generations His absolute sovereignty over them. A king can never take a second place in his kingdom, nor can a father among his children. If God has any claim upon us He has every claim. If I owe Him anything I owe Him all. And when He comes demanding that I shall be "a living sacrifice," and that

henceforth I shall live not unto myself but "unto Him who died and rose again," He is only telling me of my obligations to Him that spring out of the relationship in which He stands to me.

Any offering to be acceptable to God must express both reverence and love, reverence to the Sovereign, love to the Father. But there was neither reverence nor love in the case of these unfaithful Jews. And when we withhold from Him that which we know we ought to render we, quite as surely as they, pour contempt upon His claims both as Father and King. To give Him less than best is to despise Him. He cannot take it at our hands.

God made us for His honor. By sin we have "come short of the glory of God." When by the Gospel He recalls us to Himself it is that we may "glorify Him in our body and our spirit which are His." But we never "render unto Him the glory due unto His name" if we refuse to lay all upon His altar. Nature glorifies God by being what He made it. The sinner dishonors Him by being what He never made him. The believer will glorify Him again when he is "after God created in righteousness and true holiness." But that can never be unless he yields all up to God that He may "work in him that which is well pleasing in His sight."

"The Lord preserved David whithersoever he went." How circumstantial, minute and constant must this Divine keeping have been! And if God so kept David, why not you, or me, or any one? "God is no respecter of persons." It is true "David was the man after God's own heart." But why was he so? It was his character, not God's partiality to his person, that brought about such extraordinary interest in all his movements. "The steps of a good man are ordered by the Lord." Yours as surely and as much as David's, if you desire and determine that they shall be. Put yourself in God's hands—NOW! There is an indescribable satisfaction in knowing that we are fully committed to the keeping of our Father.

GEMS FROM THE PSALMS.

"For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Psalm xi. 7.

God is holy and loves holiness. This great truth is expressed in his Word in many different ways. "The righteous Lord loveth righteousness," loves righteousness because He is righteous. Because the Lord loves righteousness He calls His people to be a righteous people. Holiness is the ultimate aim of the whole economy of redemption. "Be ye holy for I am holy," is God's command. Only those possessing holiness can enjoy the divine favor. "His countenance doth behold the upright."

NEVERTHELESS.

REV. JOHN PARKER.

11 Timothy—2: 19.



HE foundation of God, that is, the Church of God, whose foundation He laid "standeth sure." Thank you, Paul. We believed your statement, but we are glad you said it. He was now in the interior cells of the Mamertine prison in Rome, awaiting his execution, which soon came. Under such circumstances, even good things seem less stable than they are. One would expect him to be largely occupied with his own immediate interests, having no time or heart to speak of things to come. But this man, by the light of a little wax taper, or by the light coming through a thin aperture in the wall of his gloomy cell, is writing to his beloved Timothy, his last words of cheer and counsel, as if he did not need any words of cheer for himself. No words of regret are written; no doubts,—no fears,—no indication of depression concerning himself. But the flock, the Church, its present and future, these are ever present in his thought. False teachers had begun to spread their corrupting doctrines. Aye more,—in the future "perilous times will come,"—to men of weak faith. And there will be manifestly wanting at such time the one saving fact,

—"the power of godliness." 3 Chap: 1—5.—Many years ago, I heard the saintly Bishop Meilvaine, the founder of the Reformed Episcopal Church, say: "Brethren, we are living on the edge of these perilous times, let us watch and be sober. It is not difficult to see that lacking the power of godliness, the form will not save the Church from her coming perils, —many will yield and perish, we need not."

"Nevertheless," notwithstanding false teachers and outlying perils, the Church of God is safe. Her foundation is sure. God has put His seal or inscription upon it,—indicating three things,—*His ownership, the assurance of permanence, and its Holy purpose.* In Paul's time, inscriptions were frequently engraven upon foundation stones. Rev. 21-14. These inscriptions—historical or incidental, were chiseled out for the ages on opposite sides of the stone. So on this foundation of God's Church,—on one side, expressing the Divine interest, is the incorrupt seal of ownership,—"*my Church,*" its permanence—"sure." On the obverse or human side, its purpose, a pure Church. As if to say—God requires a holy people. Thus, with the foundation laid by Him, and its purity pledged by you "who bear the name of Christ,"—the permanence of His Church is sure. As apostacy from the truth generally leads to, or results from apostacy of life God: expects, and His people pledge, that everyone who confesses discipleship with Jesus will depart from iniquity.

All hail,—thou imperishable monument of His love, the Church of Jesus Christ; in whose walls of grace and beauty are the living stones of apostles, confessors, martyrs, and saints of all ages! His blood relates them to each other and to Himself. Thy foundation shall remain unshaken and Thy glory undimmed till time is ended and death is dead. His Church, indeed, but more, thou art stainless as the bride of Jesus. His blood hath made thee whiter than

snow, and His love shall yet enthrone thee forever with Himself.

"Nevertheless," we are living in perilous times. The drift has set in from two directions. From the world towards the visible Church without any change of heart; from the visible Church into the world to secure its fellowship. But this drift shall not affect the permanence of the real Church of God,—only let her maintain her purity; let every disciple of Jesus depart from iniquity. No man or demon presumes he can shake the foundation. God laid it. He is watching it. The only peril possible is the attitude of the visible Church with relation to purity in faith and life. Heresy trials of the teachers of theology are in progress. The public press, presuming to represent the popular mind, is generally in sympathy with heresy of doctrine. It is also thought to be an evidence of independent research in the professors of many of our colleges to suggest doubt concerning the integrity of God's revealed Book. I was present at a gathering of Methodist preachers in the City of New Haven. An eminent professor from a Methodist college had been invited to address us. He did so, in a very labored effort, very much of which suggested doubt concerning some portion of the Divine Word. Grateful recognition or moderate criticism was of course expected to follow. My soul was inexpressably pained. I rose and said, "I always feel grateful to any person for any effort he makes on my behalf. The professor has evidently bestowed much labor in the preparation of this paper; for that labor I thank him, but for nothing else. His paper has done me harm. I had doubts enough before. I am, of course, expected to believe what so eminent a scholar declares to be true. If I do, I am permanently injured by increasing doubts; if I do not, I am presumed to be an ignorant rejector of things new and wise in higher destructive criticism. But I do not believe his conclusions, and think it a serious calamity that such

things are believed and taught by a teacher of our sons and our future pastors." Of course I was thought to be singular; no one said, "I thank you for your protest," but while seated with closed eyes and saddened heart, I heard this "Nevertheless" of Paul "it standeth sure." Hold fast the profession of your faith without wavering," "stand alone—if you must," I can do no other—God help me, the truth has made me free—all else is bondage.

"Nevertheless," the supreme duty remains—let every disciple of Jesus "depart from iniquity." This we can do. This God requires from those unto whose loving care He has entrusted His cause. He will do the rest. Men, scholars, councils, sceptics, scoffers, cannot pull up or down the foundation of God's Church. He will keep it against all enmities of earth and hell.

The Church's defeat in the ages past has been always along the line of false teaching. The teachers, more than the taught, have been the factors of the Church's failures. It is so to-day. Let every pulpit and every teacher of saving truth cease to be critically related to the doctrines of regeneration, and the witness of adoption by the Holy Spirit, and of inward holiness obtained through faith now; and the pew would leap into liberty with a shout that would startle and silence the critical and the scoffing, and herald the long expected day of her full and final emancipation. So that an impure and enfeebled Church is sure to result from a pulpit silent or critical concerning the great saving truths of the gospel. Let us then demand pastors for our pulpits and teachers in our colleges, who—whatever else, have the whole truth, love it, and have been evidently saved by it. All things new in religious doctrine are presumptively false. And such is the inherited corruption of our nature, that what is false in teaching will ultimately be impure in life.

"Nevertheless" be of good cheer, thou heir of heaven for living, God's Church

will shelter thee, and dying, thou shalt leave her behind, to welcome and shelter the coming brotherhood of faith and holiness. . Perilous times are coming; worse than thou hast seen. Not perilous to truth and holiness, nor to the Church whose foundation God has laid, but perilous to men who live midway between a worldly and a Christian life, and therefore walk in misty uncertainty. Keep thy garments white; let thy head lack no anointing oil. The path to heaven is flinty, but God says "thy shoes shall be iron and brass and as thy day thy strength shall be."

Heed not the frown or froth of godless hate,
Keep thyself pure.
Their weapons, only are but whips of straw,
They perish quickly as by fiery law—
His cause is sure.

Whatever else; mid all the filth of time
Keep thyself pure.
Tis thine to know the joys of second birth,
And thine to know the cleansing blood on earth,
All else is sure.

Believe and arm thyself with courage true,
Keep pure and blest.
God asks that clean hands fling His banner out,
Then gird the walls in faith; then shout.
He does the rest.

How positive do they hold out death as the complete deliverer from all corruption, and the final destroyer of sin, as if it were revealed in every page of the Bible, whereas there is not one passage in the sacred volume that says any such thing. Were this true, then death, far from being the last enemy, would be the last and best friend, and the greatest of all deliverers; for if the last remains of all the indwelling sin of all believers is to be destroyed by death (and a fearful mass this will make) then death, that removes it, must be the highest benefactor of mankind. The truth is, it is neither the cause nor the means of sin's destruction. It is the blood of Jesus alone that cleanseth from all unrighteousness.

Are you saved from sin? "His name shall be called Jesus, for He shall save His people from their sins."

GEMS FROM THE PSALMS.

"I will pay my vows unto the Lord now, in the presence of all his people."

"In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."—Psalm cxvi. 18, 19.

How many forget the vows that they have made in time of trial and affliction. Not so with the Psalmist. He is ready to publicly acknowledge the goodness of the Lord, and to pay his vows "in the presence of all his people." He will do this "now." The present is always the best time for the discharge of duty, "when thou vowest a vow unto God, defer not to pay it."

THE DOCTRINAL BEARINGS OF ST. PAUL'S RELIGIOUS EXPERIENCE.

BY REV. J. H. TIMBRELL.

ARTICLE I.



HE epistle to the Romans stands alone among the great productions of human thought. The profundity of its argument, the severity of its logic, the sublime conceptions to which it soars, in the estimation of many of the world's greatest scholars, clearly stamp it as the grandest literary monument ever erected by the human intellect. The ages past have vainly dropped their lead into its mighty depths. Without question, it still awaits the master hand, and the heart on fire of the Holy Ghost, who shall lead the Church universal into its heart-core, and to a practical understanding of its relation to Christian life.

For ages it has been a recognized battleground for the creeds; and the smoke of past conflicts still hovers over the field, largely obscuring the victory, which, without question, has been won.

In this article, I would direct attention to one phase of the great controversy, and one which I conceive to be of vital importance to practical religious life, and one which, notwithstanding the victories achieved in the arena of polemics, needs

to be projected into Christian thought with an emphasis that will successfully arrest the misapprehensions of the past.

The question is this: Does Romans vii set forth the normal type of Christian experience? Is it a faithful portraiture of the religious life of the greatest of the apostles of Christ? When it is used, as we know that it frequently is, as a cloak, or excuse, for flagrant immorality, or supineness in the Church, under the plea, that no Christian should be expected to present a better showing than the greatest of Christian leaders, who in the consciousness of having done his best, says: follow me as I follow Christ, is it legitimately used? Is the experience narrated in Romans vii, the experience of St. Paul, at the time of writing, and the best expression that Christianity was able to make in his life? or is it simply the chosen method of the great logician, in laying down the laws and limitations that surround the subject, the provisions of divine grace, with a thrilling personal exhibit of the power of the law of sin and death, a vivid memory, but excluded from the real Christian faith by most positive statement to the contrary? After years of patient study of St. Paul, the writer has no hesitation in affirming that it is utterly impossible to conceive it as his experience at the time of writing the epistle, and to hold that it is a type of normal Christian experience is a fatal delusion. To hold that it involves the apostle in the most egregious contradictions, throws his whole argument into confusion, and vitiates the grandest promises of the gospel scheme.

The recognized incongruities alone between Chapters vi, vii and viii with this view are clearly sufficient to decide the question, when once apprehended. It is not improbable that these three chapters were written the same day; perhaps at one sitting; that they contain experiences that are utterly irreconcilable as existing in the same person at the same time is capable of the most conclusive proof.

The merest outline of Chapter vi, will show its utter dissonance with Chapter vii. In Chapter vi, the apostle asks, "What shall we say then? Shall we continue in sin that grace may abound?" And he answered his own question, saying: "God forbid." How shall we that are dead to sin live any longer therein? The real Christian is "dead to sin," "freed from sin," "the old man" crucified that the body of sin might be destroyed. He is baptized into Christ's death, and raised up by the glory of the Father to walk in newness of life." St. Paul says: "God be thanked that ye *were* the servants of sin, but have obeyed, from the heart, that form of doctrine which was delivered you, being then made free from sin ye became the servants of righteousness unto holiness and the end everlasting life. Look now on the picture presented in Chapter vii. and you behold a helpless moral paralytic not free from sin in any sense, but confessedly in the most abject bondage to it; sold under sin and forced to serve it, and wailing as in utter despair, "O, wretched man that I am, who shall deliver me from the body of this death? In the one case, dead to sin, freed from sin, the body of sin destroyed, yet sin dwelling in him and compelling transgression of the clearly recognized, and most beneficent laws of God; commanding others, "Let not sin reign in your mortal bodies;" himself serving it with all his might; walking in Christ, in newness of life, yet groaning, O, wretched man that I am, who shall deliver me from the body of this death? To hold that these antagonisms are a correct transcript of St. Paul's spiritual and mental life, at the time he wrote, and, in consequence, the normal state of Christian life is the boldest antinomianism, and subversive of all true piety.

The man who says, "I can do all things through Christ which strengtheneth me," is not the man who says, "To will is present with me; but how to perform that which is good I find not." The

wail "who shall deliver me? must give place when he begins to exult saying, "Who shall separate us from the love of Christ?" He has found the ocean, and has launched out. He catalogues all possible powers in earth or heaven, in the present or future, that might sever this union, then shouts, "Nay, in all these things we are more than conquerors, through Him that loved us." And this is the normal Christian life, and not the awful struggle of Rom. vii.

MY PAST, PRESENT AND FUTURE DELIVERER.

ABBIE MILLS.

In prison barred, a captive bound;
 Hope sang no song within my soul,
 But light from Heaven shone around,
 And Jesus freed and made me whole.
 He did deliver me I know,
 His praise forevermore I'll show.

Then as I walked from day to day,
 My foes were watching with a smile,
 And oft with suares beset my way,
 If thus the weak they might beguile—
 But Israel's Keeper slumbers not,
 He whispered "I am strong, fear not."

The foe I found too strong for me
 He routed in His peerless might;
 He set me free, yes, wholly free,
 And made me spotless in His sight;
 Deliverance through Jesus came.
 All praise and glory to His name.

Praise Him who hath delivered me,
 Praise Him who doth deliver now,
 Praise Him who shall my stronghold be,
 Till all shall at His footstool bow.
 His triumph, how complete within.
 He cleanseth me from all my sin.

And since I this deliverance knew,
 Peace rules within, and rest is mine—
 To be, to suffer or to do,
 I choose not, but to Him resign.
 I only would in Him abide,
 And sing the power of Calvary's tide.

"Some persons would never have had a share in his prayers but for the injuries they had done him."

GEMS FROM THE PSALMS.

"Light is sown for the righteous, and gladness for the upright in heart."

"Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness."—Psalm xcii., 11, 12.

God's holiness is a source of delight to his people. That which sinners hate and dread is to them a cause of joy, for they "give thanks at the remembrance of his holiness." God has joined holiness and happiness together. The holy ones are the happy ones, and their happiness does not depend upon outward things. Their joy is internal and therefore eternal.

LIMITING THE HOLY ONE.

REV. E. T. CURNICK.

STRANGE is it that men will limit the Holy One of Israel. To limit the illimitable! As well attempt to measure earth's orbit with a span, or to make parallel lines meet.

Yet Israel of old did so repeatedly. At the Red Sea, when pursued by Pharaoh's army, they railed at Moses, and distrusted God's guidance. But Moses said: "Fear not, stand still, and see the salvation of God." What did they behold? That wide sea furrowed by a strong east wind, until its bed was dry;—and the Israelites crossed over dry shod.

In their wanderings they spoke against Jehovah, saying: "Can God furnish a table in the wilderness? Behold, he smote the rock, and the waters gushed out, and the streams overflowed. Can he give bread also? Can he provide flesh for his people?" They soon learned how God could provide quails where no birds lived, and also how he could punish his people for their murmuring and unbelief.

At Kadesh-barnea they limited their wonder-working Jehovah. Their hearts melted like wax when the spies brought reports of Canaan's giants. So the Jews complained of Moses and Aaron, and wished they had died in the wilderness or in Egypt. At many periods in their

history this weak and rebellious nation discounted God's ability and willingness to save them in distress.

It seems to be a trait of human nature to doubt God. How often did Jesus upbraid His disciples for their unbelief! Their minds were so dull and blinded they could not realize that the source of all wisdom and power was by their side. In this particular too many modern Christians are children of the apostles.

They limit the Holy One of Israel. (Psalm 78: 41.) Because of this evil the common experience of believers is anything but satisfactory. It is irregular, narrow, shallow and weak. This condemnation fits them: "When ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

A view of the largeness and wealth of the Christian's estate should shame his content to occupy only a contracted area of grace. A broad vision of salvation will show that it is planned and made upon a vast scale. As an exhibition of divine power it surpasses anything known by mortals in the universe. Operating in the spiritual realm, it is greatly superior to material things, whether suns, moons, or stars.

"'Twas great to speak a world from nought,
'Twas greater to redeem."

God never wastes His strength either in nature or grace. So it required every ounce of power actually put forth to arrange for man's redemption.

What is the extent of this power? It is nothing short of infinity. To put away sin the Triune God exercised His highest might. In the gift of His Son the Father displays all wisdom, all justice, all mercy, all love. Consider the Son. Where is the limit to his efficacy as Saviour and Lord? Did He not say: "All power is given unto Me in heaven and in earth?" His atonement is to be measured by His almightiness.

The Holy Spirit, who gives the breath of life to every living thing, and who in the Church is ubiquitous and supreme: what man will place metes and bounds upon his energy and glory?

So man's salvation is the product of three divine Persons in one Godhead operating with omnipotent power. Keeping this thought in mind, we naturally expect that the Bible expressions with reference to redemption are strong and far-reaching. Nor are we disappointed when we examine God's Word as to the extent and measure of the atonement.

Here are some statements, as specimens of many others: "He is able to save to the uttermost,—Filled with all the fulness of God,—Partakers of the divine nature,—The mind of Christ in you,—As He is, so are we in this world,—Be ye holy,—Be ye perfect,—The very God of peace sanctify you wholly."

Yet in the face of these plain declarations most Christians circumscribe the gospel, and by their lives deny its full saving efficiency.

Among the causes producing such a sad state of things we may mention:

1—*A spurious theology.*

In order to support some human theory men depart from the clear teachings and deductions of God's sacred truth, and wrest the Scriptures to the injury, if not destruction, of multitudes. How often is Jesus wounded and dethroned in the house of His friends! How frequently do ministers of the gospel, many of them sincere, but warped by theological mists and heats, set forth pernicious doctrines which dishonor Christ, and extenuate a low plane of living on the part of professors!

In John Fletcher's day, certain preachers contended that sin was necessary to keep believers humble. Fletcher answered, did sin make Satan humble? It is not in the nature of sin to produce humility, but its very essence is pride and hate.

Following are some of the theories

which to-day are being promulgated, and which to my mind vastly injure the flock of Christ, and set a part of His gospel at nought:

Sin exists in man's body; for the appetites and states of the body affect and pollute the soul.

Hence the old exploded pagan notion of the inherent evil of matter is being in a measure revived.

Depravity is a tendency to evil which must exist in man so long as he is in the flesh. Therefore death must share with Jesus in the honor of removing sin from the soul. Does not our Lord receive more glory when we declare that inward evil is an entity, that it can be removed in an instant by the application of Christ's omnipotent blood, and that henceforth the "bent to sin" is taken away?

A specious theology teaches, that the "old man of sin" cannot be crucified on earth, but always the flesh must lust against the spirit, and the spirit against the flesh. How does this quadrate with Paul's command: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord!" And again: "He that is dead is freed from sin."

Jesus denounced the Pharisees for transgressing God's commandments by their traditions. So to-day He would blame these ecclesiastics who make void the glorious command, "Be ye holy," by making sin a necessity and Christian perfection an impossibility.

11—*Many professors limit God's saving power by refusing to be filled with His fullness.*

If they become theoretically convinced of the possibility of this experience, it is to them like a land very far off. They make feeble attempts, if any, to reach it. Our Churches are weighted with worldliness. They show their kinship to Israel in that they sigh for the leeks and onions of Egypt. They court the world, and thus incur its contempt and ridicule.

They occupy a low plane of experience, and heed not the prophet's voice: "O Zion, get thee up into the high mountain."

They are unwilling to put God's promises to the test because they require so much—separation from the world, with all its allurements, charms and pleasures. They demand a mortification of the flesh. A crucifixion of the carnal nature is required. These processes are considered too severe, so believers go on in a half-dead, half-alive manner, and by their refusal to let God work a perfect cure in their souls, they remain deficient, and restrict the full incoming of grace to their hearts.

To all readers who through love of the world, unbelief, or timidity limit God's work in their souls, let me ask with Micah: "Is the spirit of the Lord straitened?" Nay, verily, but ye are straitened in yourselves. Lift up the eye of faith, and see the immeasurable fulness in Christ's atonement; and, beholding, receive a perfect cleansing and filling of God's Holy Spirit.

BISHOP BEVERIDGE. When on his death-bed his memory so completely failed, that he did not know any of his friends. A minister, with whom he had been intimately acquainted, visited him and asked: "Bishop Beveridge, do you know me?" "Who are you?" was the answer. Another friend accosted him in like manner, but the Bishop could not remember either of them. His own wife then came to his bedside, and asked: "Do you know me?" "Who are you?" he asked again. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know Jesus Christ?" "Jesus Christ!" he replied, reviving, as if the name had acted upon him like a charm, "O yes, I have known Him these forty years, precious Saviour, He is my only hope!"

There is no license to sin in the Bible, neither for angel, man, or devil, child or adult, saint or sinner.

GEMS FROM THE PSALMS.

"For thou desirest not sacrifice; else would I give it. Thou delightest not in burnt offering."

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm li. 16, 17.

A "broken spirit" and a "contrite heart." These are not the things that men of the world admire. Yet to God no sacrifice is more pleasing. The choicest blessing is upon the meek, the mourner, the poor in spirit, and the soul-hungry. The proud, the self-confident and the self-righteous are in no condition to receive Christ. We must be emptied of self before we can be filled with God.

MY BAPTISM.

BY REV. E. B. PIKE.

[Pastor of the Congregational Church, Morris, Conn.]

NO. I.

IHAD been a Christian more than twenty-seven years, having sought the Lord in my early youth. Though my beginnings were feeble, and my subsequent life marked with many blemishes, yet I never wilfully departed from God, nor ceased to look to Jesus as my Saviour.

I had been in the ministry some fourteen years, having left another profession which I loved and in which I was successful that I might enter this, as I believed, at the call of God, and after years of discipline. I enjoyed the sacred calling, had been blessed with several revivals, and seen the work of the Lord generally prosper in my hands.

Up to the time at which this narrative begins, my theological views were what would be termed Old School and Calvinistic; though my methods of work were more after the pattern of the Methodists. In seeking to lead souls to Christ, however, I rather ignored all creeds and sought to present plain Bible truth in humble reliance upon the Holy Spirit.

I had always believed in regeneration as an instantaneous work, though the subject of it might not in every case

know the exact time of it. But it never occurred to me that one might in this life be freed from inbred sin or depravity, although by constant watchfulness and reliance upon divine grace, it might be repressed and prevented from breaking out in overt acts of wickedness, and so gradually overcome. Any doctrine leading its advocates to a profession of sinlessness or perfection in any form, I had been taught to regard as of dangerous tendency. Indeed, while it was clear to me that God's Word inculcated the duty of perfect holiness, yet such a state could not be attained but by special grace, and God, for wise reasons, had not chosen to give that grace, but to leave His people in bondage to sin in some measure "till death should set them free."

All these years I had a painful sense of remaining depravity, which manifested itself in irritability and peevishness, in a hasty and violent temper, and in various subtle forms of selfishness and pride. Against these I prayed and struggled, and at some points I thought I made some headway, but on the whole, as I now see, I made no real gain. Not that I did not improve in discretion and self-control, but the inward corruption was to my own consciousness as deep and virulent as ever.

Some few years before this time a new trouble arose within me. It was scepticism. Questionings and doubts would arise concerning the most fundamental and vital truths, as the hereafter, and the existence of God. Such thoughts were never welcome to me. I repudiated them, struggled against them, prayed against them; but they persisted. I would go over the arguments for Christianity and the Bible; they seemed sufficient; they would strengthen me for the time. I preached the word as clearly as I knew how, and often while in the midst of my labors my doubts would subside, but would soon after return. I was often in great distress on their account. I could not give up to them and renounce

my religion for my life. Earth could have had no charms to me without God. The fear would often arise that in preaching the gospel I was acting the part of a hypocrite—preaching what I did not believe. How my heart cried out for God for such a manifestation of Him that I could have no doubt of His being and presence!

It was late in the fall of 1876, in the town of Boothbay, Maine, where I had been laboring with some success for more than three years. Arrangements had been made for the holding of union evangelistic services in the different churches. The committee of the Y. M. C. A. of the state had been engaged to conduct the meetings. There was real harmony in the movement, and great hopes of good. The brethren were already on the ground, and had held several meetings, and there were clear indications of the Spirit's presence, but as yet no great results. To the best of my knowledge I had the good will and confidence of all the brethren, and they had fallen in with my suggestions and plans in a manner that was highly pleasing to me. But I was not satisfied with myself. A great weight was upon me. It seemed to me as if I were in the way. I prayed much and applied myself vigorously to the work. But the weight increased. My heart seemed like a stone. One Saturday evening I came home from the meeting more oppressed than ever. After a season of secret prayer I retired and slept. In the morning I awoke only to an increase of trouble. I went into my study and locked the door. I went down upon my face and cried to God. For a time my burdens increased. A sense of my own sinfulness came over me as never before. I will not make many specifications, but chief among the sins with which my conscience was upbraided was *ambition* to distinguish myself in the ministry, I plead guilty to all the indictments brought, and went down into the dust before God. While

thus abased, and crying to God for mercy, the thick cloud of darkness that hung over me like a pall was suddenly parted, and a heavenly light was shed down upon me, revealing Christ in His infinite love and compassion to my distressed soul. The clouds and darkness were dissipated, the burden of sin was lifted, and the filthiness of my heart was washed away as with a flood. Tears of gratitude now freely flowed, while a sense of the divine love filled my soul to overflowing. I arose and went down to my family. My children looked at me and exclaimed with surprise, "What ails father?" My wife, with natural solicitude, came near and said, "Husband, what is the matter?" I will not attempt further particulars at this point. Let it suffice to say there were confessions and a mingling of tears and, blessed be God, the dawn of a new day.

THE PSALMS.—It has been well remarked that there is no book of devotion in the New Testament corresponding to the Psalms in the Old,—doubtless one reason of which is, that none was needed. The Psalms express the feelings of the Church in all ages, and may at once be adapted to the experience of God's children always.

Now, there are four things observed in the Psalms.

1. How *praise abounds*. Scarce a single Psalm can be found without some note of joy and thankfulness interwoven. In some these words may be few, like Psalm 88, in which we find scarce one word of hope or comfort; yet there is one which makes up for all,—salvation (ver. 1.)

2. How *praise succeeds prayer*. How many Psalms begin with prayer, and end with praise.

3. How *praise succeeds sorrow*. We find first, sighing, then singing; weeping in the evening, and joy in the morning. (Psa. 30, 5, Marg.) "I do so like the ups and downs in the Psalms," said Adelaide Newton.

4. Praise is a song that gains strength as it proceeds; the last Psalms, (which were probably written latest) abounding most.—*Sel.*

WESLEY says: "Unsanctified believers are delivered from the guilt and power of sin, but not from the being of sin."

GEMS FROM THE PSALMS.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

"Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."—Psalm xxvii., 18, 14.

The psalmist does not say simply that he saw the goodness of the Lord, but that he "believed to see" it. He had faith in the dark hour of trial and knew that behind a "frowning providence" there was the smiling face of the Heavenly Father. By his own experience he could comfort others. We must wait FOR the Lord and ON the Lord, and the promised blessing will surely come.

MEMORIES OF REV. HENRY BELDEN.

LONGING AFTER HOLINESS.



Y dull, depressed state of feeling continues in a great degree. I feel desirous of knowing that love which passes knowledge—of being filled with all the fulness of God. I want to have that faith which prevails at all times. I have but little of anything but a legal spirit, I fear. May God come down and save sinners. I may not have been thankful enough for what He has done. Presbytery postponed the subject of my ordination,—they thought it my duty to settle here, but I did not.

Sunday.—Hardly able to arise when I awoke, and would have kept my bed, if I had not been obliged to preach. I felt that I would drag through the day in a dull manner, but when in church felt the spirit of prayer was there, and I passed the day with great satisfaction, and was quite energetic.

Monday.—Called on Miss B—— She gave me a paper with nineteen texts on it, and on the back of it was written: "My Dear Brother: Meditate and pray over these passages, and I trust they will prove a blessing to your soul."

Tuesday.—Went to Newburgh to the meeting of the Synod. On the way met

with ministers and elders. I spent much of the time in studying and silently praying over the texts which Miss B—— had given me. In the Synod had great earnestness in silent prayer for God's presence. Met Burtis there. Went to New Paltz and preached for Burtis in the evening, he being obliged to stay at Synod. I stayed with him until Friday, we walked to the church, and while there in the gallery we prayed together. We spent the season at sundown in prayer. O, will God come unto me, and abide in me and I in Him? for without Christ I can do nothing.

Would it not be the wisest plan when going into a place to instruct Christians, showing what high attainments are, and how they may possess them, urging duty, and then open the battery on sinners?

My sister Mary has been with me since Wednesday. We have prayed together a number of times, and with the friends kept the sundown season for ourselves and the congregation. We often prayed together and were blessed.

29th.—I found Miss B—— at my father's, and at sundown we went up into an attic and each of us prayed. My sister Mary was very much affected, especially while praying for my people.

MAKING VOWS.

I paid three vows to-day. One was a subscription, \$5.00, to a Sunday-school society, a long time due. I wanted some clothing but could trust for that.

30th.—Spent some time in studying out what the Scripture says concerning vows to God. I find it a very prolific subject. One passage in Numbers 30: 2, makes it perfectly clear that a man must pay his vows to God. I was in a strait, having made a number of vows, performed a part, and came to a stand, not knowing whether I was acting properly or not.

KEEPING A GOOD CONSCIENCE.

He wrote to Mr. W. B—— of Connecticut, as follows:

DEAR SIR: I have sometimes thought it was a very profitable exercise to search one's own heart and review the actions of our past life, in order to see how our conduct and feelings will stand the test which will be applied when we appear before the judgment seat of Christ. I have been sometimes, while engaged in earnest prayer, led to look back upon my past life, and to apply the severe test of the law of God to the long train of circumstances then recalled to memory. On such occasions incidents which had long been forgotten would present themselves—some, as we view them, very trivial.

Circumstances of my early childhood have at times come before me and caused me to lament with deep contrition the depravity of my heart, which could thus early manifest itself against God. I have felt somewhat as the pious and learned St. Augustine who humbled himself for sins before he was three years old. At such times I have promised to make restitution, if possible. I have been blest in obeying the Scriptural injunctions on this point.

Not to weary you I will mention a circumstance of my early childhood which came up before my mind on an occasion of heart-searching. I believe it was my first act of dishonesty.

I took a *shingle* from a pile which belonged to you and endeavored to carry it away without being observed.

I believe you detected and reprimanded me. I do not suppose you cared anything about it, and probably never remembered it, but to me it was a sin against God and my neighbor, and in His sight no sin is trifling. I have confessed it to Him and asked His forgiveness, and now confess it to you, and hope I have your forgiveness. I also make restitution. Enclosed one dollar, which I hope you will condescend to accept as from one who desires to live not unto himself, but unto Christ, who died for us and rose again. May God bless and give you grace and save your soul.

Your fellow traveler to eternity,

HENRY BELDEN.

While crossing the ferry in the cabin with a large number of passengers, I was much exercised about speaking to them collectively. I have frequently thought of this, but never so seriously as to-night—but while I was fluctuating between fear of man and sense of duty the boat arrived.

THE GOOD NEWS MAN. The title given to missionaries in some heathen countries.

GEMS FROM THE PSALMS.

"Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."—*Psalm cxxxviii., 7.*

The path of the Christian pilgrim is not always strewn with roses. The thorns of adversity often grow, and the heart is pierced with sorrow and pain. In such a case how cheering the faith of the Psalmist. "Though I walk in the midst of trouble, thou wilt revive me." The figure suggested by the word "revive" is a very beautiful one. It is that of a flower scorched by the heat, and covered with dust, but refreshed and restored by the gentle dew.

"THE TONGUE OF FIRE."

REV. T. E. STEPHENS.



IN order that preaching may be effectual, the presence and unction of the Holy Ghost is absolutely essential. No amount of faith, experience, or education can take its place. Christ commanded His disciples, "Tarry ye at Jerusalem till ye be endued with power from on high." Obedience secured the promised endowment, and they became at once men of power.

Perhaps no author has written a more helpful and orthodox book on this subject than Dr. William Arthur. The remainder of this article is taken from his "Tongue of Fire," a work well deserving of the attention and careful study of every ambassador of Christ; indeed, of every child of God who would be a successful winner of souls.

"Who has not seen a tranquil man, whose tones seldom rose to passion, and never went beyond the severest taste; whose thought, demeanor, phrases, all breathed a gentle and quiet spirit; and yet with the placid flow of instruction or exposition, a heavenly influence silently stole along, stole into the viens of the heart, diffusing a sacred glow, a desire to be holier, a sense of nearness to God, a refreshing of all the good principles within you, a check and a re-

strait on all the evil? Again, you have seen a man who begins by some calm argument, passes to another point closely reasoned, which again leads him to another well pointed stroke at some error or prejudice; no by-play of imagination, no home-thrust to your heart, but one steady grapple with your intellect—a discourse which would be pronounced ‘dry,’ were it not for a mysterious power which accompanies it, not in the sentences, not in the syllogisms, not in the action, not in the tones, but a spirit infused through it all, that makes reasoning turn into a spiritual power, and seems to put God’s law into your mind, and, at the same time, to write it upon your heart. Again, you see a man who at once begins with pictures, and from history, from nature, from the Bible, from science, he strikes up before you a succession of bewitching or affecting scenes, playing with your fancy all the while as a poet might play with it; and yet every picture carries some sacred impulse to your soul, and leaves a moral lesson and moral strength behind. Another man moves simply on in a straightforward statement of some great doctrine, opening out its various branches, defining, setting guards upon his definition, shading from possible misconception, setting up fine distinctions, and seeming occupied principally with putting truth into a compact and portable shape in your mind; but somehow this one truth, which he thus explains and defines, rouses within your breast the voices of all other truths, and evokes an appeal from every sacred thing you ever knew in favor of holy living.

Just as we find all these men imbued with Divine power, so we find everyone of them destitute of it. You have the gentle man, far away from anything extravagant, never bringing upon himself one word of blame, or giving to his auditory one feeling of trouble; but, O how drearily years and years pass over him!—precious years, yet no souls are

converted, no flocks grow larger. The field where he labors is never white unto the harvest, and it is always sowing time with him! Very probably he is content with this, and will tell you that it is his sphere, though there is nothing extraordinary going forward, things are encouraging. Placidly does he pass on, although he knows well, and all who mark his course know well, that for long, long years it would be hard to say what spiritual life has flourished under his hand. So, again, you may find the reasoner, clear, cogent, and forcible, enlisting you on his side, perhaps exciting you against everything that opposes his system; but no sinners are turned into saints by his reasoning; yet he reposes well pleased upon the miserable result of having argued his point ably—an advocate who has shown the jury that he is a master of law, but has lost his client’s life. And you may find the expositor, who will open up paraagraph after paragraph with rare subtlety of analysis, while his auditory learn something of the Word of God? and so far become more prepared to be good Christians, if once converted; but with his exposition no converting power ever comes.

“This absence of power is sometimes so clear that the soul that has come to the house of God seeking bread, painfully feels that it is getting but a stone.

At the close of his description of those who preach in the Spirit and with the understanding also, Dr. Arthur feelingly, and fittingly also, makes the following appeal: “Come, then, with what voice thou wilt come, thou powerful-clad messenger of my Redeemer! Come with thunder on thy tongue, or with a sweet ‘harp of ten strings;’ come to us simple as a little child, or wise as a scribe instructed of God; but O let us only feel that fire in thy message which lies not in sentences, nor in tones, but in a heart itself inflamed from above, and pouring fire into our hearts!”

OUR BIBLE STUDY

"Stablish Thy word unto Thy servant, who is devoted to Thy fear," Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

JUNE 4. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." I John 1: 7.

VOLUMES could be written on this blessed text. It is the hope of sinners, the comfort of saints, the joy of all. The atonement means this and nothing less. Moral philosophy teaches the power of self-restraint. Self-respect urges to sober conduct; self-interest encourages the choice of that which is best. But God alone can forgive sin. God alone, by the blood of Christ, can wash out the guilty stains. His method of doing it is the measure of His love. *He so loved the world.* It baffles angels to investigate it. It is the miracle of all miracles. It is the transcendent mystery. To understand it would be to understand God. But it is not a problem to be solved, it is a gift to be received and enjoyed. It is the work of the Holy Spirit to enable us, not to penetrate it with our philosophy, but to apply it with our faith. Faith is always progress. Faith moves toward the light, and in the light. So to walk by faith is to walk in the light, and to walk with God. How can two walk together except they are agreed? Can you walk with God and conceal or compromise sin? When faith begins in the penitent soul, the walk begins, and the light begins. You cannot walk long before that light illumines the secret recesses of the native heart. The hidden sources of the sins which have been forgiven, inborn and constitutional, are lighted up with appalling distinctness. There

comes a time when the light is painful, the conviction is intense. Alas, many waver here, and the walk is broken by evasions and excuses! Oblique paths are taken and the way becomes tortuous and meandering. Steady here, O child of God, for you have come in your walk to the fountain head of the blood currents of the atonement! This is thy fulness of saving grace that the blood of Christ, by which sins are forgiven, is the blood that "cleanses from all sin." Walk on, and the cleansing blood cleanses as you walk. You will have fellowship with God. Such a fellowship, such a cleansing is the most positive knowledge of your soul.

JUNE 11. "I beseech you * * * that ye present your bodies, a living sacrifice."

With affectionate earnestness the apostle makes his plea for entire consecration. He emphasizes it "by the mercies of God." Whether he used the term "bodies" exclusively of the physical nature, or as representative of the whole man, is not practically important. The end to be reached is the same in both cases. The mention of the body in this sacred connection gives ample scope for profitable reflection. The body is an important factor in an earthly life. It is dead without the soul, but with the soul it is thrillingly alive. It furnishes all the instruments for the corrupt soul to degrade itself. The eye furnishes the mind many object attractions to evil it might never have thought of. Every sense opens an avenue of entrance from the world to the brain. Only when these senses are consecrated to righteousness do they cease to be troublesome hindrances to the consecrated soul. In fact there is no complete consecration of the soul that does not include the body. It was a physical illustration the apostle used to enforce the completeness of consecration. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Eating and drinking can easily clip the wings of saintliness. One banquet can undo the work of a dozen prayers. And yet these appetites properly moderated may be the means of grace. The same apostle fought his body as though it were another self with a distinct consciousness. He feared its desperate possibilities. Though called of God to preach the gospel, he might become a castaway through its fearful control. Hence his strong warnings to the Church at Corinth, and his fatherly

advice to Timothy and Titus. We must have the body a temple meet for the Holy Ghost, by a consecration that compasses every faculty, appetite and passion. Its members must be servants of righteousness. Its consecration must be separate and distinct.

"Wash me, but not my feet alone,
My hands, my head, my heart."

Men cannot see motives, purposes, nor the working of the Spirit in us. But they see the body we live in. It is a reasonable service that it be presented to God, holy and acceptable.

JUNE 18. "And ye shall find rest unto your souls."

Absolute rest is not found outside of an abiding trust in the Lord Jesus Christ. Wealth supplies many necessities, and gratifies our fondness for luxury, but it never furnishes peace of mind. No time, place nor circumstance can ease the agonies of a guilty conscience. Until conviction has become impossible, and the conscience is seared as with a hot iron, there is no rest from the forebodings of future judgment. God has fixed it in the order of things that sin is unrest. To find perfect satisfaction in anything but in Him would be a persuasion to seek to find it, but He knows that soul rest is only in finding and dwelling in God. This is the one rest that is compatible with continued labor. Labor produces weariness and cessation is necessary to recuperate wasted energies. But the yoke of Christ never galls nor frets nor burdens. It is easy, O how easy! Great loads of duty and sacrifice are carried, sitting so lightly upon the divinely supported spirit, that they are as wings to raise it to superior strength. What a care-worn crowd we jostle every day. They sit in the sanctuary with tired faces, looking for the far off heaven, where the carking cares of life can never come. O my brethren who minister at the altar, ours is the blessed gospel that tells them that "they that believe do enter into rest." Rest this side of heaven is the attraction to toilers, whether by brain or brawn. It is first *given* to them who come to Jesus, then *found* by those who take His yoke and learn of Him. This is that "second rest" of which Charles Wesley sings in the inspiring hymn commencing, "Love divine, all love excelling." This rest found by learning of Christ beneath His yoke of duty and sacrifice, is by many regarded as a special privilege rather than a necessity of

spiritual life. And so many endure a religious contest with hopes of rest after the last struggle, but know not of enjoying the religion of victory with its "perfect peace" and heavenly rest. Experience and confession coincide. If we have no steady rest, we shall confess none. And so we have restless Christians supplementing their poverty of grace with worldly pleasures to satisfy cravings that could be easily supplied with all "the fulness of God." Come, weary souls, there is a *rest*. Enter it by faith now.

JUNE 25. "Let thy garments be always white, and let thy head lack no ointment."

Solomon had departed far from God when he wrote these words. His many wives and concubines had destroyed the meekness and purity with which he had commenced his royal life. He ascended the throne of his father David clothed in the white of innocence, and anointed with the oil of regal power. In his old age, shorn of his early honors, life had become a "vexation of spirit." Nothing suited or pleased him. Music, orchards, servants, horses, amusements, all were tried, but proved only "vanity of vanities." His Proverbs, written in better days, are a volume of wisdom and spiritual philosophy. His book, called Ecclesiastes, is a lugubrious wail over the emptiness of everything to a man who has ruled God out of everything. In the midst of his unphilosophical lamentations, he breaks out in these words, addressed to the young man, "Let thy garments be always white, and let thy head lack no ointment." It was as if the soul of the old backslider had caught a momentary glimpse of his white days and inspired life. There is a deep meaning in the advice. These "garments" are not the clothes you wear. They mean, in figurative speech, "Be white yourself." Let the robe of character you are wearing in the habits of life by the threads of little acts and thoughts be always white. Keep thy robe clean in the blood of the Lamb. Here is an "unction of the Holy One" fitly figured in the phrase, "and let thy head lack no ointment." A pure character under holy inspirations! That is the aim of the advice given. It is an epitome of holiness. Coming from the pen of Paul, with the light of the cross shed upon it, it would mean, "Young man, be holy, and be filled with the Spirit. Let there be no lack of unction in thy life."



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR JUNE.

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15.

THE BIBLE IN THE HOME.

BY REV. N. VANSANT.

BY the word Bible, with the corresponding word Holy Bible, is meant the sacred Scriptures of the Old and New Testament in their present collected form. "The Old Testament 39 books, separated from each other by distances of time, space, and character, and the New Testament 27 books, emanating from nine different persons, form a marvelously entwined unity, tending all to the one end." Well might the Psalmist say of this book, "Thy testimonies are wonderful; therefore doth my soul keep them." (Psa. 19: 129). If he could write thus of this Book when, as yet, it was only half as large as it now is in its completed form, with how much greater emphasis ought we to repeat his sacred eulogy, and hail with supreme delight this Book of books as God's "*perfect law of liberty*" to us. (James 1: 25). A thousand wonderful things might be said of it, but we confine ourselves to these three:

First, its wonderful history. Beginning with Moses its first writer, and extending to John its last, covering in all a period of 1,500 years, it has steadily maintained its high position as the one inspired Book of God; and as such it is still holding on its rightful way amid the smiles of devoted friends and the frowns of malignant foes; so that to-day, notwithstanding the persistent attempts of infidelity and "higher criticism," etc., to dim its luster, it shines forth with increased and ever increas-

ing brightness as God's appointed beacon-light to the nations. Never before has it had so many admirers, readers, defenders, adherents, as in this closing decade of the nineteenth century.

Secondly, its wonderful self-convincing power. It carries within itself its divine credentials. A young lady presented an unconverted friend with a book-mark bearing the inscription, "God bless you," and exacted a promise that he would place it in his Bible. but never to remain a day opposite the same chapter. Beginning with Matthew, he daily read a chapter and changed its place. He soon became interested, saw that he was a sinner and must repent in order to be saved, sought the Lord and was happily converted. His experience was but one of thousands.

Thirdly, its wonderful adaptation to all ages, localities, and conditions as a saving agency. The incident just given tends to show this. So the Book itself teaches concerning itself. Thus the "Scripture Lesson for June" affirms of this Book what cannot be said of any other—it is "able to make wise unto salvation;" and the same story of its wonderful power to save always and everywhere, is repeated over and over again. "Of His own will begat He us with the word of truth that we should be a kind of first fruits of His creatures. Wherefore, receive with meekness the engrafted word which is able to save your souls." (James 1: 18, 21). "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." (1 Pet. 1: 23).

All down the ages, the history of the Church has sparkled with illustrations of this saving power of God's truth as hidden in His word. Every nationality, country, clime; every complexion, intellectual grade, social position; every period of life from tender childhood to hoary age, has felt its more than magic touch and yielded to its transforming energy. Nor was this ever more apparent than to-day.

Here let us pause to learn the true position the Bible in the home.

1. It is intended for more than a mere ornament. Yet in too many homes its mission extends no further.

2. Each member of the family ought to possess a Bible as his or her own. This individual ownership will tend to excite a special individual interest in Bible study.

3. A regular daily habit of reading the "book

divine" should be formed and persistently maintained. Better by far neglect the daily newspaper than the Bible.

4. Some portion of it should be read in connection with the family worship. A good plan is to use the "Home Readings" of the Sunday-school Lesson, with each one of the family taking a part.

5. Finally, let it always be remembered that the Scriptures "are able to make wise unto salvation" by nothing short of "faith" in Christ Jesus. By this faith they must be read, studied, accepted, obeyed.

WHAT A LITTLE CHILD CAN DO.

BY REV. JESSE S. GILBERT.

IN a congregation, of which I was at one time the pastor, there was a man of wealth and great kindness of heart, much respected and loved, but not a Christian. It had long been the desire of his Christian friends, that he might give his heart to Christ, and one pastor after another had sought and longed for his conversion, but still he remained outside the Church.

During the first year of my ministry, he made a trip to California. The evening before he started upon his long journey, as he was sitting with his family, his little girl, getting up into his lap and putting her arms about his neck, said: "Papa, why don't you love Jesus?" That broke his heart. That which sermons and entreaties had not been able to effect, the act of his little girl brought to pass. He became a Christian, led a very happy and useful life, and a few years after died in the triumphs of faith.

It is said in God's Word that "a little child shall lead them," and how often do we see this promise fulfilled. Many a strong man has been led to Jesus by a little hand. It was a child's hand placed against the leak in the dyke that saved Holland. It was the sight of his little child at prayer that touched a gambler's heart and led him to become a Christian. It was a little child that Jesus set in the midst of His disciples to teach them a lesson of humility. God, who takes the weak things of this world to confound the mighty, can reach out through the hand of a child and touch the hardest heart. All that is sweet and holy, beautiful and bright, gathers around childhood and early youth. Christ wants the hearts and lives of the children. He wants to make them pure, happy and useful.

QUESTIONS.

Who prayed that God would create in him a "clean heart?"

What blessing is pronounced upon the "pure in heart?"

What is the meaning of the word "saints" as applied to Christians?

Who is declared to have been "perfect and upright?"

To whom did God say, "Walk before me and be thou perfect."

ANSWERS TO QUESTIONS RECEIVED.

Harry M. Cranmer, New Egypt, N. J.; P. M. Swank, Gaylord, Kansas; Wm. Asken, Saunemin, Ill.; Charlie Meehan, Hazleton, Ind.; Louisa Howard, P. E. Island; Samuel E. Lockwood, Cicero, Ind.

COME THIS WAY, FATHER.—Some years ago some friends were enjoying a pleasant excursion, on a sweet summer's day, in a boat. Having gone a certain distance, a young lady declined going futher, saying she would remain on one of the islands in the stream. The party, however, remained longer than they intended, and, a thick fog coming on, they were much afraid of losing her. But at last her clear voice was heard, "Come this way, father; come this way." The young lady died and passed to the better land; but O how often did that father still hear the words repeated, from the upper sanctuary, "Come this way, futher; come this way."

A LAMP, writes McCheyne, is a very small thing, and it burns calmly, and without noise, and it giveth light to all that are in the house, and so there is a quiet influence, which, like the flame of a scented lamp fills many a home with light and fragrance. Such an influence has been beautifully compared to a carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound! It is a curtain, which, from many a beloved form wards off at once the summer's heat and the winter's wind. It is the pillar on which sickness lays its head, and forgets misery. Its influence falls as the refreshing dew, the invigorating sunbeam, the fertilizing shower. It shines with the mild luster of moonlight, harmonizing, with its pale, soft tints, many of the discordant hues which the stronger light of day reveals." It is ours to see that this potent home influence is set in the right direction. It should be the place where "things excellent, lovely, and of good report" are generated, to bless all that are in the house. The influence of such a home is not confined to its own narrow limits. Others feel it.



"Accept, I beseech Thee, the free-will offerings of
Thy mouth O Lord, and teach me Thy judgments."
Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the
residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth
Street, New York.

A BEAUTIFUL day brought out a goodly attendance, and those present at the meeting were agreeably surprised to find Bishop William Taylor also present. The meeting, led by Rev. A. McLean, was opened in the usual way by song and a fervent prayer by Dr. Roche—especially ardent in petition for Sister Palmer, who was still confined to her room.

Bishop Taylor arose and quoted the 12th chapter of Romans, and as he quoted, interspersed explanatory remarks, only a part of which, because of lack of space, we are able to furnish our readers.

In Africa, interpreting is called "passing the word," for the interpreter alters the word to his own language and passes it on to those who will then understand it. So I will "pass the word," the word of the Apostle Paul as we find it in the 12th of Romans. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies"—with all that appertains to them—"a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is impossible for the sinner dead in trespasses and sins, to present his body, wholly and holy, a living sacrifice, acceptable unto God, as a reasonable service. It would not be a reasonable service to expect, nor acceptable unto God. But when we are pardoned, we are restored to life and the rights of citizenship and heirship. It is a very reasonable service to be loyal to one's government and its claims; and it is a very reasonable service for the redeemed sinner to be loyal to his Saviour, for it is for his own well

being. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Some go a little way along the line, and some further; but we want to go to the end of it and prove the perfect and final will of God concerning us. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." And I might add, not to think more lowly of himself than he ought to think. Next to faith in God, it is important for us to have faith in our fellow men. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." There is a mutual dependence of the various members of our body one upon another and all should work in harmony. These hands of mine have been working together for seventy-two years. The right hand is always ready to aid the left, and the left to help the right. There has been no fisticuffing or quarreling between them during all these years. So we, as members of the Church of Christ, must live in love and harmony with each other. "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good." Sit up at night, if necessary, to hate evil. "Not slothful in business; fervent in spirit; serving the Lord." Lazy Christians will not bring the world to Christ. I am glad to say that my missionaries are holy people. Those that are not on that line, do not stick long. So, it is a sort of a "survival of the fittest." We must have holiness and then teach it to the children. And we teach them to work, to work six days in the week. The little children of Africa are not heathens any more than the children of America are. On the idea that an ounce of prevention is better than a pound of cure, we teach them to love the Lord and work for their living before they become heathen—while their minds are still soft and plastic. At our Cape Palmas lovefeast, about a month ago, about a hundred rose to speak, and among them, perhaps thirty children. And the King of the tribe spoke:

He said, "It is a matter of great rejoicing, I weep for joy, to see so many of my people here. I myself, am wholly the Lord's. But my people; O so many of them, are yet unsaved. I wept all last night for my people!" Well, we wept with him to think that only

two years ago he was a raw heathen and now a Christian gentleman and a preacher. I can face the devil and his imps and not cry, but when I behold a scene like that, it makes the tears flow. I counted forty-four children at that meeting who, two years ago, were running around without a thread of clothing upon them; and now converted to God and civilization. Personally, I need hardly give my testimony, for you have all heard it before. I am on the same old line I was forty years ago. I was entirely sanctified nearly half a century ago and I have been on that line ever since that time. I am wholly His. Had I a thousand souls and bodies, they should all be on the altar before sundown. I have my infirmities the same as others. I make mistakes and have temptations in great variety. But I stick to the Lord and hold on. And He saves me. It is in the contract you know, and He does it. Lord bless you all.

Rev. A. McLean.—I may say for the benefit of those who have come in since the opening of the meeting, that Sister Palmer seems to be steadily though slowly improving. And she is blessedly kept in this hour of trial. I doubt if she could be happier if she were a queen and in perfect health—she is a queen. Blessed be God for the grace that can keep us anywhere and everywhere. I get along poorly enough as it is, but it does seem to me that I should have a hard time of it, were it not for this abundant grace. It is blessed to be able to make common cause with Jesus through all the walks of life. And if we cannot make common cause with Him, in any undertaking, we had better not undertake it at all. I want to state, before I am seated, that it was Bishop Taylor—not then a Bishop—who first called my attention to entire sanctification, and gave me a license to exhort. I was keeping store in San Francisco and rolling up gold fast. My partner and he attended a Quarterly Meeting, while I staid behind to look after the shop and the business. They returned and Bishop Taylor presented me with a license to exhort. It was entirely a surprise, and rather unwelcome than otherwise. However, I determined I would not destroy it, but would probably not have much occasion to use it. Brother Taylor did not say much, or argue with me, but left the document with me to think it over. And I have been using the privilege he conferred upon me, all these years since. The first time we met after that, was at a camp meeting in a

far western State, and I was enabled to stand there before, I suppose, ten thousand people, and say that it was by the blessing of God through Bishop Taylor that I was enjoying the blessing of holiness. I wonder if it may not be that before twenty-four hours shall have elapsed, you may say some word to some soul about holiness, that shall be everlastingly to the benefit of that soul. The best thing that has happened to me on this earth, was the incoming of the Holy Ghost, purifying my heart by faith. It will be so with you I believe. If God calls you to it, this is what you want, depend upon it.

Singing.—

"O this uttermost Salvation."

Sister Searles.—When I think of the value of being saved—saved every day all the year round—how sorry I am for the person that does not believe he can be saved, and saved fully. But I am so glad that I have proven it a fact not only that God has power to forgive us our sins but to cleanse us from all unrighteousness. O bless His name! If I had a thousand lives to live, they should all be spent in His cause. I keep up my little prayer-meeting regularly three times a day, and I tell the Lord about Brother Taylor every day. Bless the Lord for salvation through the blood of Jesus.

THE MISSIONARY WORK.

Rev. Asbury Lowrey.—I rejoice to hear all these testimonies, but particularly the voice from Africa, our beloved Bishop Taylor. And while sitting here, I have been thinking about Brother and Sister Withey's great bereavement over there in the Dark Continent. They have enriched Africa with the graves of three consecrated Christian daughters. I remember that Sister Withey was in this very room just before starting. She rose and gave her testimony very clearly and calmly. There was no fear evident, and no desire to produce effect or solicit sympathy. With the love of God and of souls in her heart, she stated where she was going and what for. And then, one cold winter morning, not long after that, I went down to the wharf and saw them sail away. I remember looking at those children—there were three daughters and one son—and the thought came to me then that doubtless some in that company were going away never to return. And so it proved. But I imagine Brother and Sister Withey are more to Africa now, and Africa more to them,

than ever before. Africa is probably more to them now, than their native land. Where her children are buried, there I believe, Sister Withey will want to work and be buried. God bless the noble missionaries who go to other lands to spread His light abroad. We have here to-day, Brother Spaulding, who is to sail shortly for Brazil. God bless him and his little boy, and may the son learn the Portuguese language quickly and be an able interpreter of the light and truth.

Brother Spaulding.—(who sails shortly to South America as a missionary to Brazil). All my life long, I have read the records of your meeting but was never privileged to attend one before. Most all the theology I know, I received at my mother's knee; and that mother, years ago, received this blessing through the instrumentality of Phoebe Palmer. Cheerfully and thankfully I go to South America, and pray God to guide us all.

Singing.—
"His Yoke is Easy."

SPIRITUAL RELATIONS.

Sister Smith.—I praise the Lord that I see to-day both my spiritual father and my spiritual grand-father here in this meeting. I have always considered Bishop Taylor my spiritual grand-father, for he was the instrument in God's hands of sending brother McLean out as a preacher, and brother McLean was the means of my receiving this blessing of entire sanctification. About twenty-six years ago, in old Duane St. Church, during the reading of the last verse of a hymn, I was brought under conviction for the second blessing. The verse read:

That token of thine utmost good,
Now, Saviour, now, on me bestow;
And purge my conscience with Thy blood,
And wash my nature white as snow.

I said: This is a Methodist hymn, from the Methodist Hymnal, in the Methodist Church, read by a Methodist preacher; so it surely must be a Methodist doctrine. And I said, I will have it, and I did get it. After I received the blessing, I could honestly stand before the altar of God and say in all sincerity, "There's not a stain." And I have never lost the energizing power of that blessing. I have come off more than victor. Praise the Lord for the privilege of fighting for Him and for victory through his grace.

SATISFIED WITH JESUS.

A Brother.—My name is Thomas, and I used to be a doubting Thomas. We have heard the voice from Africa and the voice from

India, but I bless God I have also heard the voice of Jesus, and my doubts are removed.

A Brother.—I have often had the desire to attend this meeting, but have not been so privileged before to-day. But I have known this blessing for three years, and I want to say I am perfectly satisfied with Jesus. I am glad to hear the old warriors, those who have been on the way many years, but I am also glad this holiness is for young folks too. I rejoice that I have been able to point the way out to some older than I, even ministers of the gospel, and I am here to give God the glory for it.

ENTIRE SANCTIFICATION.

Dr. Roche.—Christian holiness can awaken no feeling of aversion in the truly converted heart. When a soul is awakened, its desire is for holiness. I believe that the thoroughly regenerate soul is as much bound to keep from sin, as the entirely sanctified. And that was my life. I claved to God with earnestness, and steadfastly. "Whosoever is born of God sinneth not." But they told me there was a definite and separate blessing in God; and I said, I want it. I sought it for a while with a feeling of great humility. But I soliloquised thus with myself: "Johnny, if God was willing to pardon you when you were so great a sinner and almost in hell, can He have objection to blessing you with entire sanctification now that He owns you as one of his obedient children? Yet Christian holiness requires nothing of us but what conversion to God requires of us with regard to the moral law. Every individual who loves God, is under obligation to love God with all his heart. So that I doubt if my external life on the 27th of January, 1832, appeared any different to the people of Smyrna, Del., than it had for three years previous. Who is there that loves God, who does not want to be holy? If you have any thought that is averse to being entirely like God, you ought to get down and pray for pardon. Holiness is nothing else than perfect purity, perfect felicity on earth as in heaven. God help us to believe and find and talk and teach that holiness without which no man shall see God.

A GREAT DELIVERANCE.

A Sister.—It seems to me that I ought to say something on this subject. I have been studying it nineteen years, but only has it been before me as it now appears for the past few months. We talk about the width be-

tween the Atlantic and the Pacific, or between the North and South Poles; but that idea does not touch the breadth of holiness. Holiness goes away out beyond that. I can sympathize with my sister, here about trial. I had trials that it seemed would take my breath away, but I have been able to lay down, without a care, seemingly, and sleep as sweetly as could be. And I was kept as quiet as a babe upon its mother's breast. If some one is very sharp to my face, cutting as though with a knife, I just hold still and say, "that is to make me grow in grace." O, how can I thank my God enough when I realize that I am kept patient now, while, in time gone past I would have fought like a tiger. Now I am enabled to say, "Thy will be done." So he delivers me, He delivers me most wondrously.

A Brother.—I wish to say that I know that sanctification is a conscious Christian experience which corresponds to the Jewish Canaan, and which the saint of God is to enjoy in this life and on this earth. Holiness, is out and out for God, entirely freed from sin, saved through and through. That is my holiness and O how I love it!

Rev. A. McLean.—How many here, having heard these witnesses, will stand now and thus say, I want you to pray that God will wholly sanctify me. I know Sister Palmer, were she present, would desire this opportunity to be given, and I but voice her wish.

Four rose in response to this invitation, and after a prayer by Dr. Lowrey, "Praise God" was sung, and Bishop Taylor pronounced the Benediction.

THOUGH the New Testament is not interpreted by the Old, but rather the Old Testament by the New, yet when the light of the latter dispensation is thrown upon the older one, it is often reflected back as in a mirror, so as to cast additional luster upon itself. Like that secret writing, which is invisible to the reader, till, held before the flame, it gives forth the precious truth for which the soul was longing; so there are myriads of bright and holy thoughts within that volume, which conceal themselves from such as are cold in their affections towards its Author, but which are brought out by the warmth of heavenly desires, giving sweet assurances of mercy and rich promises of blessing, when held before a glowing and grateful heart.—*Sel.*

OUR SOCIAL MEETING.

"NOTE.—We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

"*In Canaan.*"—C. E. Goodenough, Pierrepont, Manor, N. Y.,—Jesus is more than all the world to me. He keeps me filled with His glory, and many times floods my being with love, and power, so I can scarcely move. How sweet to rest on the bosom of His love, "to know Him, and the power of His resurrection." Whom have I in heaven but *Jesus*, and there is none upon earth that I desire beside Him. Glory, Glory to Jesus! It will be one year next Thursday, May 4th, since He anointed me. *Glory to God.*

Converted Early.—Sadie Bobst, Almeda, Kan.—I will send a brief testimony for the "Social Meeting" column. I was converted when at the age of fourteen years, 1888. I rejoice that the Lord came and shed His love abroad in my soul, and that He gave Christian parents who brought me up in the way that I should go. It is now over a year since the Lord called my dear mother to her heavenly home. My prayer is that we may all Glory in the Lord.

An Ascription of Praise.—M. A. Janney.—I must send an ascription of praise. Bless the Lord for the GUIDE TO HOLINESS. What advantages believers have in these days of the power of the Lord. I was four years seeking sanctification, and suffered much greater than when seeking justification. The want of faith, the temptations of Satan, the silence of ministers on the subject sixty years ago; and my great ignorance of spiritual things. But praise the Lord on the 12th of August, 1833, while trying to point a poor penitent to Christ on the cross, that soul was converted. The Spirit whispered, "Is not the Lord just as willing to give you the blessing so long desired and sought for?" My faith answered, yes, and Christ took full possession. I felt all self destroyed, and a heaven on earth begun. O what rapture! The blessing has *never left me*, but I am kept by the power of God through faith, now almost eighty years old. O the fulness of redeeming love! It sustains the soul under all circumstances, even in six years of lonely widowhood. The Holy Spirit teaches me. I never felt more helpless, but ever leaning on Christ and His peace, fills my soul continually. Glory to the Lamb.

"How many true heroes and saints do we meet with in Scripture, of whom we have no record but their noble deeds."



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.—IV.

"My little children, let us not love in word, neither in tongue; but in deed and in truth." I. John 3: 18.

When the venerable John could no longer walk to the meetings of the Church, but was borne thither by his disciples, he always uttered the same address. When the brethren present wearied of hearing the same thing, he replied, "Because it is the commandment of the Lord, and if this one thing can be attained it is enough." (Jerome.)

SUFFERING—GLORY.

THE apostle in writing to the Romans, says,
"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Sufferings and glory, as entering into Christian life and experience, are here set over against each other. The apostle declares that the sufferings are not worthy to be compared with the glory.

^ We once heard a distinguished minister of the African Church preach on this text. His sermon was emphatically Scriptural. He had two sides to the question, and brought out Scripture passages suited to each. He would quote a passage, and say, "There, that goes on the side of suffering." Then another on the glory side. And thus he worked for an hour, like a skilled mathematician wrestling with a mighty sum. The manner of discourse was unique, and long before he was ready to declare the result, it was manifest to the audience that the *glory-side* immeasurably outweighed the *suffering-side*. The peroration of the preacher was grand. His eloquent sentences swayed the congregation, and shouts of

praise went up from many who clearly apprehended the truth and appropriated its comfort.

Christians must needs suffer. Why should it be otherwise? Jesus, our Lord, was a sufferer. His sufferings were so intense and unparalleled as to hold the universe in amazement. And, shall His followers shrink from suffering? Nay, verily. If we could proclaim universal exemption we would not do it. Paul was emulous to be a partaker of Christ's sufferings.

This life is a probation. We are here under discipline. And furnace work is purifying. True, the blood of Christ is the great purifying element. By its application we lose every guilty and defiling stain. It removes "the bent to sinning," and in connection with this expulsion of the carnal principle, from which proceeds every outward transgression, there is a gracious infusion of divine life and purity. The whole nature is flooded with light. The graces of the Spirit, in delightful harmony and strength, spring into normal and resplendent existence, without antagonism.

But these graces, so beautiful, constituting, as Mr. Fletcher says, "A brilliant constellation of gracious stars," are susceptible of higher and constant development, so as to shine with increased brilliance. Suffering tends to such development of the graces and their increased lustre. Faith, hope and love, are brought out into a richer glow. And then humility, and meekness, and patience, and long-suffering, and all the company of kindred graces, shine more brightly. These disciplinary processes are not agreeable to flesh and blood, it is true. "No chastisement for the present seemeth to be joyous, but grievous; but afterward it yieldeth the peaceable fruits of righteousness, to them that are exercised thereby." Who shall tell the value of *saintly exercise under chastisement*? It will take eternity to unseal that book.

The "afterward" of the case, now looms up before us—the *glory-side* of the question. Here all comparison fails. There is, in fact, no ground for comparison.

Mark, you! it is the glory that shall be revealed in us. And what is that? "It doth not yet appear what we shall be, but we know that when He, Christ, shall appear, we shall be like Him."

ASSURANCE.

BY MRS. KATE SUMNER BURR.

Affectionately dedicated to Mrs. Dr. W. C. Palmer.

The lips of youth may gaily sing,
Of life and love and gladness,
While chords of sweetest harmony
Dispel all gloom and sadness;
But, dearest, you and I have learned
A song of consolation,
Of heavenly life, and heavenly love,
And heavenly compensation.

With tender pity we regard
Those happy, bright young faces,
Well knowing that the fire of pain
Must purify their graces;
But, dearest, you and I have found,
Within the furnace glowing,
Communion with the Man Divine,
Nor loss, nor danger, knowing.

Our merry youth, with cheerful hope,
The scenes of earth beholding,
Wist not time but a symbol is,
Of heavenly joys unfolding;
But, dearest, you and I have gazed,
Beyond earth's empty seeming,
To that fair clime, the soul's sweet home,
With deathless pleasures teeming.

The hopes of youth may blighted lie
Beneath o'erwhelming sorrow,
While life an arid desert spreads
Beyond the farthest morrow:
But, dearest, you and I rejoice
With patient, calm endurance;
For heaven shall every loss restore,
Where disappointment comes no more,
Dispelled by sweet assurance.

Just as we were going to put this number to press, we received the above poetic stanza from our excellent contemporary, Mrs. Kate Sumner Burr, of Williamson, New York, Editor of *The Invalid's Visitor*. It is truly expressive of Christian love. Coming, as it did, to Mrs. Palmer in the time of her seclusion, it was especially welcome. Mrs. Burr says:

"Quite a number of years ago I attended the Tuesday Meeting twice. Though never a very strong woman, I have left behind me ten years of editorial work, and have reared a family of three daughters, and one son who is preaching the gospel."

God bless our beloved Sister in her "work of faith and labor of love." Her monthly periodical, *The Invalid's Visitor*, is a comfort to many of the Lord's "Shut Ins." The Lord bless it.

A WORD TO SUBSCRIBERS.

THIS number brings us to the end of the first half of the present year. Time has borne us rapidly onward. Days and weeks and months pass by so swiftly that we can hardly take note of them. But it is certain we are hastening to the "great beyond."

It is pleasant for us to hold converse with our readers from month to month. Since the opening of the year we have received quite a number of encouraging letters, in which it has been said "that the GUIDE was never better than it is now." These good words are cheering. Certainly we are striving to make it as edifying as possible. But it is our duty at this time to say to our friends that we need, greatly need, an increase of subscribers, to make us comfortable in regard to the expenditures which we are making. We are under heavy expenses, and we depend, chiefly, upon the current receipts of the business to meet our obligations. We have no large capital or reserve fund to fall back upon to cover deficiencies.

Subscriptions to the magazine mostly date from January and July. This is the time, therefore, for the summer canvass. May we not expect that it will be an energetic one? We would impress the minds of our readers with the fact that if the GUIDE is to live and prosper we must have the hearty co-operation of all. Many assure us that it is to them "next to the Bible, that they could not afford to part with it, &c." Well, then, show your appreciation by an earnest effort in its behalf. Send us at least one new subscriber this month. If your pastor does not receive it see to it, in some way, that it is sent to him. We are very desirous that the magazine shall have a wider circulation among ministers, believing that it would benefit them. Let this receive attention.

Come, friends, in the name of the Lord, give us your best efforts during the present month to increase our circulation, and the blessing of God will surely be yours. "The old GUIDE," ought, we think, to go on its way without hindrance.

If the people of God were as active in disseminating pure literature as the children of this world are to give currency to the polluting issues of a Satanic press, there would be mighty results.

RESTING WITH JESUS.

A NOBLE warrior of The King's army rests—rests in The King's presence! LOIS L. SMITH, one of the brightest lights in the ranks of modern evangelists, after resting in Jesus on earth, in toil and conflict, has gone up to rest with Jesus, her Lord and Sovereign, in the realm celestial, under the shadow of the throne. This grand transition was made, suddenly, at day-dawn, on Feb. 3, 1893, from Pawtucket, R. I., whither she had gone to pass a few days in the midst of dear friends. Leaning her head upon the shoulder of her beloved life-companion, Cassie L. Smith, she sweetly fell asleep, and her triumphant spirit winged its way to the repose of the glory-land.

For nine long years she had been one of the Lord's prisoners, called to go aside from the Gospel battle-field to "rest awhile." She was thus numbered with the illustrious company of the "*Shut In's*." And could the precious annals of Christian experience and life, written during those nine years, be opened to our view, the pages would glow with unearthly splendor. But, the book is sealed—mortal eyes cannot look upon the pages—it has passed into the library of eternity, and saints and angels will be regaled with its perusal while the measureless cycles are rolling. The intimate friend of her life, the sister-spirit, ever by her side, in sweetest communion with her, has witnessed the writing of the pages, by day and night, and has been enraptured in the contemplation. And one of these days the whole volume, with its marvels and its mysteries, will be opened to her under the superlative light that is without cloud or shadow.

It has been our privilege to know most of our precious departed friend in later years—the years of her quiet seclusion. With her sister Cassie she occupied a modest cottage at Ocean Grove. We have been disposed to call it PILGRIM'S REST. There, under our Father's wise and loving ordination, she has rested, rested in pain and suffering, proving that

"Labor is rest, and pain is sweet,
If thou, our God, art near."

Often when wearied amid life's conflicts, and needing greatly to have a spring of refreshment

opened to us, we have wended our way to "PILGRIM'S REST," and there the pure, limpid waters of the spring have gushed out at our feet, which we have quaffed abundantly, and have come forth refreshed, and "rejoicing as a strong man to run a race." We recall seasons of prayer under that roof that were truly marvelous. When Lois prayed heaven was indeed opened. She touched the magazines of strength and the gifts of the Father of lights came down profusely upon the whole company. The now sainted "Aunt Mary," who passed the pearly gate of life a little in advance of Lois,—"*Cassie*," who still lingers here, awaiting her Lord's command, for service or suffering,—the precious companion of our life, and our own unworthy petitions, all entered into the prayer, and glory crowned the Mercy Seat.

Can we ever forget those hours of Christian fellowship at the foot of the throne? Nay, verily, not while memory holds her scepter. We feel the warm, spicy breath of that cottage prayer-room upon us now, while we write. Hallelujah, a thousand hallelujahs to the Lamb!

And who shall describe the luster of the eye and the unearthly smiles that played upon every feature of the countenance of the pale sufferer, as on these occasions we bade her adieu? Perhaps in the very moment of parting, seized with one of her racking coughing spells, and yet joyous, patient, triumphant. Why should not this noble warrior, eager for new contests with hell and sin, have been loosened and let go, covered from head to foot in panoply divine? How resolutely she would have fought, how valiantly she would have used the keen, glittering, two-edged sword of the Spirit! For her disenthralment we have prayed—O, so ardently we have prayed, in unison with uncounted pleaders at the Mercy Seat! But God, who makes no mistakes, held her to the *Furnace Battle Field*. And to accurately tell of the hard-fought battles there, the death-dealing strokes at the head of the common enemy, and the sublime victories won, would take an angelic scribe to record. Her room was a battle-field where, daily, new trophies for the Master were gathered. Despondent children of the Highest, going there, came away comforted and empowered. Unsaved ones going there were by the

more than magnetic touch of her saintly hand lifted into the sunlight and the liberty which Jesus the Prince imparts.

Mortals, stand not, we beseech you, for a moment appalled at the mystery of saintly suffering. Dare not to hold the Holy One, "who is too wise to err and too good to be unkind" under your finite arraignment, or the questioning of your feeble intellect. Eternity will lift the veil, solve the mystery, and perfectly vindicate the administration of THE KING.

Lois L. Smith was a unique character, well-poised, strong in divine strength. She had a bright, keen, incisive intellect, grasping the truth with avidity. Her eye seemed to run quickly along the line, and the conclusion was reached with surprising quickness, and when reached was held with undying tenacity.

Spiritually, she had a heart-felt and full-toned experience. She had proved the all-cleansing efficacy of the blood of Jesus, many years ago, in the work of entire sanctification, and to this grace by life and lip she gave definite testimony. From the glad hour of her full espousals to Christ, she entered upon the growth period, under the tuition of the blessed Holy Ghost, who daily revealed to her the deep things of God, until her character, "bright with borrowed rays divine," was surpassingly beautiful, symmetrical and full-orbed. The love, patience, meekness, humility and long-suffering of Jesus glowed like stars in her spiritual coronet. Unmurmuringly she "walked unburnt in fire," and the furnace fires have lighted up her triumphal passage to the throne and crown, and everlasting dominion. In evangelistic service, with her colleague, she had many seals to her ministry, her diadem is brightly decked, and her converse with Christ and angels, and the white-robed multitudes, is glorious. Rest, sweet sister Lois, rest! Thy sacred dust shall spring into life at the bidding of Him who is the resurrection and the life, and soul and body shall "His glorious image bear." The thousands who have listened to thy unctuous testimonies, and been impressed by thy holy ministrations will hasten to complete the earthly pilgrimage and meet thee in the everlasting kingdom. What a gathering that will be of those who have loved and worked for Jesus!

THE PHILADELPHIA CONVENTION.

THIS Convention, which was held in the Thirteenth Street Methodist Episcopal Church, Rev. E. C. Griffith, pastor, was a decided success. There was a preliminary service on Saturday evening, April 15th, and it ran on from that time until Sabbath evening, 23rd inst. It was in charge of Rev. Joseph H. Smith, in association with Rev. John Parker. These two evangelists did most of the preaching, and they were aided by Revs. John Thompson, E. I. D. Pepper, and a number of other workers. Seth C. Rees (Friend) preached one sermon. The preaching throughout was in the demonstration of the Spirit. From the first meeting the people flocked to the altar, seeking full salvation, and it is thought not less than 250 proved the joy of perfect love, and quite a large number were converted. The congregations were unusually large, from day to day, and on the last Sabbath night the church would not contain the people. Many went away unable to get in.

This Convention was held in place of the "Yearly Meeting," which has for some years past been held at the residence of Mrs. Farnum, (Friend) on Arch Street, which is a union gathering on the line of Bible Holiness, and is always an occasion of great interest and of spiritual profit.

The influence of the Convention will be felt in the Churches of Philadelphia and vicinity. Quite a number of the pastors attended, and some, we believe, received the baptism of the Holy Ghost.

The cause of Holiness is undoubtedly on the advance in Philadelphia, and the week of pentecostal service, which has been held will give it a new impetus. As the quaint, but excellent "Father Coleman," formerly of the National Association, used to say, "The Lord has arranged to have it so." The cause is certainly dear to the Lord Almighty, who is Himself infinitely holy, and He will see that some way is opened to give the work of Holiness free course in the earth.

We had set our heart on being at the Convention, from first to last, but we were providentially hindered from being present at all. We rejoice, however, in what has been wrought, and trust that there may be many more such gatherings.

DEVOTIONAL SERVICE.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Gal. 3 : 29.

"Thou art my life, my treasure be,
My portion here below ;
Nothing would I seek but Thee,
Thee only would I know."

CONSECRATION FOR PURITY.

"Yield yourselves unto God, as those that are alive from the dead." Rom. 6 : 13.

IN our last we presented the seeker of heart purity in a pleading attitude before God—making earnest supplication in language similar to that of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." Psa. 51 : 10. And such a prayer, so definite and so ardent, must surely reach the ear of Heaven.

But prayer, however earnest, will not be effectual to full salvation without *entire consecration*. Hence the passage at the head of this article: "*Yield yourselves, etc.* This is the divine requirement explicitly stated and reiterated again and again in the New Testament.

"Yield yourselves unto God." Whatever belongs to the individual—physically, intellectually and spiritually—the whole being. And not only what the individual *is*, in his entirety, but all that he *has* in possessions—family, business, reputation and estate.

And this entire consecration, be it observed, is "*unto God*." All that the individual *is* and *has* "*unto God*" for His glory, solely—for time and eternity. This consecration, when complete, will have the attestation of the Holy Ghost. That is, there will be satisfactory inward assurance, given by the Holy Ghost, that the required offering is made. It will not do for the individual to attempt to argue himself into the belief that he has consecrated all. When the all-seeing Eye has seen the completeness of the sacrifice, and given the inward testimony thereto, then may the offerer say, confidently, "'Tis done."

"As those that are alive from the dead." The consecration here called for is that of a justified person, one "alive from the dead." A dead sinner has nothing to consecrate, he is required to surrender as a rebel to the rightful sovereign. But the converted sinner has something to consecrate : powers which have been made alive by the quickening Spirit. In his regeneration he is quickened in all His powers—physical, intellectual, and spiritual, and these redeemed faculties are all to be laid on God's altar, in entire consecration.

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is **PROPER** to introduce in this column.

QUESTION 1.—A sister in Canada asks whether a mother, who has received assurance from the Lord, as she believes, I John 5 : 14, 15, that her daughter shall be converted, shall continue to pray for her.

ANSWER.—It may be proper for her to remind the Lord of His promise when she goes before Him in prayer, and perhaps she may get a higher reach of faith and come to the point of getting a *now* into her prayer, in remembrance of the promise, "Behold *now* is the accepted time." We have known such victories of faith. But we would give a word of caution at this point. Persons who think, or are persuaded, that they have received these assurances from the Lord had better not speak of it in public testimony. "The secret of the Lord is with *them that fear Him*, but not necessarily with the *public*. Public congregations cannot be supposed to appreciate these deep spiritual things.

QUESTION 2.—A brother in Michigan refers to Bro. Mudge as saying the highest saint on earth has something about him that calls for forgiveness, and if so, how can a man be free, without spot or blemish or any such thing, or, how can a man at the same time be both saint and sinner?

ANSWER.—Man, as he came from the hands of his Maker was perfect in all his powers—physical, intellectual and spiritual. Sin has stricken him in all his powers. Grace proposes to give him heart purity and perfect love, but it does not propose to give him, while on earth, a perfect memory, so that he will never forget anything, nor a perfect judgment, so that he will never give a wrong decision in any case, nor a perfect understanding, so as to be able to grasp truth in all its length and breadth, at all times and in all circumstances. These are what we call infirmities, constitutional defects. In consequence of these we shall fall into error, make mistakes, pronounce faulty judgment, etc. These do not involve *sin*, and, therefore, the individual is not a sinner and a saint at the same time, but a sinner saved by grace, and yet having some defects or infirmities which may properly call for humiliation before God, repentance and prayer for forgiveness. Grace can make us as *pure* as an angel, but not as perfect in constitution. I may be a saint as great as St. Paul, and yet I may make a mistake, not sinful in itself, yet doing great mischief, and for this I may well ask divine forgiveness.

THE CLOSET HOUR.

THE WORD.—“The Lord will not cast off His people, neither will He forsake His inheritance.” Psa. 94 : 14.

“The soul, that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!”

DAILY BIBLE CALENDAR.—JUNE.

1. Matt. 9 : 22 ; John 13 : 7 ; Neh. 9 : 32 ; Psa. 117 : 1.
2. II Tim. 2 : 15 ; Deut. 33 : 12 ; Psa 13 : 3 ; Luke 24 : 53.
3. I Kings 18 : 21 ; Nah. 1 : 7 ; Psa. 139 : 23 ; Rev. 19 : 1.
4. Prov. 4 : 26 ; Prov. 4 : 18 ; Psa 129 : 5 ; Deut. 10 : 21.
5. Heb. 1 : 6 ; Psa. 31 : 7 ; Psa. 34 : 17 ; Psa. 66 : 1.
6. Rom. 6 : 13 ; Gal. 3 : 29 ; Psa. 59 : 1 ; Psa. 22 : 25.
7. I John 3 : 18 ; I John 3 : 19 ; Psa. 109 : 1 ; Psa. 147 : 5.
8. Zeph. 3 : 16 ; Dan. 12 : 3 ; Psa. 67 : 1 ; Isa. 6 : 3.
9. Jude 3 ; II Chron. 20 : 20 ; Psa. 60 : 11 ; Psa. 97 : 1.
10. I Cor. 2 : 5 ; Isa. 57 : 2 ; I Kings, 8 : 57 ; Deut. 16 : 11.
11. I Tim. 5 : 22 ; II Sam. 22 : 27 ; Jer. 12 : 1 ; I Kings 8 : 56.
12. Jas. 4 : 15 ; Prov. 2 : 8 ; Psa 12 : 7 ; Ephes 5 : 19.
13. Luke 8 : 39 ; Mal. 3 : 16 ; Psa. 40 : 9 ; Rev. 11 : 17.
14. Col. 3 : 15 ; Job 23 : 14 ; Luke 2 : 29 ; Psa. 81 : 1.
15. Isa. 7 : 9 ; Heb. 11 : 6 ; Mark 9 : 24 ; Psa. 31 : 7.
16. John 20 : 27 ; Prov. 1 : 33 ; Psa. 109 : 26 ; Psa. 147 : 5.
17. Deut. 28 : 58 ; Psa. 91 : 4 ; Psa. 119 : 67 ; Micah 7 : 7.
18. Hab. 2 : 20 ; Psa. 111 : 5 ; Phil. 1 : 4 ; Psa. 104 : 31.
19. Heb. 10 : 24 ; Psa. 94 : 14 ; Deut. 33 : 11 ; Isa. 52 : 9.
20. Deut. 32 : 3 ; Psa. 37 : 28 ; 123 : 3 ; II Sam. 7 : 26.
21. John 12 : 19 ; Exod. 12 : 13 ; Psa. 51 : 2 ; Rev. 1 : 5, 6.
22. I Thess. 5 : 18 ; Phil. 4 : 7 ; Psa. 55 : 17 ; Psa. 57 : 5.
23. Phil. 4 : 5 ; Prov. 15 : 16 ; Psa. 31 : 3 ; Zech. 2 : 10.
24. Col. 4 : 2 ; Rom. 10 : 13 ; Jer. 18 : 20 ; Psa. 134 : 1.
25. I Thess. 4 : 18 ; I Thess. 4 : 14 ; Psa. 71 : 16 ; Psa. 144 : 14.
26. Rom. 15 : 16 ; Rom. 8 : 16 ; Psa. 51 : 11 ; Hab. 3 : 18.
27. Psa. 105 : 3 ; Psa. 87 : 7 ; I Chron. 17 : 19 ; Psa. 30 : 1.
28. Titus 1 : 9 ; John 8 : 36 ; Psa. 119 : 18 ; Psa. 145 : 10.
29. Isa. 34 : 16 ; Matt. 24 : 35 ; Psa. 71 : 19 ; Luke 2 : 14.
30. I Thess. 2 : 12 ; Luke 18 : 27 ; Matt. 6 : 18 ; Psa. 32 : 11.

WHENCE THE OBJECTION COMES.

An objector says : “I have never yet met with any one person who was really entirely sanctified.”

D. B. Updegraff, in “*Old Corn*,” replies :

At the bottom of this difficulty lies this fact : He does not really believe there is any such thing as “entire sanctification” or holiness taught in the Bible ; that is, for living men. Well, this is not surprising. There are hundreds of honest men intently reading their Bibles, and in like manner failing to find this truth. John Newton tells us that Dr. Taylor once said to him : “Sir, I have collated every word in the Hebrew Scriptures seventeen times, and it is very strange if the doctrine of the atonement you hold should not have been found by me !” “I am not surprised at this,” said Mr. Newton ; “I once went to light my candle with the extinguisher on it. “Now,

theologically, a man may do this “seventeen times,” or seventy times ; the extinguishers of education, of prejudice, of unbelief and of blindness must come off, or we can *never* “make men see what is the fellowship of the mystery” of the gospel.

A MEDITATION FOR JUNE,

NEEDFUL COUNSEL : “Little children, keep yourselves from idols.” Amen. I John, 5 : 21.

The closing verse of this wonderful 1st Epistle of St. John, and a most significant verse it is. The apostle addresses Christians in giving this counsel, “even little children,” the beginners in the spiritual life.

“*Little Children.*” Note Chap. 2 : 1.

“*Keep Yourself.*” Note verse 18.

“*From Idols.*” From all idolatry, literal and spiritual. Note, I Cor. 8 : 4-6 ; 10, 14.

Even “little children,” babes in Christ, need not sin—the wicked one need not touch them.

Idolatry is allowing any object to usurp God’s place in our affections. It may be a child, or some other one, or, it may be money, for covetousness is idolatry. From all these, and from whatever would set God aside in our supreme love, we must “keep ourselves,” keep ourselves by keeping ourselves in the divine hand.

HEART QUESTIONS.

1. Is your faith in accordance with Heb. II : 1.
2. Is there in you any feeling akin to the first sentence of James, 2 : 6.
3. Are you sure that you “love the brotherhood?”
4. Is I Peter, 1 : 14, descriptive of your life?
5. Peter says, of Christians, 2 Chap. 9, “Ye are a royal priesthood.” How much priestly power have you?

AT THE MERCY-SEAT.

GENERAL REQUEST :

1. That men in authority in our land may fear God more and maintain the sanctity of the Sabbath, especially during the “*Columbian Exposition*.”
2. For the Camp Meetings this month, that God will give them His special blessing.

REQUESTS BY LETTER :

Texas.—For a sister who is hungering for full salvation, one who is a great sufferer.

Michigan.—L.—For a sister to be entirely sanctified.

New Jersey.—For an infidel. For a daughter to be healed ; For a great sinner to be converted.

Rhode Island.—For a man wonderfully saved recently who is engaged in mission work.

New York.—For a son who is partially deranged.

Ohio.—C.—For a brother who is unconverted.

THE PRAYER UNION.

THE PROMISE.—"Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear. Psa. 10: 17,

"Believing on my Lord, I find
A sure and present aid;
On Thee alone my constant mind
Be every moment stayed."

The members of the "*Guide Prayer Union*" will please observe

TUESDAY, June 14th,

as the day for special prayer. The Scripture to be read in concert is I John, 1st Chap., and the hymn to be read or sung is No. 725 in the Methodist Hymnal. We trust this gathering of God's dear children in the opening summer-time will be a season of much profit.

THE FRAGMENTS.

THE SUMMER CANVASS.—*The Bills.* We send out bills in this number to those of our subscribers whose subscriptions are dated from July, and to others who are in arrears. We hope to hear promptly from those whose subscriptions have expired, renewing the same, also from those who are in arrears. And we trust lists of new subscribers will be forwarded by our agents, and by many subscribers who will constitute themselves agents. Let us have a determined effort at this time to give the *GUIDE* fuller access to the people and thus widen its sphere of usefulness.

—MRS. PALMER has been quite ill since our last issue, but it is our pleasure to say at this writing, that it is thought she is gradually improving, and will, we trust be able, as aforesaid, to stand forth as a witness of the great salvation, in the Tuesday meeting, and at Ocean Grove this summer.

—BISHOP TAYLOR is again among us. He is expecting to represent mission work in Africa at the "Columbian Exposition." His paper, *The African News*, is well conducted by his son, Rev. Ross Taylor, and is steadily increasing in circulation.

—"Help Lord; for the godly man ceaseth." If the Psalmist could pray this prayer appropriately in his day, surely we may now. Many of the godly are turning aside to folly.

—"THE CHRISTIAN STANDARD," Philadelphia, has resolved to exclude all patent medicines and other objectionable things from its advertising columns. It is thought, justly, that the free use of patent medicines, in many cases leads to intemperate habits. At any rate, it is its purpose only to admit select advertisements. It is expected that the people will sustain it in making this new movement.

—OCEAN GROVE. The Association has resolved to build a new auditorium to accommodate 10,000 persons, to be ready for the 25th anniversary in July, 1894. Over \$50,000 required.

CAMP-MEETING CALENDAR—JUNE.

June 8.—Wichita. Kansas Annual Holiness Encampment. (J. H. Smith, Dunham, and others).

June 8-18.—Iowa Holiness Annual. Des Moines.

June 21-29.—Ashland, Ill. B. H. Irwin.

June 22.—Hackley Park, Mich. (National.)

June 22 to July 2.—Mahan's Grove, W. Va. (J. H. Smith and others).

June 30 to July 10.—Denison, Ia. (Irwin, Watson, A. Smith, Gillespie).

—THE CAMP MEETINGS. We insert as above our Camp Meeting Bulletin. The summer campaign will be well opened this month. We trust times of power will be realized.

—Warrantable Haste. "I made haste, and delayed not to keep thy commandments."—Psa. 119: 60. Have you done this?

—THE HOLINESS CHART. The new and improved edition of this Chart embellished with a portrait of the author, Mrs. Mary D. James, is being ordered. It should go everywhere into Christian homes. Price only 75 cents.

LOIS L. SEITH. We have given a notice of this beloved sister in the present number, as far as space would allow. But there is so much of interest in her life that a memoir should be written which would be heartily welcomed by her many friends.

—An Excellent Study.—"That ye study to be quiet." I Thess. 4: 11. This will keep us from meddling with the business of others.

—AN EARNEST WORKER. Camp meeting managers who are desiring to secure effective workers should engage the services of Rev. John Parker. During the Convention in Philadelphia he worked with vigor, in connection with Rev. Joseph H. Smith, which surprised many, and his labors were crowned with abundant success. His address is Mount Kisco, N. Y.

—A WELCOME CALL. We had a call recently from our friend Rev. Dr. Geo. S. Bishop, pastor of the Reformed Church, East Orange, N. J. His face was bright and his spirit joyous. The Lord adds to his Church constantly.

—A REMOVAL. We have broken up our home in Orange, N. J., for the present. We have removed with our family to Ocean Grove, for a summer sojourn. We are thus conveniently situated for our work, either in New York or Philadelphia, as may be required. We trust that ocean breezes will be refreshing to us, and that we shall have words of cheer to speak to our readers throughout the season.

—THE BEAUTIFUL BOOKLET. "The Sweet Singer," relating to our dear departed sister "Nettie," is highly appreciated. All who get it are delighted. It is an excellent thing for young people, showing the rich possibilities of divine grace. Price, 35 cents. Send your orders.

THE GOSPEL SERVICE.

IN OUR OWN LAND.

—*Rock Island.* F. W. Merrell, pastor, 100 accessions.

—*Ohio, Criderville.* J. F. Newcomb, pastor—39 accessions.

—*On Findlay District.* Central Ohio Conference—a notable service of revivals—nearly 1000 converted.

—*Toledo.* Broadway Church. J. H. Bethards, pastor—four weeks of special services—99 probationers received.

—*Massachusetts, Waltham.* H. H. Paine, pastor. As the result of the labors of W. A. Dunnett, evangelist, aiding the pastor, 31 probationers received.

—*Maine, Bath.* Adj. and Mrs. Brengle, of the Salvation Army, recently visited this place. Crowds attended the services, and there were five seekers of holiness.

—*New York, Orr Hill.* At a Pentecostal Meeting conducted by Joshua A. Gill and H. N. Brown, "the power of the Spirit" was manifested, and there were many seekers for purity, and some testified to having received it—the unconverted also convicted.

—*New York,* "The Forward Movement" to reach the masses in this city, under the direction of C. H. Yatman, Evangelist, and now aided by Rodney Smith, evangelist, is thought to be progressing favorably. There are at the Sabbath services in the 14th St. Theatre, more or less seekers, and among them those who profess to find Christ.

—*Illinois, Chicago.* The Park Ave. M. E. Church has recently dedicated the basement of its handsome new church. After a sermon in the evening by Bro. A. R. Archibald, an altar service was conducted and three seekers for pardon, and one for purity came forward for prayers.

—*From the South.* Bro. G. D. Watson, evangelist, reports in *The Witness*, concerning the Convention of the South Georgia Association in Blakeley, Ga. Rev. G. W. Matthews, Pres., that it was large and blessed in results.

—*East Tennessee Convention at Chattanooga.* Rev. F. W. Henck in charge—ten or twelve sanctified.

—*The North Georgia Association Convention,* held in Dalton, Ga., Rev. W. A. Dodge, president. Meetings large and enthusiastic, many converted and sanctified. Bro. Watson was present and participated in the services of each convention. As respects the latter place he writes: "The town is stirred, and at the open air exercises bombs are bursting among the adversaries."

IN FOREIGN LANDS:

—*Africa.* A chain of missions has been established across Central Africa from ocean to ocean, and all in eighteen years.

Africa has 3750 miles of completed railroads.

—*The Islands.* From Tahiti and adjacent islands, a band of not less than 190 evangelists have gone forth, carrying the message of salvation to other benighted tribes.

The Netherlands Government has declared that in view of the high importance which attaches to the beneficial results of missions for the advancement of civilization in the Dutch East Indies, it will hold itself bound to see that the forces of missions are not weakened by the competition of various societies in one place.

—*India.* Bishop Mallalieu says:

"How strange it seems that in 35 years from the time when Dr. William Butler planted the banner of our Church in the Valley of the Ganges, such eminent success should have crowned our efforts, and such answers to our prayers been vouchsafed that now in India we have five annual conferences besides a mission and much growing work in and about Singapore, and open doors and Macedonian cries on every hand."

—Bishop Thoburn has great faith in a rapidly advancing Protestant evangelization in India. He says:

"I shall be surprised and disappointed indeed if the ingathering of the next eight years does not exceed that of the previous ninety-two. The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ or see the parish walk past him in the race of progress. The first converts in India will be the Brahmans of a future generation."

—*China.* Rev. Dr. Griffith John tells an interesting story of a young convert who died recently while on missionary work far from his home. He entered the service of Christ more than a dozen years ago. The faithfulness and constancy of his new life were testified to by his native friends, who said of Mr. Wang, "There is no difference between him and the Book."

—*The Shanghai Journal,* tells of a man who for seven months has been engaged in fulfilling a vow that he would watch three years by his mother's grave. He built a little hut a few feet longer than himself, but not high enough for him to stand erect in. If he survives the three years, the officials will go in state to receive him, and he will receive from the Emperor's hand tokens of his favor.

—Rev. W. N. Brewster writes from Hing-hua City: Our work opens very hopefully this year. We are making a break among literary men.

It has been reported that there was in 1892 a loss of five hundred and thirty-five members and probationers in the foreign missions of the Methodist Episcopal Church. It is a mistake. There was a gain of 16,859 members and probationers.

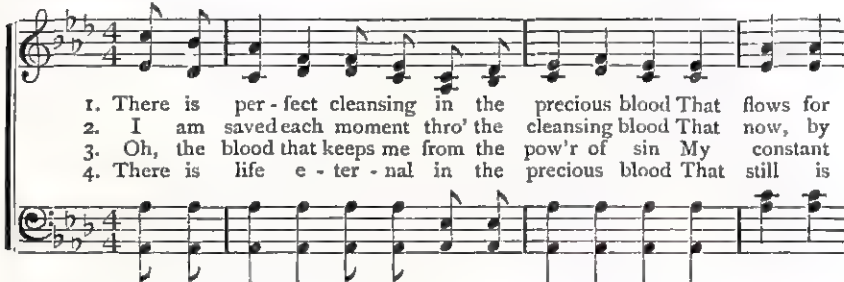
Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Psa. 89 : 1.

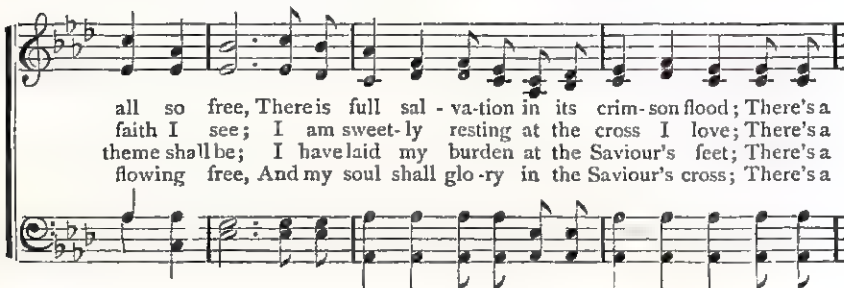
No. 19. THERE'S A BLESSING FOR ME.

HENRIETTA E. BLAIR.

WM. J. KIRKPATRICK.

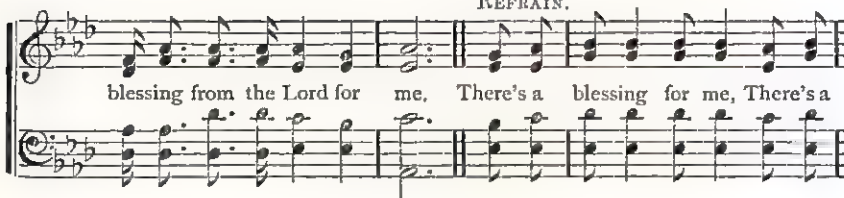


1. There is per - fect cleansing in the precious blood That flows for
 2. I am saved each moment thro' the cleansing blood That now, by
 3. Oh, the blood that keeps me from the pow'r of sin My constant
 4. There is life e - ter - nal in the precious blood That still is



all so free, There is full sal - va - tion in its crim - son flood; There's a
 faith I see; I am sweet - ly resting at the cross I love; There's a
 theme shall be; I have laid my burden at the Saviour's feet; There's a
 flowing free, And my soul shall glo - ry in the Saviour's cross; There's a

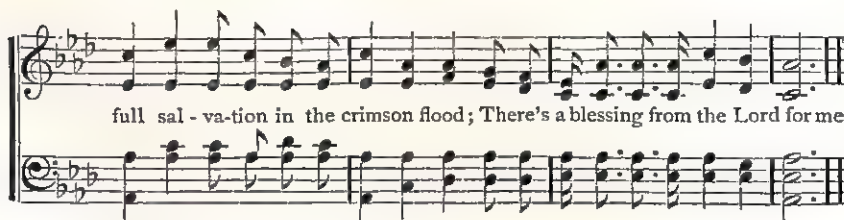
REFRAIN.



blessing from the Lord for me, There's a blessing for me, There's a



blessing for me, A blessing from the Lord for me; for me, There is



full sal - va - tion in the crimson flood; There's a blessing from the Lord for me.

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REV. JAMES N. FITZGERALD, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Born July 27th, 1837; entered the Ministry in the Newark, N. J. Conference, 1862;
and Consecrated to the Episcopacy, 1888.

GUIDE TO HOLINESS

RENEWAL MISCELLANY.

"THY WORD IS TRUTH."

BY

WALTER C. PALMER,

AND G. G. HUGHES.

FROM JANUARY, 1894, TO DECEMBER, 1893.

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EDITORS:

MRS. DR. WALTER C. PALMER,

REV. GEO. HUGHES.

VOLUME XCII.

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"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT."—Matt. v : 48.

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JULY, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR JULY. "It will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psa. 32: 8.

PRACTICAL GOSPEL THEMES.

BY REV. GEORGE HUGHES.

A TENDER APPEAL.

Then said Jesus unto the twelve, Will ye also go away? JOHN 6: 67.

THERE is a sorrowful record in the context. It reads, "From that time many of his disciples went back, and walked no more with him." The cause of this was His explicit teaching which probed their hearts. And the defection was great—many went back. If this could occur when Jesus was with them in visible and glorious presence, we need not wonder that many should draw back now, when there is not the influence of the actual presence of Christ to hold them to allegiance.

His appeal to "the twelve" whom He had chosen to be His immediate companions, was exceedingly touching: "Will

ye follow the course of the departing multitudes?"

As Alford says, "The question is asked in order to extract from them the confession which follows, and thus to bind them closer to Himself. We must not forget likewise, in the mystery of our Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones."

Peter answers quickly and earnestly for the rest, as in Matt. 16: 16, "To whom shall we go? Thou hast the words of eternal life." What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life; and to whom else should they go from Him who *had*, and had brought out from His stores such abundant spiritual riches.



Thy testimonies which thou hast commanded
are righteous and very faithful. Psa. 119 : 138.

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

THE HOLY SABBATH.

BY REV. BISHOP T. A. MORRIS.

[TEXT: And he said unto them, That the Son
of man is Lord also of the Sabbath."]—Luke vi, 5.

IS the observance of the Sabbath now obligatory? Were we not well persuaded of this fact, we should think the subject of but little importance to us, and therefore would let it rest. Some of our reasons for concluding this obligation of Sabbath keeping to be still in force are these: It is a part of the moral law, which is of perpetual obligation. Hence, Christ said, "I am not come to destroy the law, but to fulfil." What law did he not destroy? Certainly not the ceremonial law; for this, Paul says, he "abolished in his flesh;" but the moral law he destroyed not. On the contrary, He magnified and made it honorable, by a holy life and a sacrificial death. And though it is now incorporated into the system of the Gospel, so that "we are not without law to God, but under the law to Christ," the moral principle thereof remains entire; of course the obligation to keep the Sabbath, contained in the fourth commandment, is in full force. But suppose, for the sake of argu-

ment, that the moral law had been done away by Christ, it would not follow that the institution of the Sabbath, which existed long before the Ten Commandments were given, was destroyed. Again, the Sabbath was often mentioned by Christ and his apostles as existing in their day, and well understood by all. Even in connection with our subject, our Saviour speaks of a first Sabbath, and a second Sabbath after the first, when His hungry disciples were accused of Sabbath-breaking for eating green corn in the field as they passed through, He informed their accusers that He was Lord of the Sabbath. On the Sabbath He did many of His miracles, such as healing the palsied, and restoring sight to the blind; and how could these things be, if there was no Sabbath in His day? "But He gives no express commandment to keep it," says one, nor was it necessary, respecting an institution of long standing, which was well understood among the people. "But," it is said, "the Sabbath was a type, and the type can exist only until the thing typified is brought to light." To this we have no objection; for the object typified by the weekly Sabbath, is that rest which remains for the people of God in heaven; and of course, the Sabbath must remain in full force until the final consummation of all earthly things; yea, until it is lost in the Sabbath that never ends. "There remaineth, therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

It is, however, changed from the seventh to the first day of the week, in commemoration of the resurrection of Christ, who, according to the Jewish calculation, died on Saturday and rose on Monday, but according to the Christian computation from thence forward, he died on Friday and rose on Sunday. This change does not affect the moral principle of the Sabbath, which consists not so much in keeping the seventh, first

or middle day of the week, as in employing a certain proportion of our time in the service of God. And certainly no one will dispute that Christ, who is Lord of the Sabbath, had a right to make such a change. What are the proofs of this change? First, the disciples from this time forward set apart the first day of the week for their various religious meetings— Thus, on the first day of the week, they came together to break bread, or celebrate the Lord's supper. On the first day of the week, they made collections for the poor brethren; and John, during his state of exile, was still mindful of his Master's institution, for he "was in the Spirit on the Lord's day;" and what was the Lord's day but the day of his resurrection, and the same day in which John had been accustomed to meet with his brethren for religious worship? But the strongest proof that the first day of the week is now "the Sabbath of the Lord," is the example of inspired men. If the apostles had acted only upon their own authority, it would be discretionary with us to imitate them, or refuse to do so, as we choose; but being inspired, and consequently as teachers of religion infallible, the customs which they introduced into the Church, are clothed with the authority of divine commands, and therefore must not be trifled with by any. The authority for keeping the first day of the week as the Christian Sabbath, comes not from the tradition of the fathers, nor the decrees of human councils, but from inspired apostles; and, of course, from God who inspired them. And, hence, Paul informed the Gentile converts at Colosse, that the Jewish converts had no right to judge them in respect "of Sabbath days"—that is, to condemn them for not keeping the Jewish Sabbaths. But how strange it is, that any one should ever think of quoting this text to disprove the validity of the Christian Sabbath! As well might he refer to the 1st verse of Genesis to prove atheism. We will now notice,

II. The manner of keeping the Sabbath.

The commandment begins with, "Remember the Sabbath day to keep it holy." The word remember is intended to secure the necessary preparations before hand, that we may have no occasion to work when the day comes. "Six days shalt thou labor, and do all thy work: but the seventh (now first) day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." This commandment is exceeding broad. Whoever works on the Sabbath himself, or suffers his children for him, or for themselves, to work; or allows his servants to labor, in doors or out; or his animals to be employed to carry on any temporal business; or the stranger that sojourns with him for a season, to work on his premises, is a Sabbath-breaker.

But are there no exceptions to this rule? Yes; works of necessity, such as cannot be done before, and cannot be put off until after, may be done on the Sabbath. We must eat on the Sabbath, but our food may, and should be prepared before hand; we must kindle our fires, but the wood should be cut previously; we must dress, but our garments should be washed, ironed, and made ready for use before Sabbath; we must feed and water our animals, but not work them; we may pull the sheep out of the mire, but may not mark the lambs; and though we "loose the ox and lead him to the watering," we may not hunt strays, or train young horses or cattle to lead, ride, or work on the Sabbath. Works of humanity are also excepted. Thus we may visit and nurse the sick, bury the dead, and impart spiritual instruction on the Sabbath day. Preaching the Gospel to save souls is a work of charity; and, if need be, we may employ our animals in going to and from places of religious worship on the Lord's day; all of which

is implied in the commandment which requires preachers to "go into all the world and preach the Gospel to every creature," and the one which requires the people to "forsake not the assembling of themselves together."

To keep holy the Sabbath day, is not only to abstain from all temporal business thereon, but to spend it in God's service, to employ the day, not a part thereof, in spiritual improvement, by reading the Bible and other religious books, secret prayer, holy meditation, attending places of religious worship, and so on, that we may make "a Sabbath day's journey" in the way to heaven. This, and this only, is keeping the Sabbath.

But if we have not mistaken the subject, how will many, alas, too many, answer for the abuse thereof? Some of whom employ their Sabbaths in idle or fashionable visits, either made or received; others in reading political papers and talking on politics; some in expeditions of gallantry, or other kinds of pleasure, such as jaunts from town to country, or country to town; others in reveling and dissipation at public houses; some in journeying upon temporal business; others in posting up their books; one party of children is seen at swings, mill-ponds, or playing in the fields or streets; and another acting the part of vermin, by hunting nuts or fruits; in the domestic circle, we see servants cooking, and men shaving; in social circles, we see people employed on the Lord's day in routes and voyages, parties of popular amusement, and vain carousals; in circles of business we see men employed to make money on the Sabbath by opening shops and groceries, running steamboats and canal boats, hacks and stages, carrying on glass works, salt works, and distilleries! The smoke from these furnaces on the Sabbath day, should remind them of the smoke of their tormen, which will ascend for ever, unless they repent, and that speedily. These are but a few

of the many ways which men have to break the Sabbath.

Their excuses for these offenses are almost as various as the offenses themselves. One pleads poverty; another haste; a third neglects his business on Saturday, and pleads necessity for doing it on Sunday; a fourth pleads public authority—that is, of man against the authority of God. Some, more strangely than all the others, plead right, saying, "Why, Sunday is our own day, and we may use it as we please!" Never was there a grosser mistake; it is emphatically called the Lord's day, and not ours. Suppose you see a man in abject poverty, and having seven dollars, give him six of them, whereupon he tries to rob you of the other, would you take it kindly? But after God has given to men six days, in which he allows them to attend to their own business, they would take the seventh also. Well may we tremble, when we recollect there is a day coming when Jehovah will assert and maintain his right. A few words of improvement and we shall be done.

The advantages of the Sabbath, temporally, are of great importance. Rest to the laboring man is sweet, whether it be labor of body or mind; and is it not equally so to beasts? Their bones are not made of iron, ner their flesh of brass. Both man and beast will last longer, and do better, by resting one day in a week, which can be well afforded; for experience proves that the balance of our time is sufficient to make an ample support.

The importance of the Sabbath, spiritually and morally considered, is still greater. Perhaps nineteen-twentieths of all the religious operations of our world, are carried on upon the Sabbath. And we think we risk nothing, when we say, that the Sabbath is essential to the existence of Christianity. Take away the Sabbath, and, without the miraculous interposition of God, revealed religion would die a natural death.

GEMS FROM THE PSALMS.

"My soul wait thou only upon God; for my expectation is from Him."

"He only is my rock and my salvation: he is my defence; I shall not be moved." Psalm lxxii: 5, 6.

The unmoved man, the man who can say with Paul, "None of these things move me," is the man that has God for his rock and defense. Luther never quailed before Prince or Pope, because he could sing, "A mighty fortress is our God."

John Knox knew not what fear was, for he had a sublime faith in God. John Wesley had such a serene faith, that he declared, ten thousand cares were no more to him than ten thousand hairs of his head. Such faith brings courage and peace.

FOUR GREAT BLESSINGS IN
CHRIST.

REV. E. T. CURNICK.



FROM God in Christ the believer receives four great Christian estates: *wisdom, righteousness, sanctification and redemption.* I Cor. 1: 30. Let us invoke the mind of the Spirit, that we may understand the meaning of these terms.

WISDOM.

If we read carefully the context we shall perceive a contrast between two kinds of wisdom: The first is called "the wisdom of this world." This kind of wisdom the Greeks sought after, and the Corinthians among them. "Christ crucified" is the other type of wisdom Paul mentions, which he calls "the power of God, and the wisdom of God." Few cities could better claim distinction as to worldly wisdom than Corinth. Even in the apostle's day, though sadly degenerated, she showed marks of splendid human skill. The forum was surrounded by temples, and adorned with columns and statues. In it stood the images of Bacchus and of Diana of the Ephesians. Also the Temple of Fortune, with its statue of Parian marble; and a temple dedicated to all the gods.

As one ascended to the citadel, crowning the metropolis, he saw his way lined on either side with temples and altars, while on the summit stood the far-famed temple of Venus. In days of opulence and luxury this temple is said to have been attended by 1,000 female slaves, who were kept for unholy services.

What is Corinth now? A cluster of huts, carrying on trade in dried fruits, wheat and oil.

What of her boasted philosophy? Her wise men are long since dead and forgotten. Their teachings, except those parts corresponding with Christianity, are buried in oblivion.

What of her religions; her gods many and lords many? Are they not now despised and ridiculed by thinking men wherever the Cross has been uplifted? When we reflect upon the patient and profound investigations of pagan minds to reach saving truth, and yet reflect that "the world by wisdom knew not God," we learn one of the saddest facts of human history.

But, "Christ crucified" is the very power and wisdom of God. To self-sufficient minds this event has ever appeared "foolishness," but nevertheless it focalizes all wisdom, divine and human. To have an inner sense of what Christ's death signifies to the soul is the most precious and valuable knowledge possible to possess. Without this one may have all the learning of the schools, but he is ignorant, poor and miserable. With this soul-verity that Jesus is my Saviour, a man may be unlettered, and little above idiocy, but he is wise in the one thing needful to understand, and is heir to oceans of future information.

RIGHTEOUSNESS.

Jesus is the believer's righteousness. Through His atonement the sinner by faith is freely justified from all his sins, and is accounted upright before God. Bible righteousness is both imputed and imparted. It is imputed in the sense

that man's justification is wholly through Christ's merits. Jesus takes the sinner's place, and for him satisfies divine Justice. Our sins were laid on Christ, and because he bore them for us, God does not impute them unto us, but he does impute unto us that obedience and righteousness of our Lord made possible by His death. We are also to understand that Christ's righteousness is *imparted* to him who believes. This means that an active work of reconstruction takes place in the heart; so that the benefits of Christ's sacrifice are operative in man, justifying, cleansing, comforting him.

SANCTIFICATION.

We are told that Jesus is our sanctification. The usual import of this word is quite well understood. It means, set apart to a sacred use. Through the spectacle of Calvary a willing man has power to lay himself perfectly on the altar of consecration; to devote all his powers of body, mind and heart to God, and to Him only.

To this idea of sacred dedication is properly connected the thought of purification. The soul that is entirely surrendered to God, upon the exercise of appropriating faith, is cleansed from all sin. So, indeed, the heart is made sacred to the pure and holy. It is without spot, blemish or impurity. Like the clean and flawless offerings of Jewish sacrifices, it is presented blameless before God's throne. Not because of its own worth or righteousness, but because it is washed white and clean in the blood of the Lamb.

REDEMPTION.

This great term stretches from the earliest processes of grace to its glorious culmination in heaven.

The original means to "buy back." Jesus by His precious blood hath redeemed His people: redeemed them from bondage, sin, death and hell. Man sold himself for nought. He was left

bankrupt; had nothing with which to purchase salvation. Silver and gold were not sufficient. The cattle upon a thousand hills would not suffice for sacrifices. His own righteousness was as filthy rags, and his need was desperate. God looked, and "there was no man;" none strong enough to deliver the race from its awful curse. In the crisis God's own aim brought deliverance. He laid help upon One mighty to save and strong to deliver. Jesus became flesh and in His death paid back to God's justice every farthing it demanded as to human liability, and the race was redeemed.

The inheritance thus purchased for man is magnificent on this side the tomb, as seen in purified souls, holy lives, a conquering Church, a race being emancipated: but to know its fulness we must wait for the redemption of the body, of which Paul writes, for which redemption the whole creation groans, and to which the whole creation moves.

CHRISTIAN Perfection is a spiritual constellation, made up of these gracious stars,—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations, and, above all, perfect love for our invisible God through the explicit knowledge of our Mediator Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase, "perfect love," instead of the word "perfection;" understanding by it the pure love of God shed abroad in the hearts of established believers by the Holy Ghost, which is abundantly given them under the fulness of the Christian dispensation.—*J. Fletcher.*

Do not let the adversary lead you to dwell upon some one subject, to the exclusion of others, such as faith, dress, pride, formality, slavery, etc. Make no hobby of any one thing in particular, but of symmetrical holiness in general. Follow the Bible; it has no hobby but holiness.—*Sel.*

GEMS FROM THE PSALMS.

"I cried unto the Lord with my voice, and he heard me out of his holy hill." Selah.

"I laid me down and slept. I awaked; for the Lord sustained me." Psalm-iii: 4, 5.

He giveth his beloved sleep." Notice the calmness with which the Psalmist speaks. "I laid me down and slept." The expression implies perfect composure. There is no restless tossing, no fearful starting, no disturbing dreams. Sweet rest and sleep are followed by a calm and joyful waking. "I awaked; for the Lord sustained me."

SUNSHINE ALL THE WAY.

BY REV. JAMES MUDGE, D. D.



HE sunshine of God's presence, the hallowed light of His love, is the true abiding place of the soul. To tarry, even for a time, anywhere else, is loss, and leanness, and lack of health. Here alone is fullest happiness and strength. "The Lord make his face shine upon thee and be gracious unto thee," was the central petition of Israel's ancient benediction. And one of David's favorite prayers was "make thy face to shine upon thy servant." It should certainly be ours.

"The Lord God is a sun." That beneficent work which the glowing luminary of heaven performs for the natural world—vitalizing, animating, warming, coloring, cheering, strengthening,—"the Sun of righteousness" does in the spiritual realm. Fairer than the summer, sweeter than the song of birds, more beautiful than the flowers, more glorious than that flood of life and light which betokens the presence of the bright king of the earthly day, is the presence of Him who brings life to the soul. This well know they who can say with Paul, "For God, who commanded the light to shine out of darkness, hath shined in our hearts." Such shining in, on, and around the happy heart is a perpetual source of joy and peace unutterable.

Perpetual! Can it be? May the soul bask in this delightful sunshine all the while, and bid farewell forever to gloom and darkness, cloud and storm? Is there a Beulah Land where "shines undimmed one blissful day," and may we inhabit that delightful country, close on the borders of paradise, within view of the Celestial City? Yes.

"A land of corn, and wine, and oil.
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord, our righteousness,
And keeps His own in perfect peace,
And everlasting rest."

has been discovered, conquered and possessed by the faithful few who have gone up out of the wilderness leaning on the arm of their Beloved, and trusting only in His might. They have proved and know that "the path of the just is as the shining light that shineth more and more unto the perfect day." They have tested the truth of Isaiah's declaration, "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

These are descriptions, not of heaven above, but of the heaven begun below in the breast of him who dares to believe God. What says Faber, the preeminent poet of the deepest spiritual life?

"If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine,
In the sweetness of our Lord."

"All sunshine?" Yes. There is such a thing as cloudless communion with God; no barrier of sin interposed to cast a shadow on the soul. There is a close companionship with Jesus which "makes life with bliss replete." There is a fellowship so dear that no foes or woes can make the heart afraid or disturb the serenity of its rest. The "path illumined by His smile grows brighter day by day," and they who run in it are not weary, they who walk in it are not faint.

The summer lasts all the year because He whose presence disperses all gloom, and whose voice is sweeter than any music, is always nigh to banish the night.

"Their souls are ever bright as noon,
And calm as summer evenings be."

As to the means for gaining this land of bliss and brightness, the poet above quoted intimates that they are a simple love and a more child like trust. They could not, perhaps, be better expressed. Yet any and all expressions are painfully lame and inadequate, alike, in describing the country and in pointing out the way to reach it.

God is love. And the more of love for all creatures we can store away in our hearts the more of His presence will be secured to us. Anything within us contrary to love both indicates His absence and produces it. Hence we must set it as our primary and never-ceasing task to increase our stock of love, and to guard against all that would injure or diminish it. The same is true of trust. Trustfulness, with which hopefulness is so closely allied, in proportion to its supreme sway in the soul, assures us of sunshine. Doubt and fear and care disappear at its approach. Whatever legitimately strengthens our trust in God should be closely cherished. Prompt and hearty obedience to all His commands lies at the root. This is a fundamental requisite, for nothing so surely hinders trust as any disobedience or failure to comply heartily and promptly with every requirement of the Lord. And nothing is so sure and accurate a measure of love as this same complete performance of all precepts. Of great help also is everything that increases our knowledge of God, our apprehension of His perfect power, wisdom, and affection for us, as well as our acquaintance with our own great weakness and utter need. For the more we know God the more we shall love and trust Him. And the more

we know ourselves, the less will be our love and trust in that direction.

It is by these means that God brings us into the perfect and perpetual sunshine. And it often happens that when we are first fully introduced to it we do not manage to stay very long, on account of our ignorance of the laws of the land. But as we learn them more thoroughly we become established in our possession and it becomes our settled abiding place.

It should, perhaps, be added to prevent misunderstanding, that this sunshine of God's presence is quite compatible with such gentle showers as are needful for growth, and with winds of keenness and searching power that test the strength of the pilgrim that toils against them. The sun shines through the rain, forming a bow of beauty, the token of God's everlasting covenant or mercy with His people. And the winds, and other obstacles in the way, do but brace the system, supplying fuller, sounder health.

"My Saviour, Thee possessing,
I have the joy, the balm,
The healing and the blessing,
The sunshine and the psalm."

ACQUIRE the habit of living by the minute. Take care of this moment now while you have it, the next when it comes, and you will not then neglect any. You can live this minute without sin! Is it not so? Do it then. Never mind what is before you. Do not sin now. When each successive minute comes, do likewise. If you will do this—if you will observe this simple rule, you will not fail, you will not sin at all. Days are made up of minutes; if each one is sinless the day will be so. Now try this. Nothing is easier, nothing is wiser. Live by the minute. Carry on your business, trade, labor, study, and plan for the future by the minute. Trust in God now; do God's will now; do not offend God now.—*Bishop Foster.*

Perfect Love places Jesus at the head of all our affairs.—*I. G.*

GEMS FROM THE PSALMS.

"The Lord openeth the eyes of the blind : the Lord raiseth them that are bowed down ; The Lord loveth the righteous" Psalm cxlvi : 8.

Physical blindness is a type of spiritual blindness. God only can open the blinded eyes of the soul. Multitudes can say as the man whom Jesus healed, "Whereas I was once blind I now see." Purity of heart gives clear soul vision. The pure in heart see God, see Him in nature in his written Word, and in their own experience. Such are in sweet harmony with the Lord, who "loveth the righteous."

THE DOCTRINAL BEARINGS OF ST. PAUL'S RELIGIOUS EXPERIENCE.

REV. J. H. TIMBRELL.

SECOND PAPER.



THE main difficulty that lies in the way of our grasping fully the purpose of St. Paul, in Romans vii., is the fact that we largely lose sight of the circumstances surrounding the Apostle, at the time it was written, together with his previous religious career. He was a Jew, as he himself says, a Pharisee of the Pharisees, and previous to his acceptance of the Christian faith, a most rigid doer of the law. He had honestly tried to find assurance of his acceptance with God, and soul rest, through conformity to the ritualistic traditions of this most punctilious sect, of which he was so devoted a member. He records this struggle in Romans vii., giving a vivid picture, in the first person, of the failure of the law, in his own case, to make the comer thereunto perfect. The picture is drawn in full view of the great central truth of the Christian system—salvation by faith—so clearly set forth, in both preceding and succeeding chapters, that it would seem to effectually preclude so general a misapprehension as prevails concerning the relation of this chapter to Christian life. In the Christian Church at Rome there

were Jews, who, while nominally accepting Christ, were seeking justification by adhering to the law of Moses. It is to them that this masterly argument is addressed. He tells them in Chapter III., that "all have sinned, and come short of the glory of God," and of the demands of that law which is holy, just and good. He also affirms, "By the deeds of the law shall no flesh be justified." In Chapter V. he brings into view most clearly the great principle of justification by faith. Peace with God is through faith in Christ. By faith, also, we have access into those richer experiences of gospel grace, "wherein we stand and rejoice in hope of the glory of God."

Chapter V. is full of Christ and salvation, Chapter VI. reveals the Christian life under the reign of grace, with a full outline of its most glorious privileges and possibilities. In contrast with this, we find in Rom. vii. an entirely different atmosphere. Christ and his salvation nowhere appear, save to end the struggle at the verge of despair. Faith is as yet unborn. A vivid picture is drawn of a Jew's struggle with the law, while the native power of sin, in every fiber of his being, remains unbroken. He recognizes the righteousness of the demands of the law of God. It is holy, just, and good, but he is sold under sin, and forced to recognize the fact, that the law of sin, holding undisputed sway in his members, and warring against the law of his higher nature, is stronger than his desire to do right, bringing him into captivity to the law of sin and death. In this we have St. Paul, the Pharisee, the Jewish legalist, a member of the Church by virtue of tribal descent, seeking assurance of salvation, without any reference to the saving power of the atonement, or of the efficacious agency of the Holy Spirit; factors which do not touch the struggle of Rom. vii. This conception can hardly find a parallel in the Christian Church, unless it be that of the man, who

joins the Church without having been converted. As he faces the requirements of the law of the Spirit of life, in Christ Jesus, he may find the resultant struggle to be practically that of Rom. vii. This same law of sin, that chained Saul of Tarsus to a body of death, will chain him. He desires to see God, and do right, but finds himself overborne by the strength of the old nature within him. •It overrules his better judgment, drives him onward against his strongest convictions; when he would do good evil is ever present with him. He suffers defeat, but renews the fight again and again, but fails in the outcome every time. At this point Saul cried, O, wretched man that I am, who shall deliver me from the body of this death?" He finds the Deliverer. The hand of the Mighty to save touches his chains, and they fall, and in conscious victory he shouts, "I thank God, through Jesus Christ, our Lord." Not so our modern Saul. He oft comes to the conclusion that deliverance from the body of death is an impossibility in this life. After fair trial he concludes that he cannot live up to the requirements of New Testament religion, and ends the struggle by accepting the situation, consents to continue a wretched man, and drags the body of death into the Church, and on through the cheerless round of uncongenial duties, consoling himself, the while, that he is doing the best he can and as well as the average Christian, and that God cannot ask more. In the final hour of life, love, mercy, and dying grace, will complete the work which cannot be done till then. That only death itself will snap the chains, and set him free from the body of death, and brings him into right relations with God.

How utterly at variance such a conception is from that of the real Christian life, and from that of the Christian experience of St. Paul, will plainly appear, if we but grasp in thought the design

and efficacy of those mighty factors in the divine life, everywhere so prominent in the Epistle, the nominal action of which utterly precludes the possibility of the existence of the wretched-man-that-I-am idea of salvation. "But spiritual things are spiritually discerned."

"THE ELECT SISTER."

Dr. Mahon in his "Baptism of the Holy Ghost," relates the following:

We must recur here to a case which came under our obligation years ago, "among the annals of the poor." A woman in poor health, poor in this world's goods, pressed down with the care of a large family, with the merest "name to live" in the Church, and when moving about amid her domestic cares, had these specific reflections one day pass with wonderful impressiveness through her mind: "I shall die soon, and stand in the presence of God. I do not desire to meet my God there on a short or slight acquaintance. I desire to know him fully by that time. From this moment it shall be my supreme object to know God, understand his way, and find grace in his sight.

Without relaxation of fidelity to family duty, she set her whole heart upon knowing and walking with God. When about her daily cares, she would have her Bible open upon a shelf, so that as she passed around she could stop a moment and read a passage, and then make it the subject of meditation and prayer. With the same diligence she read the most spiritual works that she could obtain, the Oberlin *Evangelist* especially. In prayer her importunity would admit of no denial.

In a short time the baptism came, and visions of God filled her whole being. She beheld "with open face the glory of the Lord," and truly her "fellowship was with the Father, and with his Son Jesus Christ." As a consequence, her character became mildly and gloriously radiant through that whole community. Even infidels, and there were numbers of them in the place, confessed that there was Christian character in its genuineness and perfection of beauty.

In the revival of religion which followed, none had such power with the people as she. The sisters of the Church came together, and did up her fall and winter sewing, that she might visit from house to house. All the cavils of infidels, Universalists, and worldlings were silenced under the divine radiance of her character.

GEMS FROM THE PSALMS.

"O give thanks unto the Lord; for He is good; for his mercy endureth forever."

"O, give thanks unto the God of gods; for his mercy endureth forever." Psalm cxxvi: 1, 2.

Again and again does the Psalmist touch in his harp of song, the chord of mercy. Many imagine that the Old Testament sets forth only justice and law, but some of the sweetest expressions of the love of God are found in the Old Testament. "His mercy endureth forever." The stars may burn down in their sockets of blue, and the dust of many ages quench the light of the sun, but God's mercy can never fail.

MY BAPTISM.

BY REV. E. B. PIKE.

[Pastor of the Congregational Church, Morris, Conn.]

NO. II.



IHAD very little idea of what God intended in that experience. Even now I scarcely know how to characterize it. I speak of it to myself as *my baptism*. It certainly was a wonderful cleansing; it was the revelation of God to my soul, answering the cry of years. It was the wounding unto death, if not the immediate entire destruction of my self-life. The Sun of Righteousness then arose upon my soul with unclouded brightness, nor since that day has my sun gone down, or my moon withdrawn itself; for the Lord has been my everlasting light, and the days of my mourning (as I formerly mourned) are ended. The blessed Lord was doing for me more than I knew of or definitely sought for. He did for me according to MY NEED RATHER THAN according to my apprehension of need.

Some of the brethren who came to labor with us were sanctified men. At least one of the resident lay-brethren was in the experience. They testified to it, and exhorted on that line. But there was no such preaching on it as to give me a clear idea of what it was. How-

ever, it aroused my hunger for it, and it may seem strange to some, but I believe that on that Sabbath morning God sanctified my heart. Had I understood God's design, and not been hampered by erroneous views, I believe I should then have received the witness, and might have retained the blessing, and gone on from strength to strength. As it was, I have never lost sight of the Lord, or relaxed from my purpose to be true to Him without limitation or reserve. He has never ceased to be to me the dearest and sweetest object of affection, nor have I ever doubted His love to me, or His acceptance of me. Still it was several years before I was from that time I was an earnest seeker. enabled to say with confidence, I am washed and made clean.

Often during those years would I examine myself, and go over the matter of my consecration again and again; nor to the best of my knowledge of myself, did I ever come up against anything which I refused to yield. I also preached on the subject, confessed my desire, and exhorted others to seek it. I read upon the subject, and heard prominent preachers, and I often received light and help, but I did not find rest and satisfaction until I settled down on God's word of promise, and claimed the blessing by faith. Nor did the witness then come to me as a sudden flash. But, relying on the promise and counting the work as done, my trust and HOPE soon became assured. In that assurance I still rest,—yes, sweetly and joyously rest—though more than ten years have passed since I took God's faithful word as my pillow. Glory to His name!

But what has this salvation done for me? In addition to what has been already stated, I may state that *it took away my fear*. All along those years I had been hampered by a foolish sort of diffidence or timidity, which hindered me from speaking before large or strange assemblies, fearing I should fail if I

attempted any such thing, although I was exceedingly ambitious of such prominence. Since then that fear seems to be gone, and I have been surprised at the ease with which I could respond to an unexpected call to speak before a strange and dignified audience, although it is a matter of small concern to me whether or not I have such a call. But I am ready to go anywhere, and speak before anybody, where the Master calls. Nor do I feel the need of a written sermon, as I once did.

But once more. This blessing took away my impatience and irritability, smoothed out the roughnesses and softened the severity of my disposition, and eliminated many of the subtle forms of selfishness. I do not by any means claim to be faultless on these lines, but I am conscious of a desire to see my faults, and when seen it is easy to correct them; for the secret spring, the bitter root and life of them, pride and self-worship, is gone. So I have "peace as a river," "The peace of God which passeth understanding," keeps my soul.

"I rest, I rest, supremely blest."

My bark is on the sea of life, headed for the eternal shore and the haven of endless rest. She steadily moves on her way, not always over smooth seas and with fair winds. Sometimes a sudden squall strikes her, under which she momentarily reels and staggers, and, maybe, is thrown on her beam ends. But she quickly recovers, shakes out the water, and proceeds on her way, not materially injured, though, it may be somewhat humbled and saddened at her temporary failure. At another time a real storm and tempest (of temptations and conflicts) arises. The winds blow furiously from ever-varying points of the compass, while the waves mercilessly beat her sides and wash her decks, threatening to engulf her, or drive her on to the rocks of perdition. But Jesus is

captain. He stands at the helm. So I keep still, assured that

"No water can swallow the ship, when lies,
The Master of ocean, and earth, and skies."

Presently the storm passes by, the winds abate, the sea subsides. My little craft is unhurt, and still triumphantly rides the waves, kept true to her course by the Master-hand at the helm.

"I love to tell the story;
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.
I love to tell the story;
It did so much for me!
And that is just the reason
I tell it now to thee."

"GIVE YE THEM TO EAT."—*Luke 9th-13th*

MRS. M. G. STANTON.

Does not God require his disciples to feed the multitudes to-day as surely as He did when upon earth? It is the Divine order, He, whose heart longs to save and feed and nourish all that will come to Him, could have taken and with His own hands distributed the bread to the hungry; but, in His wisdom, He chooses His own children as the instruments of saving others. Beloved! God needs you, to help in this glorious work of bringing souls to Him. Yes, and the world needs you! It is restless, hungry, seeking to satisfy itself, in ways that will lead it to eternal ruin; and the command comes ringing down from lips Divine, "Give ye them to eat!" O, Churches of the living God, are we feeding these hungry souls? Are we in spiritual condition in which we have food and to spare? Time is short, eternity looms up and souls are starving, when we might, if right with God, bring them to Him. Say not any longer, that you have "only five loaves and two small fishes," but bring what you have to Him and let the blessed Jesus bless that which you bring, and He will so fill you with power, and so enlarge your usefulness, that souls about you will eat and be satisfied from the Gospel of Christ.

Let me beseech you then, if you are holding back anything from the blessed Master, to yield quickly, yield now, or some one will go hungry that you might have fed. Again, I entreat,—
"Give ye them to eat." Give it freely.

GEMS FROM SARAH SMILEY.

SELECTED BY REV. A. A. PHELPS.

OUR rest should be like our Sabbath—a *beginning* of the days. Under the Law, as still under all Legality, the order was, work at the first, and day after day until the seventh, when the labor shall end in rest. But when Christ rose from the dead, that first day of the week became the hallowed one, consecrated to rest, and life, and joy. Practically, it makes the widest possible difference whether we work up *to* rest or *from* it.

There is one sort [of preachers] more prevalent than is suspected, in which Christ and His doctrines are made subordinate—often one may hope unconsciously—to philosophy, erudition, and rhetoric. The only place which is left for the Gospel, is that of a prologue, or a peroration, or sometimes even a parenthesis.

In that sublime chapter in Hebrews, where the heroes of the kingdom pass along their triumphal way of faith, there is a sudden hiatus of forty years, leaving two remote events in conjunction: "By faith they passed through the Red Sea as by dry land, which the Egyptians assaying to do, were drowned. By faith the walls of Jericho fell down after they were compassed about seven days." Up to this point each important step had been noted; but the apostle would not turn aside to trace the by-ways of unbelief; no, not even to glance at that step of faith which ended them. The record with this silence restores the true order of experience. Had there been no wandering, there would have been no Jordan to cross.

It is not a question of *nature*, but of *grace*; not of *temperament*, but of *trust*. What an instance of this is found in the lives of these three men—Peter, Nicodemus, and Joseph of Arimathea. Studying the natural characteristics of Peter, any of us would have trusted his courage before its failure; and by all their antecedents we would look for anything but heroic discipleship from the other two. We see Peter ever ready to do and dare; Nicodemus stealing stealthily by night to Jesus; Joseph full of fear of the Jews. So stand the three by nature. But look at them again, when Grace has outstripped Nature. Peter, lying and cursing for fear of a maid-servant;

Joseph, going boldly to Pilate to beg the body of Jesus; and Nicodemus, in the full daylight, staggering beneath his hundred pounds of spices, to the tomb of the Teacher sent from God—these two out of weakness made strong, even as the other shall be, when he has learned his own weakness.

Christians grow reconciled to a state which has become so common, and then, from concluding it to be a universal experience, they end by regarding it as a necessity.

Life is another thing when once a great love has entered it. Who has not known how love turned pain to pleasure, and made sacrifices sweet? Love never talks of crosses and losses. It calls its losses gains, and its crosses crowns. "For my sake" makes even death a delight. When we so love the Lord with all the heart, then to follow Him is our own choice. It is a little thing for love to respond to an uttered wish,—it studies and anticipates the pleasure of the Beloved. The loving heart escapes a thousand difficulties which others meet, and a truly devoted life is not often puzzled by details of duty. The soul that so loves, walks in holy law, but moves in perfect freedom.

GOD'S LOVE.

BY MRS. O. M. FITZGERALD.

GOD loves thee with a holy love,
Though down to deepest depths you fall;
He sends His Spirit from above,
With loving accents thee to call.

Return, O wanderer, return,
While yet with thee 'tis called to-day,
My heart of love doth o'er thee yearn,
Why wilt thou from me longer stay?

Come as thou art, thy sins forsake,
My Son for thee has paid it all,
And now stands ready thee to make
His own dear child; now on Him call.

He's called thee long, He calls to-day,
Why not yield now and come to Him?
Come now, O come, while yet you may,
His outstretched arms will take you in.

He'll shelter thee from every blast,
And shield from every arrow too;
If thou wilt but forsake the past
And ever unto Him be true.

GEMS FROM THE PSALMS.

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works."

"I will be glad and rejoice in Thee; I will sing praise to Thy name; O thou hast High." Psalm ix: 1, 2.

Whole hearted service is the only service with which God is well-pleased. Only those who can say "I will praise thee with my whole heart," know the joy of salvation. Peter followed Jesus afar off," and got into sad trouble. Lot sought to serve God and Mammon, and barely escaped from Sodom with his life. Only in an entirely consecrated heart and life can be found safety and delight.

SOUL SAVING IN LIBERIA.



AN interesting account of the missionary work on the West Coast of Africa, given by Bishop Taylor, in the "African News," contains the following:

Early Saturday morning, the 4th, I took

THE PATH FOR CAPE PALMAS

with Jasper as my traveling companion. When we came to a log in the "big woods," where he, and Grace White, and I had a blessed season of prayer about a year and a half ago, Jasper knelt down by the same log and began to pray, and praise, solemnly addressing the Great God the God of African forests. I think he had a little snap of the prophetic spirit of "Amos, who was among the herdmen of Tekoa."

At 3 P. M. we had our Quarterly Conference for Cape Palmas circuit. All of our full meeting manifestly mourned the absence of their able and loving Presiding Elder, whom they shall see no more, till "the sea shall give up her dead." The Mount Scott Church has been recently put into good repair, by the liberality of our missionary society of New York.

March 5th. Our lovefeast, crowding the church, met at 7 A. M. About 80 persons testified to the saving power of Jesus, among whom was King Hodge and a score or more of his Grabos. I will give a few nibs of what was said:

Allen Yancey, an old veteran said, "I know that my Redeemer lives." Bro. Bowen, an old local preacher, said, "Salvation from sin is a settled question with me."

A woman said, "My heart is full of love to God; my mouth is full of praise."

Miss Lowson—"Jesus makes my heart happy all the time."

A Congo man—"I trust Him who made the world."

A sister—"I feel that I love God, and I know that He loves me."

Jasper said, "God sees my heart. He sees that my heart is always ready to fight the devil. My people, I love them. If they want to cut my head off, all right, I am ready to die."

Bro. Wood—"I praise God for His keeping power. I am trusting Him, and know that He keeps me daily."

Chief Grandoo—(Grabo Tribe)—said, "I know that the Lord liveth. He hath brought me into the light. I was a heathen, but He saved me, and I walk in the light, and He saves me every day."

King Hodge said, "Dear brothers and sisters, tears come into my eyes when I see so many of my people here, but O, how many of them are yet in the darkness of heathenism! I wept,

AND PRAYED FOR MY PEOPLE all last night. I could not sleep. I want you to join me in praying for my people. I know that Jesus saves me, and I am trusting Him daily, but I want my people to be saved."

One sang—

"My hope is built on nothing less
Than Jesus' blood and righteousness."

An old Liberian said, "We see here what our fathers longed to see,—and died without the sight—Jews and Gentiles united in one family"—(Liberians and heathens.)

A man full of fire, said, "To see the heathen coming in—all one family, all one Man's children. O I am filled with gladness! My heart sings for joy." That was Sandy Yancey, one of my colored missionaries, a holy man who died and went to heaven on Wednesday, the 16th inst., leaving a wife and little son. A number of children saved from heathenism, spoke, and a number of Grabo women also, recently brought into the kingdom.

At 10 A. M. I preached to a crowded, attentive audience, on the birth of the Church of Jesus Christ by a Jewish Mother, in "an upper room furnished," and on the death of the founder the next day.

I then ordained John G. Tate an Elder, he being elected to Elder's Orders by the Liberia Conference, but could not be present at the Conference Session. Then followed the sacra-

ment of the Lord's Supper. About 200 or more participated, among whom I counted 45 children from our nursery missions, saved from heathenism and sin.

At 3 P. M., I preached in our native built chapel at Big Town from the text—"By one man sin entered into the world, and death by sin"—King Hodge interpreted. He "passed the word" fluently and forcibly. At my suggestion, he proceeded after I had stopped, clinching. He is a young Christian, but an old man with a long head, and a heart renewed by the Divine Spirit.

On Tuesday P. M. the 7th inst., my two young men arrived from Cavalla river, with a good report. Sister Garwood wants

TO LIVE AND WORK AND DIE

on Beaboo Station where her husband sleeps. She and Eliza Bates are bound together so closely that I will not attempt to separate them, but appoint them both to Beaboo Station. Bro. Garwood was our only white male missionary left on Cavalla river, and all our colored missionaries were ordered to leave the heathen and come into the Liberian settlements many months ago on account of the great war pending, so I appointed John Smith and his wife to take charge of Wissika Station, vacated by the removal of Miss Bates. Bro. Smith has been, during Bro. Harris' year's absence, in charge of Niffoo, on Kru Coast.

Garaway Station, Miss McAllister, is one of our strongest west coast stations. They were burnt out about a year ago. They built a new house on mission hill, and will build another down in the Big town, where a number of the better-class heathen have been brought to God during the past year, and sister Agnes, touched deeply with the prophetic unction of the Holy Spirit, will spend most of her time in special soul-saving work daily, in the midst of the people of their principal towns. Her own sister, now on her way from America, will soon join her, and render valuable service in the prosecution of this plan for advance work. It was understood from the beginning of our work that our missions were to be seats of learning, and centres of wide spreading evangelizing agency. When we have to master languages and make books, much time is required to "prepare the way of the Lord." Garaway Station has good soil, and gives promise of entire self-support when

OUR COFFEE ORCHARD

shall develop into full fruit bearing.

GRAND SESS. The soil of this station is light and badly worn, so it requires more hard work to grow supplies, and a longer period of time to grow a coffee orchard than at Garaway, but Bro. Robertson and Lena, his good wife, are hard at work in its different varieties, and are having some success in soul-saving.

SASS TOWN, Bro. Tate. He has a new mission house, and is very comfortably fixed. Some success in soul-saving, and good progress reported at the two inland sub-stations connected with this work.

The soul-converting work in most of our stations on the west coast is encouraging, considering it is in its preparatory stage. The intellectual development and spiritual growth of many of our big boys and girls are cheering. They will man our stations a few years hence, and make them self-supporting too. We have a hard field, but we have hard workers. God is with us, and we will surely win.

W. TAYLOR.

DOCTRINE OF THE METHODIST EPISCOPAL CHURCH.

I DESIRE to assure you that in the doctrine of the M. E. Church on this subject there is nothing hidden or doubtful. The Church has no question about this doctrine. Individuals may have questions, but the Church has none whatever. The idea that there is no definite blessing to be sought called entire sanctification, or perfect love, distinct from a love that is not perfect, is not true; and the man who sets up the idea that we are not to expect to be made perfect in love in this life, ought not to be a Methodist preacher; for this is our creed, our solemn, historical testimony. It is so identified with all our history as a Church, that it is quite impossible to expunge it. It has gone so deeply into our literature, our glorious hymns, and our glowing experience, that it cannot be extirpated. This is the faith of our Church, brethren. This doctrine of holiness is the central idea in our religion, and you might as well tear out the heart, and expect to preserve the system of circulation, as to take holiness out of our system and expect it to continue a vital power in the world. As well burn up your towns and leave your guide-boards standing that point to them, as do that.—*Bishop Peck.*

OUR BIBLE STUDY

"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

JULY 2. "Who is on the Lord's side, let him come unto me." Exod. 32: 24.

Thus cried Moses in the midst of a disaffected and demoralized people. They were God's people. Under the most thrilling manifestations of His power and love, they had come out of Egyptian servitude, and by His daily providence were going on to freedom. Miracle after miracle had preceded their departure, and the abiding miracle of the pillar of fire stood for His constant presence as their Defender and Guide. At the time of these words, His thunders were reverberating over the summits of Sinai, while He talked with their leader for their good. We wonder now at their rebellion and attribute it to ignorance and obstinacy. But with the change of conditions, are not the equations of the problem the same to-day? The Holy Ghost takes the place of physical manifestation, and God is nearer now than then. The hosts of God, with souls lighted by the fire of which the ancient pillar was a symbol, are divinely commanded toward a Canaan of spiritual rest. How often mutiny demoralizes the encampment. Weak-kneed Aarons, who ought to lead with heroic daring the doctrines and experiences of holiness, are dallying with the worldly calf of pleasure, and yielding to the compromising cry for less stringency and more indulgence. "Who is on the Lord's side?" Let him take his stand. No time now for doubtful position. The time is hastening on when there will be but two divisions in the Christian army, characterized respectively by holiness and worldliness.

Those who range on the Lord's side wholly may be smaller but the stronger number, Their weight will vastly overbalance the count, They feed on the soul-strengthening manna. There is no muscle to do great exploits for God in the food of Egypt. The call is to take sides. There is no intermediate ground. Where are you, Brother Church member? Where were you the other night when at the opera, or the whist table, or the dance? Were you fronting Canaan or Egypt? The Lord help you. Listen to the voice of the Spirit, and take this side now!

JULY 9. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Job 17: 9.

The jewel of holiness shines the brightest in the darkness of adversity. It is easy to sing hosannas in the sunshine. An abundance of financial securities has amazing power to ward off worry, and good health goes far in promoting what is commonly called happiness. But when sickness and pain have enveloped the brain in obscurity, and losses and cross currents have made the heart faint, it is the righteous who holds on his way with a straight purpose, and he that hath clean hands shall be stronger and stronger. It is the nature of opposition to crush its victim or create in him heroic virtues. Israel would have been annihilated under the malicious methods employed to hinder their growth if God had not interposed, so that the more they were afflicted "the more they multiplied and grew." It is a mistake to reason that the vantage ground for holy growth is the favorable circumstances of prosperity in body and estate. In heaven the maturing of the holy character onward and upward into God forevermore is without resistance, because there is no sin, but on earth progress is often against opposing forces which sweep with fury down from the mountains of sin upon the advancing soul. The righteous man whose hands have been made clean in the blood of Christ is an object of Satanic hate. It is not for him to avert the conflict by craving a change from sickness to health as a means of grace, or from adversity to prosperity. In the use of the proper means God will take care of that. It is for him to keep his hands clean, to touch not the unclean, to hold on his way with conscious integrity.

JULY 16. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, who are accustomed to do evil."

Self-salvation from sin and its consequences has been the delusion of all ages and nations. What tortures have been patiently endured, what agonies have been self-inflicted in order to appease God. The barbarous methods employed by superstitious ignorance have fallen into disuse as the gospel of Christ has spread, but the vanity still prevails that the black dye of sin can be washed out by self-imposed regulations and vows. When the bright light of pardon floods the soul, it reveals what never can be pardoned, the birth prints of a sinful nature. All agree that God only can forgive sin, but here commences a line of divergence. Here many commence systems of action, and conscientious ceremonies, denials and observances, in order so satisfy an avenging conscience, or appease the hunger of an unsatisfied soul. And with what success? Only to meet with failure. A course of religious duties perfunctorily performed has no more relation to heart holiness than the working of a pump handle has to a dry well. The spots on the nature are not eradicated by works. How long shall we have a Church full of good people trying to work salvation in, instead of working it out in the easy freedom of a faith that works by love and purifies the heart?

JULY 20. "Weeping may endure for a night, but joy cometh in the morning." Psalm 30: 5.

There is very much common talk about the "Fatherhood of God." The beneficent providences that crown His dealings with men are made to misinterpret His true relations to His children. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." But are we to learn from this that He has no regard to moral distinctions? Listen? He said, who spake the words just quoted, "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun" &c. You must have His forgiving, loving spirit, if you would be His, and include enemies and friends alike in your generous impulses and efforts to do them good. But the Book is full of promises and experiences of another class of provi-

dences relating to "those that walk uprightly." These providences are to the soul what rain and sunshine are to the soil, only they are conditioned to faith and obedience. They are confirmed in the personal consciousness of the recipient. Says the Psalmist, "I sought the Lord, and He heard me, and delivered me from all my fears. The angel of the Lord encampeth round about them that fear him, and delivereth them."

JULY 28. "No good will He withhold from them that walk uprightly." Psalm 84: 11.

While musing upon this bit of comforting prophecy, the thought came that the great joy of a spiritual experience might be generally measured by the thoroughness of the humiliation that preceded it. The epistles are jubilant. The exhortations are to rejoice evermore, "to rejoice in tribulation" and "in everything to give thanks. The emotions are not undervalued as an insignificant part of vital godliness. The inference is that the piercing truths of the Pentecost that made men cry out with the agony of their condition, followed by the saintliness with which the epistles abound as a common experience, was a method of the Spirit intended to be universal. Deep conviction, pungent heartaches for sin are thought to be too severe for the sentimental refinements of modern times, and many fail to reach rapturous joy therefore because they have never known actual sorrow for sin. They are "slightly healed." Dr. Steele, in his introduction to Mrs. Catharine Booth's blessed book, "Godliness," says: "We are convinced that much of the work of the faithful and pungent preacher, who preaches with his eye fixed on the great white throne and the descending Judge, is to dislodge professors from their imaginary trust in a Saviour who does not save them, and probe deeply their hearts festering with sin, which have hastily been pronounced healed, "slightly healed." As a natural consequence of being superficially saved, there is but little rapture of soul, and a general lack of stimulus to seek the joyful peace that accompanies the faith of a perfect consecration. The heavenly morning does not break into the soul because there has been no sorrowful night; or to drop the figure, there is no vigorous sense of justification because there is no deep conviction of the guilt of sin and its scarlet stains. A night of sorrow precedes a morning of joy.



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR JULY.

"Remember the Sabbath day to keep it holy."
Ex. 20: 8.

THE SABBATH IN THE HOME.

BY REV. N. VANSANT.

"THE Sabbath, like marriage, was instituted in the time of man's innocence and is as essential as marriage to the right ordering of society." Both institutions originated in the beneficent purpose of God and the necessities of the human constitution.

In the Decalogue or Ten Commandments, the sanctification of the Sabbath was enjoined in the most specific, and with one exception, the longest command of the whole ten; as if Jehovah foresaw that with the growth of the race and the progress of civilization, human selfishness would seek to override the sacredness of this institution. And so has it come to pass. Witness the greed of pleasure and of gain by which, on the continent of Europe and in parts of America, the barriers against Sabbath desecration are almost completely broken down, and the floodgates of iniquity thrown wide open. Witness the dogged efforts of capitalists, liquor manufacturers and dealers, etc., to coerce the opening on Sunday of the gates of the great World's Fair at Chicago; and probably before this reaches the readers of the *GUIDE*, it will have been accomplished, in wanton defiance of the action of Congress, the prayers and protests of millions of Christian men and women, and the high Divine interdiction thundered from Mount Sinai more than 3,000 years ago.

The word "remember" at once looks backward and forward; backward in recognition of a previous ordination, and forward in

enforcement of its perpetual obligation—an obligation which Jesus in no wise weakened, but which he rather confirmed and strengthened by stripping the Sabbath of its superstitious Pharisaic appendages. If any have doubt concerning the validity of the change from the seventh to the first day of the week, they need only read that able and convincing book, "The Sabbath," written by Dr. M. C. Briggs, and published by Hunt & Eaton.

The practical question before us relates to the proper observance of the Sabbath in the Christian home?

1. Such observance presupposes a "day of preparation." Among the Hebrews this day, or evening, was devoted to preparation for the holy day—especially preparing food for the Sabbath. This wise and pious forecast may be traced back to a very early period in their history, when they subsisted on manna in the wilderness. On every sixth day there fell a double portion which they were directed to gather for two days' use, but were forbidden to go out and seek it on the Sabbath. Is not the *principle* underlying this divine arrangement still in full force? Doubtless every Christian home is intended to have its day of preparation, in which all needful special work is to be done, and the purchase and delivery of supplies for the family attended to, not to speak of the smaller matters of bathing, shaving, polishing of shoes, etc. Is it always thus?

2. A proper reverence for the Sabbath requires the avoidance of late rising on that day. Yet early rising during the week for business and domestic duties, is too commonly followed, even in Christian homes, by a shameful lying in bed till a late hour on Sunday morning, the result being a late breakfast, neglect of family worship for lack of time, great hurry and confusion in getting ready for church, followed by a late and flurried arrival there. Is this a fit way of honoring God and his holy day?

3. It is an abuse of the Sabbath to make it a day of recreation. As now commonly employed, this is but another word for amusement, diversion, sport. Shall the one-seventh portion of each week which God has set apart for a holy day unto himself, be perverted into a holiday for human gratification, mirth and jollity? O sacrilege extreme!

Christian parents can make no better investment in the education of their children

than the early inculcation by both precept and example of a conscientious reverence for the Sabbath. Three summers ago several young men of city homes were boarding in the country. Most, if not all of them, were professing Christians. Each Sunday afternoon brought with it an outfit on a liberal scale for a pleasure ride to some point of interest a few miles distant. One of their number, whose company was considered very desirable, declined to go. "Why decline?" "O, I prefer to remain at home." "Don't like the company?" "Not that." "The 'rig' not good enough?" "O, that's all right." "Afraid of the expense?" "You know me too well to believe that." "What then is the matter?" "Well, to tell you the truth, I have conscientious scruples about taking such pleasure excursions on the Sabbath; I was taught to reverence it." Enough! All importunity ceased; nor were they offended, but respected him all the more as a Christian, in social life, and as a business young man. That he sustained a tender relation to the writer gave a new and comforting proof that the painstaking of himself and wife in the conscientious training of a large family had not been lost.

4. The Sabbath is to be kept holy by using it as a day of rest and worship. Rest for both mind and body; rest from the strain of business, and from the stress of toil. But not the rest of *ennui*—want of interest, dullness, apathy, listlessness—as too many use it, or rather, misuse it. No. Richard Baxter speaks of heaven as an "active rest;" and in this respect the present Sabbath rest is appointed to be a true symbol of our future eternal home. This means that on the Lord's day diligent attention shall be given to the worship of the family, searching the Scriptures, work in the Sunday-School, attendance upon Church services, and the doing of whatever other Christian work may come within the scope of our opportunity and ability.

"A MOTHER attributed her success to this one thing: Every night, after my children were old enough to know right from wrong, I used to go to their room after they were in bed, and talk over with them all the events of the day, encouraging them to tell me of anything which they had done. I never punished them; the confession of the fault to me did more to prevent its repetition than any punishment would have done."

THE CHILDREN'S HOUR.

BY REV. JESSE S. GILBERT.

HOLDING ON TO JESUS.

TWO little girls were playing with their dolls and singing,

"Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershaded
Sweetly my soul shall rest."

"Sister, how do you know that you are safe?" said one to the other. "Because I am holding Jesus with both my hands—tight," was the reply. "Suppose Satan came along and ate your two hands off," was the next question. "O, I forgot! I forgot!" exclaimed the older of the two to whom the questions had been put, "Jesus is holding *me* with His two hands, and Satan can't eat His hands off; so I am safe." The little girl was right. Jesus holds on to us. "Do you feel as though you had hold of something?" said one young man to another upon leaving a religious meeting? "I feel," was the reply, "as though something had hold of me."

Boys and girls, and very little boys and girls at that, as we see by the first incident, can love and serve Jesus. We do not mean that they are to be "little old folks." Far from it. They will be healthful and happy children, full of innocent fun, with bright eyes and happy faces. The religion of Jesus is the brightest and most cheerful thing in all the world, to be associated with flowers, music and children. The Good Shepherd has promised to carry the lambs in his bosom and when upon earth He took little children up in His arms and blessed them. He is the same Jesus still, and loves the boys and girls as much as ever. A little girl was shown a picture of "Jesus blessing little children," in which some of the mothers were represented as gently pushing the little ones toward the Saviour. "I would not have to be pushed to Jesus," was her comment. Jesus is the children's friend, and the boy or girl that serves Him will grow up both good and happy. The little girl was right. We must come to Jesus willingly and joyfully.

QUESTIONS.

1. What does Solomon say is the glory of young men and the beauty of old men?
2. Who hath "redness of eyes," and "wounds without cause?"
3. What is the first case of drunkenness mentioned in the Bible?
2. What does Solomon declare wine to be?
5. What sect among the Jews were under a vow of total abstinence?



"Accept, I beseech Thee, the free-will offerings of Thy mouth O Lord, and teach me Thy judgments."
Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened by prayer and singing.

Brother Hughes said with reference to the coming of Mrs. Palmer from the sick-room, "Bless the Lord, who is very good in restoring our dear sister to us. More and more we have reason to thank Him for this and other great blessings; therefore, let us present a thank-offering at our Tuesday meeting. We are happy and there is sunshine in our souls now." Requests for prayer were then offered for various friends and Churches.

Mrs. Palmer.—On Sunday morning I sent my testimony to be read in the Church love-feast. I said I want to have all my rights which are according to the promises that Christ Jesus made unto us, that if we ask in faith according to His will we shall have wisdom, righteousness, sanctification, and redemption; and I said Yes, Lord, I do want more religion. I do want a deeper sanctification, through Thy Divine grace. I do know that Thou art able to do more for me. I know that He is able, and I want Him to do it. The Book says "Filled with the fullness of God."

Brother Hughes said that two weeks ago at Ocean Grove, a Presbyterian sister said to him "I am praying that you may have a good Sabbath to-morrow; the next week she repeated this and I did have two good Sundays through her prayers. Prayer is helpful. Now, who will stand up here for a new baptism? (Nearly all arose.) He also rejoiced for sister Palmer's recovery.

Dr. Roche led in prayer.

Brother Hughes read and commented on the prayer of the great Apostle in behalf of the Ephesians, which is so full of divine love—3d of Ephesians, 14th verse to the end of the chapter. Every one of these sentences is indited by the Holy Ghost, and therefore to be answered. "For this cause I bow my knees unto the Father of our Lord Jesus Christ." We are of one fold and have one family name, "that He may grant us according to the riches of His glory, to be strengthened with might by his Spirit in the inner man," and that these things are to be wrought that they may abide in our hearts, by faith; and that we may be able to comprehend with all saints the love of Christ. Our sister also said, "I want to claim all these benefits; so I want to be able to comprehend by experience what is the height and depth and breadth of Jesus' love.

Summerfield said, "It was a comparatively small matter to be cleansed from all sin; he wanted to be filled with all the fulness of God," according to this wonderful prayer of the Apostle.

Mrs. Palmer.—I want to give my testimony; and I now offer the sacrifice of praise. I have had two months' rest, in one sense, for it has been a sweet rest with my Beloved; with the God of my salvation. I do see all the time that this is just the beginning, and I sometimes feel abundantly satisfied and my heart has been all the time sweetly trusting, and I could sometimes pray such prayers. O, brother McLean, I do know that we not only can love to the extent of all our hearts, but that our capacities may be increased so that we may receive more and more of the divine love and power in our hearts, and we can go through eternity gaining more and more. How is it that people can go through life and not understand or care for these things? These temples must be prepared; yes, these hearts must be prepared. O, God, prepare them that the Lord may come in! O, if I could only tell how my heart goes out for the people of the Churches, who are not doing their duty towards their fellow-men! O, the indecision, when there is only one way, and we must be decided to walk in that way, that Jesus Christ opened, and gave himself for us that we might be without spot or wrinkle. O, bless the Lord!

THE INDWELLING CHRIST.

A Brother.—There is a day when Christ

will dwell in the heart of man or woman ; for he says, "In the day that ye seek Me with all your heart I will be found of thee."

Singing.—

"All for Jesus."

FULLY SAVED.

A Brother.—I have given all to the Lord, reputation, character, everything ; and blessed be the Lord for salvation, and that we may be filled with all the fulness of God. With others I rejoiced that sister Palmer was restored so far as to be able to attend the meeting.

Brother Hancox.—I have received the revelation of God in my heart, and I believe there could be a pure Adam, a righteous Adam through Christ. I have been saved from racing fast horses, giving wine suppers, and from all unclean, and unholy things of this world. My experience of twelve years leads me to know if we believe largely, we shall receive largely.

A Brother.—"I often come here, and enjoy these meetings very much ; but I have a wonderful joy this afternoon to see Sister Palmer here ; for no one can know how much she has done for me, and through her influence I was brought to Christ. How glad I am that I came to this meeting. I can say, this afternoon that Jesus' loving-kindness is better than life, and this joy is abiding, with me.

Singing.—

"Abideth With Me."

A Brother.—I bless God for the many things the Lord has done for me these thirty years.

Mrs. Dr. Palmer asked "How many are there now who are sure that the Lord Jesus has saved them. Nearly everyone arose. She added that these meetings were not for any one denomination—they are designed to make Bible Christians.

BOWING THE KNEES.

Rev. A. McLean said the first sentences in the lesson to-day from Paul was "For this purpose I bow my knees." When that was read I said, Lord help me, I will be a worshiper on my knees. Well, I pray when walking the street, in any place, in all positions, but in the Bible it says, "I bow my knees." Paul did this not so much for himself, as for the Church of God. O, how we ought to love the Church ! Not my denomination or

yours only, but all of them. Now this is the Apostle's meaning : That the whole Church of God may bow to the Lord Jesus Christ, and expect His abiding. I believe that if the people of all the Churches were sanctified wholly, all the saloons would be closed, etc., and the dens of infamy &c. We can do this more and more effectually through the Churches. I believe that the Apostle saw this, and he bowed his knees, and prayed that the time of victory might come. I am persuaded that through the Lord Jesus and the Holy Ghost, we may have this power ; and if we had it, we could soon save the world. I believe that some good people are attending to their dress-making or money-making pursuits, etc., who ought to be about their Master's business. O, may we in some way get this world saved !" Next Sunday there may be 50,000 laboring men assembled to talk about secular business. I want to bow my knees to the God of all grace, that in our Churches we may get at the club-life, and into these labor meetings. I want to do all things in God's way, and every time I find that I am going off in a tangent of my own, then I will give up that way.

Now let us take a little time this warm afternoon and get down on our knees." O, Paul, I am so glad that you wrote "For this cause I bow my knees!" Who will say this afternoon, that I will give my best, and I will lay myself down a living sacrifice ? He will accept the offering, if you are sincere. Nearly all kneeled, and prayer was offered by Bishop Taylor (who had just come into the meeting), followed by prayer from Mrs. Palmer. After which Bishop Taylor said :

Now if you have made up their minds to give their hearts to God let them stand up. Standing will not save you, but it will help you. There may be some who have been sanctified wholly ; if so, we should like to know it. Those who are saved through the blood of Jesus, please stand up. (Nearly everyone arose). He continued : "No parent is sure that his children will be saved. The training of the children for eternity must be begun in the nursery. Do not give sleep to your eyes, until your children are saved, and your servants are well, through our Lord Jesus. Hence, our great plans in Africa are now to have careful nursery training for eternity, and to raise good, true men and women. When little boys and girls are trained thus

in the way they should go, we shall soon have an army of trained workers to go forth in the world and save the nations. I am glad that sister Palmer is so far recovered as to be in our meetings again. God bless our sister Palmer.

After singing "Praise God, &c., Bishop Taylor pronounced the benediction.

JOTTINGS.

BY REV. W. B. BROWNING.

As my path, directed of the Lord, has led me again to the city of Poughkeepsie, N. Y. I propose, with your permission, to note occasionally some things in my life and experience that I trust may be of interest to the readers of the GUIDE, and tend to promote the divine glory.

Poughkeepsie is a city of many privileges. It is of the best of these that I would jot some items in their bearings upon Christian Holiness.

On Tuesday, May 8th, the Dutchess County Sunday School Convention was held here. On the afternoon of that day, at the very hour of the Tuesday meeting "at our dear Sister Palmer's residence in New York, a lady was called upon to give some account of her phenomenal success in leading a great many young men to Christ. Modestly and in a spirit of beautiful humility and simplicity she consented. Her testimony was really a confession of Christ as her own complete Saviour. In the spirit of perfect consecration and self-abandonment, she gives herself to God, and waits before Him for light and instruction in the Holy Scriptures; and then goes *with God's thoughts thus given her*, to reprove, rebuke and exhort, and marvelous are the results. She stated that three passages certainly controlled her.

1st. "Ye are the body of Christ." 2nd. "According to your faith be it unto you," and 3rd. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

By the first of these she recognized that *all* her powers belonged to the Lord. By the second she saw that she must not doubt; and by the third she had confidence that all success was of God.

Her testimony was a benediction, and at its close there came the spontaneous ascrip-

tion from Christians of different denominations, "Bless the Lord!"

On Thursday and Friday, May 11th and 12th, the Orthodox Friends held a "Quarterly Meeting," which was, in many of its features and exercises, a Holiness meeting.

On Thursday morning we had a sermon on Elijah's fear, leading him to desert his post and get in a cave, where God inquired of him "What doest thou here, Elijah?" This the preacher applied with much force to the danger of Christians getting into a cave of wealth (pleading inability to go in) on business, or even of orthodoxy (as though they only were right) when God had work for them to do and would be with them if He were trusted. On Friday morning we had a clear-cut "second blessing" sermon; out of the experience of the preacher. He told of his conversion and of his struggling Christian life for six months, when he sought and obtained complete deliverance in *full salvation*. The discourse was followed by several testimonies of a most definite character.

The writer of this was honored with an invitation to conduct the service in this "meeting-house" on the following Sabbath evening—which was another Holiness meeting, and most heartily responded to by several testimonies following the sermon.

So, though temporarily separated from some most highly valued means of grace, we are not separated from the Lord, and hope and expect to testify of the cleansing blood everywhere.

PURITY.—"The pure in heart" are those whose hearts God hath purified even as He is pure; who are purified through faith in the blood of Jesus, from every unholy affection; who, being "cleansed from all filthiness of the flesh and spirit, have perfected holiness in the fear of God." They are, through the power of His grace, purified from pride by the deepest poverty of spirit; from anger, from every unkind or turbulent passion, by meekness and gentleness; from every desire but to please and to enjoy God, and to know and love Him more and more: so that now they love the Lord their God, with all their heart, soul, mind, and strength, *and their neighbor as themselves*.—*J. Wesley*.

JUSTIFICATION is but the fitness for sanctification, while sanctification is the fitness for life, work, death, and heaven.—*Pentecost*.

OUR SOCIAL MEETING.

"NOTE.—We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

"*The Sweet Singer.*"—Emma Hutt, Bainbridge, Ohio.—I read this booklet, relating to Sister Nettie Van Name, on last Sabbath, and in my heart thanked God that she ever lived to witness for the Saviour whom she loved so ardently. And, though but seven short years engaged in evangelistic work, yet, eternity alone will reveal the good she accomplished in those seven short, yet eventful years. To-day she wears a starry crown and bears a palm of victory. To-day she "beholds the King in His beauty," and lives with Jesus whom she loved and served so faithfully in this life.

I might say much more from a full heart—for my soul exults with joy unspeakable, when I contemplate the state of our departed loved ones. Thank God, they are with us still, though we see them not.

I want another of the booklets to present to a dear young lady. When you get out of your present supply, print more, and keep them in circulation.

An aged Pilgrim speaks—Mrs. A. M. Hemstreet, Metamora, Mich.—I saw an item in the May number, encouraging your readers to write, and you are at liberty to use this as you see fit in the kingdom of Jesus. I have taken the GUIDE with the exception of one year since 1858. It has always been a most welcome visitor and read with the greatest pleasure and profit. Early in life, when converted, I was exhorted to press onward to entire sanctification. Sometimes I grasped the blessing. But, sad to say, for want of suitable and timely assistance, I found myself in doubts and fears for many years. And, now, when taking a retrospective view of the past seventy years, the GUIDE has been to me of incalculable value, in enabling me to "abide under the shadow of His wing." To trust in the Lord at all times, and not to lean to my own understanding, has been to me a great trial. I am now in my 81st year, and my health not robust. But, thank God, I have been able to attend church some of late, and hear Rev. A. J. Holmes, preach some soul-stirring sermons. I am thankful for the way in which God has led and kept me these many years and, now on the very verge of eternity His presence cheers and guides me. I am looking unto Jesus.

The Guide A Blessing.—Mrs. E. A. Borst, Constantine, Mich.—Through the kindness of Mrs.

M. Roberts, of Three Rivers, I have been receiving the GUIDE gratuitously for several years. My health is poor, I seldom get away from home, and have no income save as I earn or God supplies.

She and I love the teachings of the GUIDE, and we talk it over together. A few weeks ago a poor man, who has sometimes worked for us, asked me to subscribe for *The Tribune*, but I told him I could not, as I had not the means. I had the *Christian Advocate* and the GUIDE on the stand. He took the GUIDE and asked me to loan it to him—he said it seems to me that is just I want. Poor man! he was hungry for light and teaching on that subject. He came back in a few days, his pale face illuminated with the light that only comes from God, thanking me for giving him those books, saying, "You did me a greater kindness than you would have taken my paper, much as I needed the money."

A Word of Testimony.—Minnie Hannah Peck, San Francisco, Cal.—We are, I see, requested to drop a word of testimony for the GUIDE. Gladly do I respond. When I read the account of the May meetings to be held in Cincinnati, my heart overflowed with sympathy and my eyes with tears, as I went down on my knees and prayed for the work of holiness, and His blessing upon the meeting in Cincinnati. And just now the May meetings are to begin in "Beulah Park" here on our lovely Pacific coast. O how the sweet, pure theme touches our hearts afresh, as we look back on the loveliness of our last ten years, in the Beulah of our Saviour's perfect love! With a praiseful voice, and still by faith, I claim the power of the precious blood of Christ, to cleanse from every stain.

"Thank God for a perfect salvation,
My faith is unclouded and bright,
My hope, like an anchor, is steadfast,
My mansion of glory in sight,
O rest, sweet rest,
I rest in the arms of His love."

Loves the blessed doctrine.—Mrs. E. L. Blakeslee, Clifton Springs, N. Y.—I love the blessed doctrine of holiness more and more. I rejoice that God has a people that are laboring to draw professors of religion to take higher ground. I find it requires much grace to be shut away from the communion of saints, and suffer nervous prostration, making it hard work to put my thoughts together. O how the enemy would snatch from us our faith and cast us down—but I will not yield to his suggestions. My Jesus will not let me be overcome. There are times when the clouds break and Jesus is gloriously manifested. God bless you in your Tuesday meetings shall be my prayer.



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.—V.

"I will pay Thee my vows." Psa. 66: 13.

So wrote the Psalmist. He had made vows, as the context shows—"vows, which my lips have uttered and my mouth hath spoken, when I was in trouble." Now these obligations were brought to his remembrance, and he determined to pay them. "I will pay Thee my vows." When we are in trouble it is easy to make vows, but the payment is apt to be deferred. It is well to make them good, SPEEDILY.

"WITHOUT WAVERING."

PAUL, in writing to the Hebrews, says, "Let us hold fast the profession of our faith without wavering; for He is faithful that promised."—Heb. 10: 23.

The term "profession," might be rendered "confession." Hence it is the confession of our faith, or, as the Biblical scholars say, according to the Greek, "*Our Hope*," which is, indeed, faith exercised as to the future inheritance. *Hope* rests on faith, and at the same time quickens *faith*, and is the ground of our bold *confession* (I Peter, 3: 15). *Hope* is similarly (v. 22) connected with *purification*. (I John, 3: 3).

Our Christian confession of "faith" or hope, is to be WITHOUT WAVERING, without declension (Chap. 3: 14), steadfast unto the end." Alford says, "Let us hold with full and conscious possession (see Chap. 4: 14) the confession, (subjective, but in a full sense, that which we confess, held in our confession of it) of *our hope* (see Chap. 3: 6) and bear in mind that *hope* is used also for the object of hope subjectivised: our hope (subj.)

as including that on which it is fixed. We have here an extraordinary example of the persistence of a blunder through centuries. The word "*faith*," given here by the A. V. instead of HOPE, breaking up the beautiful triad of vs. 22, 23, 24,—*faith*, hope, love,—was a mere mistake, *hope* being the original, without any variety of reading, and *hope* being accordingly the rendering of all the English versions previously to 1611. And how beautifully does the chain of apostolic exhortation fall into a triple division, according to St. Paul's triad of the Christian life. I Cor. 13: 13; I Thess. 1: 3, v. 8; Col. 1: 4. Next to an exhortation to approach God in full assurance of *faith*, follows one to hold fast the confession of *hope*, and then one to emulate one another in *love*."

The great aim of the apostle in this connection is to encourage Christian steadfastness—the holding fast of the confession of our faith, or, our *hope*, "without wavering." This is of the highest importance, for a wavering Christian course is damaging, both to the individual and to the cause of Christianity in general. See how strikingly the apostle James shows the evils of instability. "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." Poverty-stricken, indeed, is such a man,—driven by the wind and tossed,—shut off from all divine communications,—"let him not think that he shall receive *anything* of the Lord."

How is this steadfastness in the confession of the *faith*, or, the "*hope*" to be secured? We have the establishing grace opened to our view in "THE BOOK OF DIRECTIONS." Paul to the Romans, writes, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Standing grace is rejoicing grace, and to this we have abundant access, through our Lord Jesus Christ.

Every Christian ought to be emulous to reach this standing ground, where he may lift up his head, rejoicing in hope of glory of God.

THE CAMP MEETING SEASON.

WE invite attention to our Camp Meeting Calendar for July. It includes gatherings at some notable places where, years gone by, there have been pentecostal visitations. At the head of the list is Mountain Lake Park, Md., commencing July 1st, and continuing ten days. This has become a very favorite resort as a place of rich spiritual communion and saving work. There is nothing there to divert the mind from the great object of the convocation. Of course the mountain air is bracing, and those who sojourn for a time realize the healthful influence, but salvation, pure and simple, is the great design. Bro. Updegraff, of the Society of Friends, is in charge, sustained by Bro. Thompson of Philadelphia, and other eminent workers, and the Spirit of God is richly poured out.

The July Calendar is rich throughout, and in all directions preparations are being made for earnest work. Each season should be marked by accumulating power and success. And such will be the case if the people going up to wait upon God in these favored assemblies use the means.

It is hardly necessary, we think, to counsel those who are in charge of the Camp Meetings to be thorough and earnest in their work. Knowing them so well, we are sure they will give the Gospel no uncertain sound; but will put the plow in deep, and seek to do work that will stand the test. The times are such as to demand a stalwart kind of Christianity. Nothing short of this will stand the tests which are being applied.

All our revival movements, therefore, whether at home in our Churches, or in the tented grove, should be directed to this end. God has been pleased to condemn strongly the healing of the hurt of the daughter of his people slightly. "The leprosy lies deep within," and in order to its complete eradication, a free application of the balm is required. Or, rather, it must be washed out by the efficacious blood of Christ. That can make the leper white as snow. Let us get the people into the fountain of cleansing.

There should also be special effort made to get the unsaved connected with Christian families to go to the consecrated groves, expecting those who are out of Christ to be brought to Him.

THE INIQUITY PERPETRATED.

AS we write, the Columbian Exposition at Chicago has been opened on one Sabbath, and how many more are to follow we know not. Despite the protests of Christian people, which have been loudly uttered, in pulpit and press, and in ecclesiastical bodies, the "*Local Commission*" has thus defied the moral sense of the country, so strongly expressed.

This is a great outrage. It tramples under foot divine authority, the law of the land, the well-established usages of the Church of Christ, in all its denominations, and it is also a breach of covenant made with the Representatives of the nation who, in Congress assembled, appropriated two millions and a half of dollars on condition that the gates should be closed on the Sabbath.

We are waiting to see what action will be taken by the General Government, in this matter. It has been said the Attorney General was taking steps to secure an injunction. We wait to see.

The imperative duty of all who name the name of Christ is to firmly resist these encroachments. We cannot overestimate the havoc that will be wrought if the gates continue to be opened on the Lord's day. Liquor will be sold without stint, and there will be a scene of widespread demoralization. But more serious than this will be the debauching of the national conscience, the breaking down of its moral sense and respect for Divine institutions, and the license given by this to succeeding acts of crime and debauchery.

What shall we do in this crisis? Continue to pray that God will, in some way, deliver us from the overhanging calamity. Let protests continue to go to Washington and Chicago,—deeper and louder. Let mass meetings be held in our large cities and towns, and Christian people utter their voice potentially, in condemnation of the action now taken. If persisted in let all Christian people *stay away*.

We fear the Christians of this land are not sufficiently alive to the deep enormity of this anti-Sabbatarianism. Deep conviction of the guilt of those who are thus trampling under foot law, both human and divine, should possess us. Having such conviction we shall act with the decisiveness which the occasion demands.

THE SIGNAL LIGHT.

JAMES Caughey says, "St. Paul flashes forth his *signal* among the Churches, thus:

"Among whom ye shine as lights in the world." Phil. 2: 15. In what did he consider this *shining* to consist? Read the answer in that and the following verse: "Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, holding forth the word of life."

Remember the motto of your own celebrated John Smith of precious memory. "*Obtain more of God, and diffuse more of God.*" Who of you will adopt it as *your own*, and act upon it from this hour, and become our fellow-helpers in this great struggle for souls? O, come, one and all of you, and be our companions in tribulation," if need be, and in the kingdom and patience of Jesus Christ."

These stirring words of the beloved Caughey may well sink down deep into our hearts. Christ's imperative need in this world, for the upbuilding of His Church, and for the salvation of the masses of our humanity, is, that His people shall shine as lights in the world—shine, in blamelessness and harmlessness, "the sons of God without rebuke—holding forth the word of life."

Matthew Henry remarks here, "We should endeavor not only to be harmless, but to be blameless; not only not to do hurt, but not to come under the just suspicion of it. *Blameless and sincere*; so some read it. Blameless before men, sincere toward God. "*The sons of God.*" The children of God should differ from the sons of men.

"*Without rebuke.*" Momus was a carping deity among the Greeks, mentioned by Hesiod and Lucian, who did nothing himself, and found fault with everybody and everything. From him all carpers at other men, and rigid censurers of their works, were called *Momi*. The sense of the expression is, "Walk so circumspectly, that Momus himself may have no occasion to cavil at you, that the severest censurer may find no fault with you." In maintaining this elevated Christian character, and all who come in contact with us will see that we have been with Jesus.

ALL-SUFFICIENT GRACE.

WE have read of the following incident:

"One evening, as Bunyan was in a meeting of Christian people, full of sadness and terror, suddenly there broke in upon him with great power, and three times together, the words, 'My grace is sufficient for thee; My grace is sufficient for thee; My grace is sufficient for thee.' 'And, O, methought,' says he, 'that every word was a mighty word unto me; as 'My,' and 'grace,' and 'sufficient,' and 'for thee;' they were then, and sometimes are still, far bigger than others.'"

These are among "the wonderful words of life," and they are heavily freighted with divine significance—they are very full of comfort. As originally spoken to Paul, as he was groaning under the penetrations of "the thorn that was given unto him in the flesh," they were full of power. His cry was for deliverance *from* the messenger of Satan—but God's plan was to deliver him *in* the trial. Hence, in the rich experiences of the apostle divine grace was wondrously magnified. We oftentimes do not know what is best for us, but God does and is able to make all grace abound toward us in the day of trial.

Since the days of the apostle, on unnumbered occasions, the same voice from heaven, sweet, melodious and powerful, has spoken to the inmost soul of the tried saint, saying, "My grace is sufficient for thee," and, if in appropriating faith, each word has been emphasized, especially the words "*for thee*," delightful experiences have been realized.

There is no situation so dark, or forbidding, or threatening, to which the promise is not applicable. We must ever remember, in looking at the promise, that THE PROMISER is behind it. And in apprehending the presence of THE PROMISER, we must consider that He has all power, that His resources are infinite and unexhaustible, and that He can at any moment draw upon those infinite resources to any extent for the relief of His suffering saints. The annals of God's people are full of illustrations of the truth of what we here affirm. The "exceeding great and precious promises" are divine verities. "God who hath promised is ever faithful to His children.

THE WORK OF DR. AND MRS.

PALMER.—(GATESHEAD.)

WE find the following in the Diary of Mrs. Phoebe Palmer:—

Sabbath, April 29th, 1860.—A beautiful day. The interests of the work so laid upon my mind that I had rather a wakeful night. Had what might be regarded by some a good meeting, but the spiritual tone far from being so high as at the place we have just left.

Dr. P. read the 50th Psalm. Hymn, "Thou God that answerest by fire," &c. Talked about being God's *marked* people, sighing and crying. See Isa. 9 ch. Mr. Connor preached in the evening at 6 o'clock, after which Dr. P. and myself again addressed the people about the importance of deciding at once for God. Several came forward for prayers, and a few were blest, but the tone of spirituality does not seem to promise a speedy outpouring of the Spirit. But all things are possible with God. My heart has been lying in lowly prostration before Him all day. Rev. Robert Young, Mrs. Kinsup, and Mr. and Mrs. Falkenson took tea with us.

Monday, May 1st.—Wrote to Mr. J. Patterson and Miss Emily Thomas of Penrith. Felt my spirit deeply bowed before God throughout the day. In humble dependence on Him I addressed the people in the evening on the *union of faith and works*. "What shall we do to work the works of God?" John 6. The Spirit was present to apply truth and to sit as a refiner on the hearts of God's people. The people of God manifested their resolve that judgment should begin with them by coming out largely and almost simultaneously to the communion rail and its surroundings. He who baptizeth with the Holy Ghost and with fire was in our midst, and many I trust received the baptism of power. The God whom they sought suddenly came to His temple. These retired from the altar to make room for those newly convicted and many were blest.

Tuesday, May 2d.—The effect of the services yesterday told gloriously on the meetings to-day. At both the afternoon and evening services many came forward for prayers. The number saved was not ascertained.

"ENOUGH TINDER."

S PURGEON says:

"There is enough tinder in the heart of the best man in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Boast not then, O Christian; by faith thou standest."

Mr. Spurgeon said and wrote many beautiful and excellent things. But he did not clearly apprehend the Gospel privilege of salvation from all sin, inward and outward. If he had he would not have written what is contained in the above extract.

If the heart of the best man in the world is full of tinder and able to light such a fire as to burn to the lowest hell, then is it not pure? But, said Jesus, "Blessed are the pure in heart,"—and there must be some in the world who are pure in heart,—and they do not carry in their hearts tinder for the sparks to kindle into a flame. Full salvation removes all that.

Instead of the Christian heart being a tinder-box, into which Satan's sparks are cast, it should be thoroughly purified, filled with the graces of the Spirit, and indeed with God Himself.

MINISTERIAL EXPERIENCES.

D R. W. M. TAYLOR, says:

"Christ fits His ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp *stylus* of trial. Such as He would make most eminent in His service He takes farthest with Him into Gethsemane."

The ministry of sorrow—that is often the most effectual discipline—for ministers as well as others. The great thing is to apprehend the presence and the work of *The Refiner*, and hold still while He is carrying on His purifying processes. At such times it is well to hear the divine injunction, "Be still and know that I am God." Then will the sufferer come forth "as gold seven times purified," and be eminently fitted for The Master's service.

When the crown is brought forth and placed upon the head of the faithful ambassador, it will be ample compensation for all life's sorrows and conflicts. Let us patiently endure suffering if we may win the crown that fadeth not away.

DEVOTIONAL SERVICE.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59 : 19.

"Author of good, we rest on Thee;
Thine ever watchful eye
Alone our real wants can see,
Thy hand alone supply."

BELIEVING FOR PURITY.

"And this is his commandment, That we should believe on the name of his Son Jesus Christ." I John 3 : 23.

FAITH is a command. To fail to fulfil it is a great sin—better doubt all else than to doubt God. He has furnished an ample basis for our faith in the person and work of His dear Son Jesus Christ, who "hath loved us and given Himself for us. The sacrifice on Calvary, His resurrection from the dead and ascension on high to the right hand of God constitute a strong, immovable foundation for our faith.

The soul that comes to God must "believe that He is and that He is a rewarder of them that diligently seek Him? When seeking heart purity, and the consecration is complete, attested by the Holy Ghost, it is then the privilege of the individual to take the promise, by the exercise of a living faith, with the heart believing unto righteousness. What promise shall he take? Well, the Bible has many promises relating to heart purity: but one specific promise is sufficient. Take this for instance: "The blood of Jesus Christ, His Son, cleanseth us from all sin." On that the soul may rely, putting his full weight upon it, and claim the promised grace. In the exercise of a simple, childlike faith, he may say, joyously and triumphantly:

"'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace."

Believing, even unto full salvation, a salvation from all sin, is easy when the sacrifice is complete, all on the altar. The soul with a bound of joy, triumphantly believes, and finds himself in the land of promise, "*Berulah Land*,"

"A land of corn and wine and oil,
Favored with God's peculiar smile)
With every blessing blest."

Reader, have you reached this point of believing? Is the salvation by faith yours? If not, bring the matter to immediate decision. If you find yourself unable to believe there must be some barrier, some defect in your consecration. search it out, and rest not until the mark for the prize is fully reached. Press onward.

ILLUSTRATIVE THOUGHTS.

CHRISTIANS MANIFESTED.—Heb. xii. 7-10.

There is a mountain in Scotland called Cairngorm, literally, "The Blue Mountain,—and on it are found valuable rock crystals. The way in which the Highlanders gather the stones called cairngorms is this: When there is a sun-burst after a violent shower, they go and look along the whole brow of the mountain for certain sparkling spots; the shower has washed away the loose earth, the sunbeams light upon and are reflected from the stones, and thus they are detected. It is just God's way of bringing forth His own. They have the violent shower, and then God sends His light and discovers His jewels —*Dr. Cumming*.

RESTORING THE LOST IMAGE.—II. Cor. v. 17.

Suppose you have a shilling that has been crushed. That shilling is not to be wasted. Perhaps you give it away. It never comes back to you, but it is not lost. If you had followed it you might, perhaps, have traced it to the bank, then to the mint, where it would be put into the furnace and melted down, and then it would pass through the mill, and come out again a brand new shining shilling.

That is just what the Lord Jesus Christ seeks to do with those whom Satan would destroy.

Sin has beaten out of their hearts the likeness to God, but the Lord, by His Spirit, seeks His lost ones, brings them back to Himself, and makes them over again.

TESTING CHRISTIANS.—Job. xxiii. 10.

A lady picked up a ring in the street, and took it to a jeweler to know if it were of any value. He decided that it was gold, but to make sure for her, said, "I will put it in acid, if real, there will be no change, if imitation the acid will corrode and destroy it." The ring was dropped in, the lady watched anxiously, and received back her treasure, uninjured, only purer and brighter for the testing.

So was Job tested and tried and found faithful.

A SEASONABLE WORD.—Prov. xv. 23.

Dr. Theodore L. Cuyler, writing of the importance of a word spoken in season, says: "A sentence or two spoken to me in a little village prayer-meeting decided me to enter the Gospel ministry, when I was strongly inclined to choose the legal profession. Those few words turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance, and made souls outweigh silver and eternity outweigh time.—*Christian Treasury*.

THE CLOSET HOUR.

THE WORD.—“The Lord is good unto them that wait for Him, to the soul that seeketh Him.”

Lam. 3 : 25.

“Saviour, I thank Thee for the grace,
The gift unspeakable;
And wait with arms of faith to embrace,
And all Thy love to feel.”

DAILY BIBLE CALENDAR.—JULY.

1. Rom. 11: 20; Mal. 4: 2; John 17: 15; Isa. 12: 2.
2. Rom. 15: 1; Rom. 14: 22; Rom. 15: 6; Rom. 16: 27.
3. Psa. 115: 11; 1 Cor. 1: 8; Psa. 31: 1; Rev. 5: 12.
4. Luke 21: 19; John 14: 19; Jer. 20: 12; II. Cor. 2: 14.
5. Ephes. 4: 27; Isa. 59: 19; Zech. 3: 2; Psa. 135: 20.
6. II. Cor. 5: 20; Lam. 3: 35; Psa. 119: 88; Psa. 34: 1.
7. John 12: 36; John 12: 46; II. Sam. 22: 33; Psa. 96: 4.
8. Col. 3: 16; Isa. 32: 18; Isa. 26: 12; Isa. 42: 12.
9. Isa. 55: 2; Prov. 8: 34; Psa. 73: 25; Psa. 106: 2.
10. Job 22: 21; Job 22: 21; Psa. 123: 1; Psa. 68: 4.
11. Hos. 12: 6; Job 22: 26; Psa. 57: 7; Psa. 57: 7.
12. II. Cor. 10: 17; Psa. 106: 3; Psa. 119: 20; Psa. 35: 9.
13. Deut. 18: 13; Phil. 2: 13; Psa. 62: 5; Psa. 43: 4.
14. Hos. 14: 2; Isa. 40: 31; Psa. 6: 4; Psa. 84: 12.
15. Ephes. 5: 18; Psa. 32: 8; Psa. 6: 2; Psa. 63: 7.
16. Jas. 4: 11; Prov. 15: 4; Psa. 119: 94; Psa. 119: 62.
17. I. Pet. 1: 15; John 15: 3; John 13: 9; II. Kings 19: 15.
18. Rom. 14: 16; Psa. 107: 43; Job 34: 32; Neb. 9: 5.
19. Prov. 4: 27; Prov. 3: 24; Isa. 51: 9; Psa. 62: 7.
20. Jas. 4: 10; Isa. 35: 10; Psa. 119: 169; Psa. 9: 2.
21. II. Cor. 7: 1; Jer. 32: 40; Psa. 31: 19; Zech. 2: 13.
22. Zeph. 1: 7; Psa. 37: 5; Jer. 10: 7; Deut. 10: 17.
23. Rom. 12: 2; Psa. 84: 11; Psa. 144: 5; Psa. 150: 2.
24. Jude 21; I. Cor. 3: 14; Isa. 33: 2; Luke 1: 68.
25. Phil. 2: 5; John 10: 40; Psa. 88: 5; Isa. 65: 14.
26. Heb. 4: 11; Rom. 6: 22; I. Thess. 5: 23; II. Cor. 1: 3.
27. Josh. 23: 11; John 15: 5; II. Thess. 3: 5; Isa. 25: 1.
28. II. Tim. 2: 25; II. Tim. 1: 7; Psa. 36: 10; Psa. 71: 51.
29. Luke 12: 35; II. Cor. 9: 8; Lam. 3: 41; Rev. 5: 13.
30. Heb. 12: 12; II. Cor. 13: 11; Neh. 5: 9; Psa. 59: 17.
31. I. Cor. 14: 1; I. John 4: 7; John 17: 1; Psa. 100: 2.

JUSTIFIED PERSONS DESIRE PURITY.

Purity is the crown of justification. If it be genuine, this desire is always attached to it,—as weight to lead, as heat to fire, as fragrance to the rose, as green to a healthy leaf,—inseparable. St. John comes down upon this point unmistakably. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. AND EVERY MAN THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF EVEN AS HE IS PURE.”—1 John 3: 2, 3. It is upon this principle he speaks so positively, from the fourth verse to the tenth, that “whosoever is born of God doth not commit sin.” He who is thus aiming and ardently desiring to be as pure as Jesus will hate and avoid sin,—“he cannot sin,” certainly not when filled with such a noble ambition and ceaseless aspiration. Again.—“For this is the will of God, even your sanctification.” How can you retain the blessing in question, with a will contrary to God’s will? It is impossible.

A MEDITATION FOR JULY.

One day these precious words came to me: “Trust in the Lord with all thy heart, and lean not unto thine own understanding; in all thy ways acknowledge Him, and He shall direct thy paths.” What that promise meant to me, only those can know who have felt the sharp arrow of sorrow, driven to their very heart’s core; and none but he who has experienced it, can conceive the sweet peace that comes from an unquestioning obedience to God’s will. My dear Father knows just what I can do, and He never has, and I know He never will, ask more of me than He can give me grace to accomplish; for “I can do all things through Christ, who strengtheneth me.”

“Yes, ’tis sweet to trust in Jesus,
Just from sin and self to cease;
Just from Jesus simply taking
Life and rest and joy and peace.”

But “Will God’s Spirit lead me?” asks some hungry heart. Yes, dear one, if you will just let Him. He wants to lead you, and let these precious passages be a comfort to your soul:—

- (1) Will the Spirit lead?—John 14: 15–17; Luke 11: 13; Rom. 8: 9; Acts 2: 16–18; John 16: 7, 13, 14: 26; 1 John 2: 20, 24, 27; Rom. 8: 14; Gal. 5: 18, 25; 5: 16, 24; Rom. 8: 4, 5. Yes, praise God! He will lead us.—*Sel.*

HEART QUESTIONS.

1. Does your heart respond to this?—Psa. 71: 24.
2. Is your faith strong and reliant? Have you a firm grip upon the promises?
3. Does your love go out to enemies, and are you ready to do them good?
4. Does your heart say yes to this precept? Col. 3: 23.
5. Do you inwardly acquiesce readily to this? Ephes. 5: 21.

AT THE MERCY SEAT.

GENERAL REQUESTS:

1. That the Church may more fully realize her obligation to contend earnestly for the faith once delivered to the saints.
2. That Christian unity may be more largely exemplified and maintained.

REQUESTS BY LETTER:

- New Jersey.—O.—For a daughter in trying circumstances.
G.—For a brother to be wisely directed in respect to important matters.
For a family in much trouble, that they may be saved.
New York.—For a sister to be converted.
For a son partially insane.
Ohio.—M.—For a brother to be converted.
Pennsylvania.—P.—For a blessing upon a certain important enterprise.

THE PRAYER UNION.

THE PROMISE.—“Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.” Prov. 8: 34.

“Let us still to Thee look up,
Thee Thy Israel's strength and hope;
Nothing know, or seek, beside
Jesus, and Him crucified.”

We designate for this month as our day for special prayer

TUESDAY, July 10th.

The Scripture to be read in concert is Acts 2nd Chap., and the hymn to be read or sung, No. 202 in the Methodist Hymnal. Let the day be well observed by the members of the “Prayer Union,” and we would include in this all our subscribers.

THE FRAGMENTS.

HELP US.—The Camp Meeting Season is opening. Many of our friends expect to visit one or more of these gatherings. We counsel each one to take some copies of the GUIDE with them, and work to obtain new subscribers. By a little kind and earnest effort they may help us. And, why not also take a package of good tracts on holiness, and distribute them as opportunity may present? “Sow beside all waters.”

—“Ye that fear the Lord, trust in the Lord.” Those who have a loving, reverential, childlike fear—what then? trust—a perfectly natural thing.

—GRATIFYING. It has been very gratifying to many friends, to see Mrs. Palmer in her accustomed place, as leader of the Tuesday Meeting, for weeks past. The Lord has graciously raised her up, and she is expecting once more to have the privilege of a sojourn at Ocean Grove during the summer, which will be gratifying to many more.

—THRILLING WORDS. Mrs. Sherwood, one of the efficient workers in the *Water Street Mission*, was at the Prayer Meeting at Ocean Grove recently. She was invited to make some remarks, and gave a thrilling account of the work as it is progressing in the Mission. She said, among their trophies, four who had been ministers had been rescued—they had gone down to the lowest depths. Our friends from a distance who come to New York, should not fail to spend an evening at this Mission, and those who cannot do this should remember it in prayer, and send contributions.

—“Neither give place to the devil.” That is God's counsel. The devil wants place in your soul. Give him no quarter.

—ON THE PACIFIC. Brother Crittenton, the founder of the “Florence Mission” in this city, is on the Pacific, founding similar missions there, and God is blessing the work greatly. The “Florence Mission” is one of the marvels of the times. Everybody who can should visit it.

CAMP-MEETING CALENDAR—JULY.

July 1-10.—Mountain Lake Park, Md. (Updegraff, Thompson, and others).

July 1-10.—Denison, In. (G. D. Watson).

July 7-17.—Ridge View, Pa. (Keen, J. H. Smith, Van Anda).

July 20-30.—Eaton Rapids, Mich. Michigan Association. (J. H. Smith, J. Parker).

July 20-31.—New Albany, Ind. (Keen, McLaughlin, Walker, Hillis).

July 21-30. Douglas, Mass.

July 21 to Aug. 1. Evangelical Association. (Bishop Haman, A. M. Stirk).

July 21 to Aug. 1. Albany, Mo. (Aura Smith).

—OUT-DOOR WORK. Out-door Gospel work in our large cities and towns, should be prosecuted vigorously during the summer months! The ministers in Philadelphia are making a decided movement.

—SALVATION DOWN TOWN. The tendency in New York is to transfer the Churches up-town. But there is a dense mass of humanity down-town. Are these thousands to be left without the Gospel? Do they not need to be saved! Certainly they do. We note with pleasure that the First Presbyterian Church of New York, located at 13th St. and 5th Ave., under its new and enterprising pastor, Dr. Duffield, has resolved to stay down-town. We are glad of it. A few Sabbaths ago we heard him preach a stirring sermon on “*Felix trembled.*” God bless him and his Church.

—My heart is fixed, O God my heart is fixed. Such a state of heart is exceedingly desirable. Is it true of you?

—A GREAT JOY. The Tabernacle of Brooklyn, of which Dr. Talmage is pastor, has been relieved of its burdensome floating debt. This has been accomplished, largely, through the generosity of its creditors, who made heavy discounts, and the liberal contributions of members of the Church and others. All Christian people should share in the joy of Dr. Talmage and his people.

—ANOTHER BATTERY PLANTED. The Salvation Army has opened a new battery upon the enemy at 39th St. and 6th Ave. They have also secured ground for the erection of a great hall on 14th St. The Lord give them enlarged success.

—“THE YOUNG LADIES CHRISTIAN LEAGUE,” of which Mrs. Cortlandt De Peyster Field is editor, is regularly received at our office. It is published monthly for the “Young Ladies Christian League, N. Y., at 25 cents per year. It is a beautifully made up magazine, and thoroughly evangelical and promotive of entire Christian consecration.

—“OCEAN GROVE RECORD.” Those who wish to have a full account of the summer's work at Ocean Grove, should subscribe to this paper. Address Rev. Dr. A. Wallace, Ocean Grove, N. J.

THE GOSPEL SERVICE.

IN OUR OWN LAND.

New York.—A membership of over two hundred has been gathered by the New York Forward Movement, in charge of Rev. C. H. Yatman.

Colorado.—As the result of special services held by "Gypsy Smith" in Denver, there were 250 accessions to Trinity Church.

Georgia.—"Atlanta."—Tent meeting services held by Bros. Stanton and Little. 50 converted.

Bro. Leitch, evangelist, reports 90 accessions to the Church in Columbia.

Iowa.—"Atlanta." The work of evangelists Barker and Meredith resulted in 100 conversions.

At Montezuma, an old-fashioned stirring up of the M. E. Church is reported, under the labors of Evangelist Wilson.

A meeting at Attica, conducted by Bros. Bunce and Cannon, was a time of spiritual power.

Kansas.—"Greenleaf." Bro. Coe and wife, evangelists, closed an eighteen days' meeting in a blaze of glory—60 converted, 35 sanctified.

Louisiana.—"New Orleans." Six weeks of special services in the Felicity Street Church, resulted in nearly 300 converted and sanctified.

Minnesota.—"St. Paul." Under the labors of evangelist Crutcher, 60 professed to find Christ.

"Longtown." A glorious work at a Holiness Convention. 50 converted and sanctified. J. J. Smith, and others, working.

Missouri.—At Kennett, 125 converted, People all around moved under the labors of evangelist Kilgore.

Ohio.—A grand Holiness Convention in Cleveland, in the Free Methodist Church. Evangelist Shaw, editor Doty, and others, participated. 60 sanctified.

Pennsylvania.—"Kittanning." Meetings in the Opera House, held by evangelist Smiley, and the place too small for the crowds attending,—the community greatly aroused—hundreds of seekers.

Wisconsin.—"Hatchville." Under the labors of evangelist Martin. 30 Converted,—the surrounding country greatly moved.

Vermont.—Evangelist Mary Woodbury has been having a successful campaign.

Mississippi.—Bro. J. J. Smith reports a wonderful victory at Hopkinsville. 80 converted and sanctified.

Georgia.—Columbus. Great work of grace in St. Luke's Church. 73 accessions.

Illinois.—At Pekin a blessed work under the labors of Anna Smith and wife, evangelists.

IN FOREIGN LANDS:

New Zealand.—A missionary who dispensed blankets among the Maoris who attended his meetings noticed that one native came too frequently for them. He mentioned the fact. "No more blankets," responded the Maori. "Well, then, no more hallelujah!" And he departed.

India.—A New York merchant writing to the *Tribune*, speaks highly of the missionaries, especially of those in the Madiera field, whose work he carefully investigated.

Rev. Dennis Osborne has been appointed to evangelistic work in India.

At a meeting of the North India Conference of M. E. Church, 48 were ordained, all save three natives.

In India, with her 285,000,000 of population, God is visiting his Church with showers of blessings, while converts by thousands are flocking to the standard of the Cross.

Rev. J. E. Robinson, of Poona writes: Of all the things that we rejoice over perhaps none has deeper significance than the conversion of between 30 and 40 in the Bishop Gaylor High School.

Woman's work in India had a wonderful development between 1881 and 1890. Taking all the societies together, the foreign and Eurasian missionaries increased from 479 to 711; the native helpers from 1,643 to 3,278; pupils in schools from 40,897 to 62,514; and pupils in Zenanas from 9,132 to 32,659.

The first appropriation to send a Methodist Missionary to India was made in 1852. The amount was \$7,500.

Africa.—In Africa a Masai woman has a market value equal to 5 large glass beads, while a cow is worth 10.

The African Methodist Episcopal Church has a mission in Sierra Leone with several stations; 255 members.

The promoters of the Zambesi Industrial Missions have a plan for making missions self-supporting after the first outlay in establishing them.

Canada.—The Woman's Missionary Society, of the Methodist Church, Canada, has 501 Auxiliaries with 11,557 members. The income last year was \$35,790.

England.—The London Women's Missionary Society sends out 60 women, 31 to India, 20 to China, 5 to Madagasca, and 4 to the South Seas.

The London Society has ordered a steamer to be used in the South Seas.

China. Dr. Legge, the eminent Chinese scholar says: "I have been reading Chinese works over forty years, and any general requirement to love God, or the mention of any one as loving Him, has yet to come for the first time under my eye."

Armenia.—The great revival which has taken place in connection with the Turco-Armenian Mission at Aintab in Armenia, has resulted in the addition of 534 new members to the Church.

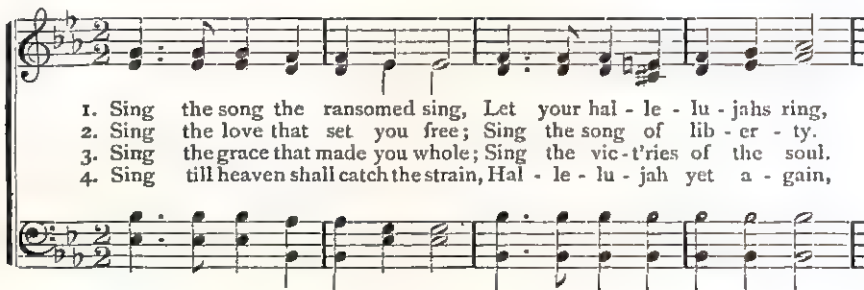
Holiness in Song.

"I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." Psa. 89 : 1.

No. 126. RING OUT THE HALLELUJAHS.

Miss EMMA M. JOHNSTON.

WM. J. KIRKPATRICK.



1. Sing the song the ransomed sing, Let your hal - le - lu - jahs ring,
 2. Sing the love that set you free; Sing the song of lib - er - ty.
 3. Sing the grace that made you whole; Sing the vic - t'ries of the soul.
 4. Sing till heaven shall catch the strain, Hal - le - lu - jah yet a - gain,



Glo - ry to the Lord, your King; Ring out the Hal - le - lu - jahs.
 Sing the glo - ry yet to be; Ring out the Hal - le - lu - jahs.
 Sing while time shall on - ward roll; Ring out the Hal - le - lu - jahs.
 Love re - deem - ing the re - frain; Ring out the Hal - le - lu - jahs.

REFRAIN.



Hal - le - lu - jah! Hal - le - lu - jah!
 Hal - le - lu - jah! Hal - le - lu - jah!



Glo - ry to our Lord and King; Ring out the Hal - le - lu - jahs.

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AUGUST, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR AUGUST. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1. Peter, 5: 4.

PRACTICAL GOSPEL THEMES.

BY REV. GEORGE HUGHES.

CHRIST'S FRIENDS.

Ye are my friends, if ye do whatsoever I command you. JOHN 15: 14.

THIS is a beautiful and significant designation given to the disciples of Jesus, "*friends*." There is, however, a condition attached, "if ye do whatsoever I command you." Friendship must have its appropriate fruits, and in this case it is the fruit of *obedience*.

It is said that friendship involves a fellowship of *aversions and attachments*. Friendship for Jesus is shown by the aversions and attachments of His disciples. They are *averse* to everything that is displeasing to Him, profoundly averse. As sin, in all its phases is the abominable thing that He hates, so it is to His friends, they shrink from its presence as from the face of a serpent at all times.

Their friendship is also seen in their *attachments*. They are attached to, or love, whatever is pleasing to Jesus. And they need not be in doubt at this point as to what is pleasing to Him, for He has left a "*Book of Directions*," the Scriptures, containing a transcript of His mind. Consulting this "*Book of Directions*" we may know to a certainty what His will is.

This obedience of the friends of Jesus is a perfect obedience. In order to measure up to this standard it must proceed from a perfect heart, a heart perfect in *love*. This will prompt to obedience without proviso or limitation—it will incline us to do "*whatsoever He commands us*—without hesitancy or questioning—to do it with holy alacrity and joy. And in so doing we shall bear about with us, upon our brow, the luminous inscription, "*Ye are my friends*."



Thy testimonies which thou hast commanded
are righteous and very faithful. *Psa. 119: 138.*

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

THE WILDERNESS STATE.

BY REV. JOHN WESLEY.

[TEXT: "Ye now have sorrow: but I will see you again, and your heart shall rejoice and your joy no man taketh from you." *John xvi. 22.*]



AFTER God had wrought a great deliverance for Israel, by bringing them out of the house of bondage, they did not immediately enter into the land which he had promised to their fathers; but "wandered out of the way in the wilderness," and were variously tempted and distressed. In like manner, after God has delivered them that fear him from the bondage of sin and Satan; after they are "justified freely by his grace, through the redemption that is in Jesus," yet not many of them immediately enter into "the rest which remaineth for the people of God." The greater part of them wander, more or less, out of the good way into which He hath brought them. They come, as it were, into a "waste and howling desert," where they are variously tempted and tormented: and this, some, in allusion to the case of the Israelites, have termed, "A wilderness state."

What is the nature of this disease, into which so many fall after they have believed? Wherein does it properly

consist; and what are the genuine symptoms of it? It properly consists in the loss of that faith, which God once wrought in their heart. They that are *in the wilderness*, have not now that divine "evidence," that satisfactory conviction, "of things not seen," which they once enjoyed. They have not now that inward demonstration of the Spirit which before enabled each of them to say, "The life I live, I live by faith in the Son of God, who loved me, and gave himself for me." The light of heaven does not now "shine in their hearts," neither do they "see him that is invisible;" but darkness is again on the face of their souls, and blindness on the eyes of their understanding. The Spirit no longer "witnesses with their spirits, that they are the children of God;" neither does He continue as the Spirit of adoption, "crying" in their hearts, "Abba, Father." They have not now a sure trust in His love, and a liberty of approaching Him with holy boldness. "Though he slay me, yet will I trust him," is no more the language of their heart; but they are shorn of their strength, and become weak and feeble minded, even as other men.

Hence, secondly, proceeds the loss of love; which cannot but rise or fall, at the same time, and in the same proportion, with true, living faith. Accordingly, they that are deprived of their faith, are deprived of the love of God also. They cannot now say, "Lord, thou knowest all things, thou knowest that I love thee." They are not now happy in God, as every one is that truly loves Him. They do not delight in Him as in time past, and "smell the odor of His ointments." Once all their "desire was unto Him, and to the remembrance of His name;" but now even their desires are cold and dead, if not utterly extinguished. And as their love of God is waxed cold, so is also their love of their neighbor. They have not now that zeal for the souls of men, that longing

after their welfare, that fervent, restless, active desire of their being reconciled to God. They do not feel those "bowels of mercies" for the sheep that are lost, that tender "compassion for the ignorant and them that are out of the way." Once they were "gentle towards all men," meekly instructing such as opposed the truth, and, "if any was overtaken in a fault, restoring such a one in the spirit of meekness;" but, after a suspense, perhaps, of many days, anger begins to regain its power; yea, peevishness and impatience thrust sore at them, that they may fall; and it is well if they are not sometimes driven, even to "render evil for evil, and railing for railing."

In consequence of the loss of faith and love, follows, thirdly, loss of joy in the Holy Ghost. For if the loving consciousness of pardon be no more, the joy resulting therefrom cannot remain. If the Spirit does not witness with our spirit that we are the children of God, the joy that flowed from the inward witness must also be at an end. And, in like manner, they who once "rejoiced with joy unspeakable," "in hope of the glory of God," now they are deprived of that "hope full of immortality," are deprived of the joy it occasioned; as also of that which resulted from a consciousness of "the love of God," then "shed abroad in their hearts." For the cause being removed, so is the effect; the fountain being dammed up, those living waters spring no more, to refresh the thirsty soul.

WHAT ARE THE CAUSES OF IT?

The most usual cause of inward darkness is *sin*, of one kind or another. This it is which generally occasions what is often a complication of sin and misery. And, first, sin of commission. This may frequently be observed to darken the soul in a moment; especially if it be a known, a wilful, or presumptuous sin. If, for instance, a person, who is now walking in the clear light of God's countenance should be any way prevailed on

to commit a single act of drunkenness, or uncleanness, it would be no wonder, if, in that very hour, he fell into utter darkness. It is true, there have been some very rare cases, wherein God has prevented this, by an extraordinary display of His pardoning mercy, almost in the very instant. But in general, such an abuse of the goodness of God, so gross an insult to His love, occasions an immediate estrangement from God, and a "darkness that may be felt."

But it may be hoped this case is not very frequent; that there are not many, who so despise the riches of His goodness, as, while they walk in His light, so grossly and presumptuously to rebel against him. That light is much more frequently lost, by giving way to sins of omission. This, indeed, does not immediately quench the Spirit, but gradually and slowly. The former may be compared to pouring water upon a fire; the latter to withdrawing the fuel from it. And many times will that loving Spirit reprove our neglect, before He departs from us. Many are the inward checks, the secret notices He gives, before His influences are withdrawn. So that only a train of omissions, wilfully persisted in, can bring us into utter darkness.

Perhaps no sin of omission more frequently occasions this than the neglect of private prayer; the want whereof cannot be supplied by any other ordinance whatever. Nothing can be more plain, than that the life of God in the soul does not continue, much less increase, unless we use all opportunities of communion with God, and pouring out our hearts before him. If, therefore, we are negligent of this, if we suffer business, company, or any avocation whatever, to prevent these secret exercises of the soul, (or, which comes to the same thing, to make us hurry them over in a slight and careless manner,) that life will surely decay. And if we long or frequently intermit them, it will gradually die away.

Another sin of omission, which frequently brings the soul of a believer into darkness, is the neglect of what was so strongly enjoined, even under the Jewish dispensation: "Thou shalt, in any wise, rebuke thy neighbor, and not suffer sin upon him: thou shalt not hate thy brother in thy heart." Now if we do hate our brother in our heart, if we do not rebuke him when we see him in a fault, but suffer sin upon him, this will soon bring leanness into our own soul; seeing hereby we are partakers of his sin. By neglecting to reprove our neighbor, we make his sin our own: we become accountable for it to God: we saw his danger and gave him no warning: so, "if he perish in his iniquity," God may justly require "his blood at our hands." No wonder then, if by thus grieving the Spirit, we lose the light of his countenance.

A third cause of our losing this is, the giving way to some kind of inward sin. For example: we know, every one that is "proud in heart, is an abomination to the Lord;" and that, although this pride of heart should not appear in the outward conversation. Now how easily may a soul, filled with peace and joy, fall into this snare of the devil? How natural is it for him to imagine, that he has more grace, more wisdom or strength, than he really has—to "think more highly of himself than he ought to think!" How natural to glory in something he has received, as if he had not received it! But seeing God continually "resisteth the proud, and giveth grace only to the humble," this must certainly obscure, if not wholly destroy, the light which before shone on his heart.

• It is to be observed that the cause of our darkness (whatsoever it be, whether omission or commission, whether inward or outward sin,) is not always nigh at hand. Sometimes the sin which occasioned the present distress may lie at a considerable distance. It might be committed days, or weeks, or months before.

GEMS FROM THE PSALMS.

"For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield."—Psalm c. 12.

A beautiful figure is set forth in this text. In olden times, before the age of gun-powder and cannon, when men went out to battle they were protected with a shield. These shields were made of wood, covered with tough hides, or of metal, and they protected the vital organs contained within the chest. God thus protects the righteous, goes before them as the shield is carried before the soldier.

DOCTRINAL ASPECTS OF ST. PAUL'S RELIGIOUS EXPERIENCE.

BY REV. J. H. TIMBRELL.

ARTICLE III.



THE sixth chapter of Romans, presents us a beautiful cast or summary of Christian life, without amplification, as regards some of its most important details. It is introductory. The amplification is given farther on. Its leading thought is complete victory over, separation from, and deadness to sin. It appears in the first verse and holds to the end. The apostle asks: What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein; then he goes on to show how a Christian, by a spiritual death, burial, and resurrection with Christ, is precluded from sinning, and rises to this glorious deliverance.

The "old man," a term whose meaning is fully disclosed in the following chapters, dies a violent death, is crucified with, or in Christ, that the body of sin might be destroyed. The struggle with the law, from the standpoint of this chapter, is in the past tense. Sin, or the law of sin and death, which are brought again into view in the next chapter, by way of amplification, are here viewed as disrupt of their sovereignty. St. Paul

says: "Ye are not under the law, but under grace." "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness." Again, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Free from sin, *servants*, to God, with the blessed fruitage of holiness developing, and a consequent enlargement, wherein the soul not only cries, "Abba, Father," but in conscious *sonship*, faith stands with firm footing, rejoicing in its union with Christ, and in the hope of the glory of God. The Apostle now prepares to go into detail, both as regards the strength of sin, and the power of divine grace, but gives the subject one more touch by way of elucidation. He instances the marriage relation. Death alone can sunder the bonds, and give freedom for new marital ties. So there must be a deliverance wrought out through death to sin, that we may be joined in marital union with the Heavenly Bridegroom.

This statement, introductory to the terrific struggle portrayed in Rom. vii., very properly guards against that sad misconception of antinomianism, which I am combating. He also adds, with the past tense still in mind, "For when we were in the flesh, the motion of sins, which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." Claiming for himself, and all true Christians, this glorious deliverance from the power of sin, he proceeds to uncover the horrible pit where he struggled, and out of which he was lifted by the hand of the Mighty to Save.

In my former articles I have attempted a view of this struggle, consistent with

itself, and harmonious with the preceding and following chapters, but more fully in my book: "Through a Glass Darkly," published by Palmer & Hughes, to which I would refer for a more complete discussion of this phase of the subject. Passing on to Chapter viii., we find an enlargement of view, a wider range of thought; nascent possibilities, before held only in outline, or allusion, are here developed into actualities, while new factors, or agencies, are brought into the field, and a change of relations, which, while they may tax our powers to the utmost to fully grasp, yet present to the seeker for truth a most inspiring and instructive study.

Romans vi., seems to studiously avoid all reference to the agency of the Holy Spirit, either in effecting this great deliverance or in developing the divine life in the human soul. Chapter vii. has not the faintest allusion to His agency or office, in effecting this glorious change of relations. But now, at the point of victory through Jesus Christ, our Lord, and freedom from the law of sin and death, and from all condemnation, the Holy Spirit and his work are brought to the front, another evidence of the studied paragraphic method of the apostle, and of the logical conciseness with which he discusses the subject. At the close of the struggle of Romans vii., he cries, "O, wretched man that I am who shall deliver me from the body of this death?" The answer is, "I thank God through Jesus Christ our Lord." But now the Spirit's agency is also recognized as having been prominent throughout the entire field gone over. He says: "For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the

flesh, but after the Spirit." Following this we have an exhaustive discussion of the relation of the Holy Spirit to the completion of the glorious work of fully saving the soul from sin, and bringing it into that inseparable and ineffable union with Christ, over which the apostle breaks forth, in such exultant strains, in the closing periods of this sublime chapter. This shout is the outcome of the perfected work of the Spirit of God. It was a most blessed realization in the life of St. Paul. It may also be in ours, if we, like him, will submit to the formative touches of that Mighty Hand, which can alone transform the human soul into the likeness of Christ. One more article in reference to Romans viii., will end this series.

The highest state of Christian experience is so variously expressed in God's word that we need not cling with a death-grasp to any set phrase in speaking of it. It is called purity, perfection, perfect love, fulness of God, full assurance of faith, sanctification, holiness, etc. When Divine nature is received by faith to such an extent, and in such a manner, as to exclude original depravity, or inbred sin, from the heart, and fill it with perfect love to God and man, then we are entirely holy or entirely sanctified. When the love of God is shed abroad in the heart at conversion, then holiness begins. Holiness is perfected or completed by an act of God's grace, received by faith whereby the justified or pardoned soul is made entirely pure. The Spirit bears witness to this purification as consciously to us as He ever did to our pardon or conversion. It is the incoming of the abiding Comforter, bringing His own light. As we need no lantern to see the sun rise, so we need no other witness of this fact than the Spirit, blessed be God.—*Set.*

Do not let the adversary lead you to dwell upon some one subject, to the exclusion of others, such as faith, dress, pride, formality, slavery, etc. Make no hobby of any one thing in particular, but of symmetrical holiness in general. Follow the Bible; it has no hobby but holiness.—*Set.*

GEMS FROM THE PSALMS.

"The meek will He guide in judgment, and the meek will he teach His way."—*Psalm xlv. 9.*

How far advanced beyond heathen worldly morality, are the ethics of Christianity. Meekness was counted weakness by the philosophers of the ancient heathen world, but the Psalmist declared that the meek were especially in the divine favor and Jesus pronounced them blessed. Meekness is a gem of priceless value. It may not commend us to the world, but it will bring upon us the richest blessings of the God of grace.

DEEP DEVOTION.

REV. J. B. ATKINS.

THERE is something very attractive in holiness. The mind delights to dwell on the character of those who have walked closely with God. Such a man was Enoch and, though the record of his life is brief, yet it is sufficient to keep his memory bright for all time. Mrs. Hemans wrote:

"Closed is the path for evermore,
Which without death He trod;
Not so the path wherein of yore
The patriarch walked with God."

There was John the Baptist, between the old and new dispensations, as the star that heralds the coming day. He was the forerunner of Jesus. And, though his light merged into the superior glory of the Sun of righteousness, yet his record was up to that time the greatest among men.

Our Lord Jesus Himself set us an example. We might have thought it too high for the human standard had He not Himself said:

"Learn of Me."

Nor was it long until the records of the early Church refer to one who drank so deeply of the spirit of the Master that of Stephen it could be said:

"Like Him with pardon on His tongue,
In midst of mortal pain,
He prayed for those who did the wrong,
Who follows in his train?"

Paul could write to the Colossians, "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Here is another surprise. Men, amid the conflicts of life and time, yet meet for heaven. There came dark days, and yet here and there were lights shining for Jesus. 'Kempis used to leave his visitors, saying there was one waiting for him in his cell. In his "Imitation of Christ," he says, "We ought rather to choose to have the whole world against us, than to offend Jesus. Of all, therefore, that are dear to thee, let Jesus always be thy special beloved."

What a dazzling burst of glory shone in upon our world at the time of the Reformation! Luther found the monastery not favorable to deep devotion. It was in the midst of trials and work that he took hold of the strength of God in prayer, while Melancthon found the sphere of his devotion in the study, and with the pen. There came clearer light when spirituality was beginning to wane, and the true light of holiness was getting very dim. God raised up John and Charles Wesley, who taught the great truth in song and prose, that not only are we justified by faith, but also sanctified. As the result of this teaching there was raised up a cloud of witnesses and teachers, such as John Fletcher, Hester A. Rogers, William Bramwell, John Smith, and so many others that time would fail to tell of the noble band who were raised up to declare that "The blood of Jesus Christ His son cleanseth us from all sin."

Thank God, He has not forgotten His heritage. When the Tuesday meeting was established in New York over fifty years ago who would have thought that its influence would have reached to the ends of the earth? What has been called "the holiness movement" has become one of the brightest features of our time. Then there was the GUIDE TO HOLINESS, which still maintains its blessed mission.

Rev. Brother H. Graves, who spent some time in Ireland, spoke of it to me. His name is mentioned in "Four Years in the Old World," in connection with the Enniskillen Camp Meeting. Mrs. Palmer, in the same work, speaks of meetings, in the Wesleyan Chapel Donegal Square, Belfast. She writes, "This commodious and beautiful edifice is nightly filled. A solemn awe seems depicted on every countenance, and the large communion rail is at every service surrounded with seekers."

I had just arrived at the circuit during those meetings, and at the very first meeting I was in the Donegal Square Methodist Church, as it was called. I was among those who went forward. Mrs. Palmer asked me if I would give all to Jesus. As I had not looked on it in that way previously, I said, after a little reflection, "I think so." Mrs. Palmer then said, "Now 'tis done." Well, I thought, if it were done, it was very simple. She further said, "It is as the fire kindled, and if you want it to blaze you must give expression. I saw the force of this when near the close of the meeting, she said, "There are some near who say they can give all to Jesus. Now, it is your duty to tell it." I was able to speak a little. How sweetly sounded the lines sung by Dr. and Mrs. Palmer.

"Glory to the Lamb,
I've washed my garments white
In the blood of the Lamb."

I did not so clearly see the subject then as afterwards. Thank God it has been a rallying point of great importance. I have often found, when able clearly to give all to Jesus, how sweetly has come that word, "Now 'tis done." Thank God here is now my rest, my joy, my hope. I might speak of days of unfaithfulness, but I hear a voice, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high-calling of God in Christ Jesus."

GEMS FROM THE PSALMS.

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—Psalm c. 5.

The Psalmist never wearies in singing the praise of the divine goodness. From nature and from providence, he draws numberless illustrations. The wings of his muse never weaken or tire, when the goodness and mercy of the Lord are the theme. The goodness of God is higher than the starry plains of night, deeper than the foundations of the earth, broader than the seas, and more enduring than the everlasting hills.

THREE SYMBOLS OF THE HOLY GHOST.

BY REV. JESSE S. GILBERT.



THE Holy Ghost is represented in Scripture by the three symbols of fire, water and wind. The baptism of the Holy Ghost is a baptism of fire, and on the day of Pentecost, "cloven tongues, like as of fire," manifested as a visible symbol, that the promised Comforter had come. Accompanying this was a "sound from heaven, as of a mighty wind." When Jesus spoke to Nicodemus of the mystery of the Spirit's work in the new birth, he compared it to the winds.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Water is also a symbol of the Holy Spirit. A man must be "born of water and of the Spirit," and unless we are prepared to believe that baptism by water is essential to salvation, we must regard the water as an emblem of the Holy Spirit.

Connected with these three symbols of fire, water and wind, is the idea of force. Cities and forests, the pride of architecture and the wealth of nations, melt away beneath the touch of the fire-king. The rising flood of waters sweeps away with resistless force the strongest barriers that man can raise and, when the wind arises in its might, what human power

can withstand its strength? Very fitting then are these symbols, because power is always associated with the Holy Ghost. "I am full of power by the Spirit of the Lord," exclaimed the prophet Micah. The promise was that by the pentecostal baptism the disciples should "be endued with power from on high." Paul's preaching was declared to have been in the "demonstration of the Spirit and of power," and this idea of spiritual dynamics, of power, is always kept before us in considering the office and work of the Spirit. The work of Christ was somewhat of a passive character, a suffering of the load of sorrow and anguish placed upon Him. He was the Lamb slain, the burden-bearer, the uncomplaining, sinless sufferer; but the work of the Holy Ghost is aggressive, active, a force that subdues, that applies to heart and conscience the merits of the Saviour's suffering and death. The atonement would fail in its application, but for the work of the Holy Ghost. His divine power arouses the conscience, convicts of sin, directs to Calvary, and applies the benefits of the Saviour's passion. He reproves "the world of sin and of righteousness, and of judgment." After the seeker has been brought safely into the fold, the Spirit consoles, guides and floods the whole spiritual vision with light and life, taking of the things of the Father, and showing them unto us. Without the Holy Ghost, no sinner could be saved, truth would be inert, and the whole economy of redemption would fail of any practical application. Men are not saved by the truth abstractly considered, but by the truth in direct application to the heart and conscience, and to thus savingly apply the truth, is the special prerogative of the Holy Ghost. In the conversion of the vilest sinners, in the transformation of Saul the persecutor to Paul the Apostle, in the most radical change of life and purpose, in the numberless moral triumphs of Christianity, is seen the manifested power of the Holy Ghost.

Purity is another idea associated with these three symbols. In furnace fires is purged away the dross that is found mixed with precious ores. Fire consumes that which is unsightly and useless, and in the spring-time every thrifty gardener rakes up into heaps for bonfires, the accumulated rubbish of the winter. Water, although the opposite of fire, has this in common, that it is a purifying agency. The same quality is associated with the wind, for it purifies the stagnant atmosphere, and bears away the germs of malaria and disease. One of the distinct offices of the Holy Ghost is to sanctify believers. Paul declares that the offering up of the Gentiles, is "sanctified by the Holy Ghost." Christians are chosen or called to salvation, "through sanctification of the Spirit and belief of the truth." The Holy Ghost is the sanctifier, the Spirit of holiness. In these symbols, we find moreover, the thought of mystery. In this connection, Jesus refers to the wind, as an illustration. The ancients classed fire, air and water among the elements, and while we know that they are not elementary bodies, there is still much of mystery in these, as in many other well-known and common things. Science has only commenced to interpret the forces of nature. The known is but a little rill of truth, while the unknown is a vast and shoreless ocean. As in the natural, much more so in the supernatural. Who can understand how the Holy Spirit operates upon the heart and conscience? While, however, we cannot comprehend the mode, we are certain of the fact. Daily we see lives transformed by the Holy Ghost, the vilest sinner becoming a choice saint, singing in the gladness of his new life.

"Love I much? I've much forgiven,
I'm a miracle of grace."

The baptism of the Holy Ghost, in rich and full measure, is the crying need of the Church of to-day. Much is said and written about the future. Unless it is a Holy Ghost Church it had better

remain in the future. The Church or the present needs Holy Ghost power. It is not mere legislation, but the fulness of the Spirit, that will roll back the devastating tide of worldliness. This baptism is needed by the pulpit and the pew.

It cannot come too soon, for we are getting rich and great faster than we are getting holy. It is high time that we should think less of quantity and more of quality.

A PRAYER.

REV. T. E. STEPHEN.

Into thy hands, O Christ, I give
My life, my heart, my hands, my all;
A life of sin I would not live,
My soul hath heard thy Spirit's call.

Alas, I've wandered far from Thee,
Thy counsels oft my soul hath spurned,
But, O, have mercy, God, on me!
Thy soul-sick child to Thee hath turned.

Pardon and peace my soul doth crave,
Wretched and full of guilt am I,
'Tis Thou alone hath power to save,
To Thee, alone, O God, I cry.

Purge Thou, my heart, and make it clean,
O may it be no longer mine,
Destroy the power of guilt and sin,
And seal it Lord, forever thine.

How small the sum appropriated by a million and a half of God's stewards to save a sinking world. The price of earthly ambition, convenience and pleasure, is counted by millions. Navies and armies have their millions; railroads and canals have their millions; colleges and schools have their millions; silks, carpets, and mirrors have their millions; parties of pleasure and licentiousness in high life have their millions; and what has the treasury of God and the Lamb to redeem men from sin and make them acquainted with the way to holiness and heaven?—*Nevins*.

To be sanctified is to be renewed in all the image of God, "in righteousness and true holiness."

GEMS FROM THE PSALMS.

"My heart is fixed, O God, my heart is fixed; I will sing and give praise."—Psalm lvii. 7.

There is little peace or comfort in the spasmodic service of God. "It is a good thing that the heart be established with grace." Only those who can enter into the experience of David and say, "my heart is fixed," know the abiding peace of a life hid with Christ in God.

"Lord, I believe a rest remains,
To all thy people known;
A rest where pure enjoyment reigns
And thou art loved alone."

MEMORIES OF REV. HENRY BELDEN.

TEMPTATION AND MANIFESTATIONS OF THE POWER OF GOD.



FELT apprehensive of the assaults of Satan yesterday afternoon, and sure enough he came during the night. I awoke and felt disagreeable both in body and mind. I felt a great difficulty in breathing, and it was powerfully suggested to my mind that I had worn out my energies in prayer and conversation the past week and now I was dying. I thought, however, all the time, it was the temptation of Satan, and I cast myself on the Lord, and repeated all the texts of Scripture I could think of which were adapted to my case.

I was in great distress and was about to rise and light my lamp to look into the Bible for something more, when some texts much to the purpose came to my mind, and which I plead before the Lord and Satan left me. I thank God who never leaves us. One text was this: "Lo, I am with you alway, even unto the end of the world." I might have plead Psa. cxviii.: 17—"I shall not die, but live, and declare the works of the Lord"—for that would have been exactly the thing, as my only desire was then, and has been since my consecration of myself last Thursday, to declare the

righteousness of Christ. During my distress I prayed if it was the will of God, that I might live to work this work—nevertheless, I said, "Thy will be done." After Satan left me, I went to sleep composedly, and slept till morning. May God always prove my very present help in trouble. And may He sanctify me wholly to His work for Jesus' sake. Amen.

Late in the Evening.—I spent the morning in prayer and searching the Scriptures. In the afternoon had to lie down, being nearly worn out.

There was an eclipse of the sun this afternoon, and I referred several to the great and notable day of the Lord before which the sun shall be turned into darkness and the moon into blood. Went to Mrs. W.'s brother and prayed. She was inclined to cavil, but before we left she was much affected.

I copied part of the covenant of President Edwards, and read it to my people, saying I would complete it and present it on Friday morning, the Fast-Day, and then in the evening it would be presented for all who would enter into covenant with God. This evening, in meeting, I went beyond anything I had done yet in burning severity and tender compassion. I told the Church my strength was nearly gone, and unless they came up to the work I could not stand it much longer. I talked to both Christians and sinners in great plainness. Early in the meeting several rose to be prayed for, and, after another invitation, many more arose.

All my feelings of persuasion and compassion were called out toward the close of the meeting in beseeching sinners then to come to Christ. I told them not to accuse me in the day of judgment for not being faithful. I have had a great number of promises and encouragements come to me this afternoon and evening. I feel that God has been preparing me for years past for a great work. I am wholly consecrated, body, soul and

spirit, for time and for eternity. Here, Lord, here I am, and do with me as seemeth thee good. Use me in the promotion of Thy glory, if it please Thee, to the very utmost extent that I can possibly be used. I am willing to go or stay. O, Holy Ghost, fill my heart for Christ's sake!

I have spent nearly all the time this morning with my Bible in my hands, prostrate on the floor, which is my common method when I am alone. I have been greatly favored by the Holy Spirit, and had a powerful spirit of prayer. I pray a great deal now, for a mighty work of purification and sanctification in the Church at large.

"He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." "If any man serve Me, him will my Father honor." Jesus told His dearest friends, "All ye shall be offended because of Me this night." Now, putting these two passages together, I must be willing to stand alone for Christ. Amen. Even so, Lord Jesus, Thy will, O Lord, be done! I have counted the cost. My Saviour tells me in John, that I must not receive honor of men. I have been praying about this subject for several days, and promising God that I would not receive honor of men, if offered by them. I have a long time expected to be elected into the B. K. Society of my Alma Mater. I have greatly desired it, but this morning, I also promised God I would not receive it if conferred, and that I would never be *doctored*.

I promised God yesterday, that I would ask L. I.'s pardon for having spoken against him some months since. Now that I have promised, help me according to Thy Word. "Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows."

"The Lord will perfect that which concerneth me."

GEMS FROM THE PSALMS.

"Thy way is in the sea, and thy path in the great waters."—*Psalm lxxvii. 19.*

At this season, many tarry at the seashore. Such enjoy a special illustration of the divine power and goodness. "The sea is His, and He made it." It is a beautiful emblem of the eternal and the divine.

"Eternity comes in the sound of billows that never can sleep;
Jehovah encircles us round; Omnipotence walks on the deep;
Our Father, we look up to Thee as on toward the haven we roll;
And faith in our Pilot shall be an anchor to steady the soul."

I WILL LOOK UP.

REV. JOHN PARKER.

PSALM 121st.



DEAN STANLEY says, that in Palestine, we are in the highlands of Asia, and that Israel at the time of this Psalm writing was the one civilized nation then existing which dwelt in a mountainous country. So that physically as well as morally this people were raised above the ancient states, as from the desert of Arabia to Hebron is a continual ascent. So that from her mountain sanctuary, Israel looked down upon the world. Absence from her mountain home was exile to any Israelite. Hence it is, he turned to it with desire and from it only came his help. It is thus with every believer. What we need is help; and our help cometh from the Lord of infinite resources, for He made heaven and earth. Divine help, this is our guarantee. "I, the Lord Jehovah, will help thee,"—help, powerful, effective, constant. Always near, or coming as fast as we need it. He who brings it was never too late. That you may know Him equal to all emergencies remember again, "He created the heavens and the earth." "I will look up," then, for this is the plain meaning of the text. Look up, your eyes on the eternal hills of God,

and soon your heart will also be lifted up, and like the eagle in her morning empire, you will tread the air, and look with holy pity on all inferior and perishable things. God's attributes, His purposes, His promises, His covenant, "ordered in all things and sure," His providence and proved faithfulness to all His saints, these are the hills to which ye do well to look up.

The unbelieving and worldly multitude look down, hence the worry of care, and the paralysis of depression, and the exhaustion of nervous balance and force. Look up, there is no dust or din in the higher atmosphere.

It is always morning somewhere,
And always somewhere bright,
And thou a child of God,
Art not a child of night.

The saints of God are the children of the light, not of darkness. "I will trust in the covert of thy wings," said the Psalmist. Ps. 61-4. He had seen the mother bird nestling, sheltering, and giving warmth as best she could to her feeble young. And they were, because of it, unconcerned about danger or want. Then he multiplied the figure by infinitude, carrying himself in thought far above all the mischance which may befall the little imperiled nest of the bird. Hence the promise, "He shall cover thee with His feathers and under His wings shalt thou trust."

"I wilt lift up mine eyes to the hills." This is wise, for men who tarry long in the valleys are prone to sickness and early exhaustion, and often find it necessary in extremity to flee to the uplands for recovered health.

Thus it is that many a life has been largely one of resistance with tendencies to depression apart from the uplifted eyes of faith. A thousand times have I felt the malarious chills of doubt slowly gathering around me, when God has recalled me to recollection, to hasty flight to the uplands of faith and spiritual vision.

Then, too, we dwell amid conditions that tend to earthliness. All around us, the multitudes are looking downward, down to money-getting, or pleasure-seeking, or the gains of ambition, or down to earthly fear and bondage. We live in a newspaper age. The newspaper assumes to be the authority and oracle of the wisdom of the age; the revealer of its activities and the exposure of its vices. Its tendencies are only earthward, never heavenly. It takes sides with policy, not principle; with the material, not the spiritual. It engenders doubt concerning, or it aims to belittle all supernatural things. I do not know a daily newspaper which I would in all respects commend to my children as a safe and elevating guide and teacher. But we are all hemmed in by the atmosphere it creates, and are depressed or exalted by the policy it commends. And so we often forget our refuge in God, and see earthly things magnified, and spiritual things minified or distorted. Hence our frequent depressions, or worldly calculations, or refuge in policy.

Look up to the hills my brother, Earthly things are less real than they seem. It is not true that God has forgotten His empire—that great calamities are coming to-morrow, because some ambitious aspirant for place, or gain, or fame, has been disappointed. It is less important than you think, that men fail to admire your wisdom or your sagacity. It is less important than it seems, that you succeed in that enterprise which seems to flatter you with the prospect of large but unnecessary gains. No, no, "thy feet shall stand like hinds' feet," on mountain shelves, as if glued fast. The Lord is thy keeper.

Look up, for Satan is endeavoring to keep your thoughts upon your sorrows. He wills your defeat. He plans your unrest. He would smite your heart with the silence which comes from fear. Your safe and comforting ideal of saintly character is the opposite of this. It is first

pure, then peaceable, full of good works, and full of confidence and praise. Look up, let the cheering motive hold you, that God is near, is interested, is thy keeper, thy shade upon thy right hand.

Look up! God's pattern of sainthood to which you are called to conform your life, is not here—not even the best of men—there are many good men—but none are uniformly and universally safe as patterns of character. Conformity to the image of Jesus is the great object of your redemption. "We are His workmanship," says Paul. What kind of a product is He likely to make and approve? Thus looking up at His glory, His holiness,—as revealed in the gospel,—we are changed into the same image. "The same image!" Aye, now I have found the object after which the world claims to be seeking, men who have so long and so lovingly looked at His gospel revelation, that they now look like Him, with shining face that indicates a life of spiritual ascendancy over the earthly and sensuous nature. Give me the plastic face of an uncorrupted youth, and let me determine his future of study, books, companionship, and the pleasures he shall seek, and at forty years of age I will have carved upon his face, by the mystic fingers of pure thought and Christian affection, a bright, radiant, genuineness of simplicity, purity and truth that will charm all good men; yea, will often halt an angel in his flight, because of his expected brotherhood in the coming eternity. Alas, the opposite of this is sadly true! All around us are faces hard, secular, without pity, tenderness or faith.

Look up, my brother! Your life work is going to be a measureless success, or an uncalendered failure. Are you going to heaven? Do you know it? Do your neighbors know it? Can they be familiarly in your company an hour and doubt it? In my youth I knew an old soldier of the Peninsular wars, a pensioner on the benevolence of the Church and the bounty of the government. He was alone in

the world, his home a little attic-story. I frequently visited him, because of his saintly life. Incidentally mentioning the heaven of our hopes; in a moment his face was radiant and wet with tears. His hands and eyes were unconsciously lifted up, like Stephen, notwithstanding his adverse surroundings. I knew where he was going. Going to heaven are you? Then look up to the hills; your heritage worthy of a God to bestow, is there, and all the exceeding great and precious promises relating to it belong to you. "I go to prepare a place for you," said Jesus.

The motive for all this elevation of thought and confidence, and character, and conscious safety, is God. "Thy help cometh from Him. He will not suffer thy foot to be moved. He that keepeth thee will not slumber. He will preserve thee from all evil," &c. God is the center of thy circle. This universe is but a circle of which God is the center to all angelic minds. The seraph's swiftest flight can never take him beyond the attraction of this infinite circle. So is it with us if we love Him supremely. By two imperial forces the planetary worlds are held in safe balance—the centrifugal and centripetal. The centrifugal is that force by which a body moving in a curve tends to fly off from its centre. The centripetal is that force which attracts or impels a body toward the centre, so a planet revolving around the sun is so balanced as to keep it from falling into the sun, and so held as to keep it from falling away from the sun because of some other attraction. Thus, by a spiritual centripetency, we are attracted toward God, are held in glad and glorious bondage of love—God-centred and God-attracted. Thus attracted, you have a right to expect me to be holy. Come, therefore, my brother, into sympathy with this irresistible attraction, so that your lean is always Godward; then may you and I be safely subjected to any proper test. Our eyes, are they

now in hungry, eager, restless search for perishing things of earth? No, no. Our ears, are they listening for some new sensation? No, no. Our feet, are they running after the frivolous fictions of the day? No, no.

Our eyes are looking toward the hills of God,
Our ears to catch the music of His voice;
Our feet run swiftly, only in His pathways,
Our hearts respond to His Divine command,
rejoice!

The hills of God, how halmy is their breathing,
How bright those sunlit summits of desire;
Our hopes, and eyes, and hearts are longing
For the howers of rest, and the sea of glass, as
fire.

Up yonder is the calm repose of evening,
Down here the deafening discord and the strife.
Up yonder is the sleepless eye that watches,
Down here, the foe that would, but cannot,
hurt our life.

SHAKING AND TAKING THIS WORLD FOR JESUS.—“Give me a hundred men,” says Wesley, “who fear nothing but sin, and desire nothing but God, and I will shake the world, and I care not a straw whether they be clergymen or laymen, and such alone will overthrow the kingdom of Satan and build up the kingdom of God on earth.” He got his hundred men, and he shook the world with an earthquake mightier than can be produced by a million of easy-going, nominal Christians, afraid of the Holy Ghost, and apolo-gizing for their own distinctive doctrines.

I wish I had power to reach every Methodist on the round earth. I would say: Cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes. Down upon your knees, and seek and find for yourself the secret of the power of the fathers—a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation full and free, and a common-sense theology, the beauty of which, as Joseph Cook says, is “that it can be preached.” Then, in double-quick time, charge upon the hosts of sin, and conquer the world for Christ.—*Daniel Steele.*

If we keep well and cheerful, and the mind constantly active, we never grow old. By and by we get to the end of the journey, but we never grow old.—*E. N. Kirk.*

THE HUNGRY PEOPLE FED.

REV. JESSE S. GILBERT.



GREAT multitude of people followed Jesus afar out into the country, away from all stores and villages. They were so drawn by His gracious teachings that they forgot or neglected to take any provisions with them. When meal-time came, all were hungry, and some were weak and faint, for in that great crowd, there were not only about five thousand men, but many women and children. Jesus had compassion on them, and determined to supply their need. Just to test his disciples' faith he asked them how this could be done. They could see no way. In the crowd was a lad who had five barley loaves or, cakes, and two small dried or salted fishes. Jesus made all the people sit down in order upon the green grass, and then, having “given thanks,” or as we say, asked a blessing, he took the five little barley cakes and two small fishes in His hands, broke them and distributed to the disciples, who passed them around to the hungry multitude.

What a beautiful scene! All were fed and all had enough. Not a little boy or girl, or timid woman, but was supplied with a good meal of bread and fish. God always provides abundantly. Twelve baskets of fragments were gathered by the command of Jesus, that nothing should be lost. This wonderful work of Jesus teaches us many important lessons.

Christ is the Bread of Life, the “true bread from heaven.” If we come to Him, we will never know the hunger of an unsatisfied heart. Our daily bread, too, comes from God, as truly as the bread with which Christ fed the multitudes. It is God's power that multiplies the seed, ripens the grain and gives us food. Let us then eat our “daily bread” with thankful hearts, and feast our souls upon Jesus, the living bread.

GEMS FROM THE PSALMS.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Psalm cxvii. 5, 6

This is the divine law : sowing in tears, reaping in joy. Let all Christian workers take heart, harvest-time will surely come. The reaping will depend upon the sowing ; the more seed sown, the greater the harvest in the time of reaping. Tears water the "precious seed," but the weeper is the rejoicer in the time of harvest.

"We shall come rejoicing.
Bringing in the sheaves."

HOLINESS NECESSARY TO

• HUMANITY.

BY REV. ELLIOT VORHEES.



ALL through the ages God has been crying to his fallen creature man, "Be ye holy ;" that is, be holy in everything. If God has commanded us to be holy I believe He will give us the ability to fulfil the command.

Holiness is the great need of the world. It is far more necessary than gold, far more valuable than rubies. We need holiness in the President, in the Cabinet, in Congress, in our legislative halls, in all our places of learning, in our marts of trade, and in our avenues of commerce. Holiness is necessary in the parent, in the children, in the buyer, in the seller, in the physician, in the patients, in the lawyer and in the courts, in the judge and in the juries.

Universal holiness would revolutionize this nation. It would purify politics, abolish police courts, empty our jails and penitentiaries.

It would close the houses of ill-fame, and the saloon would be a thing unknown. All believe *sin* is the plague spot in this world. If holiness should come in there would be no room for sin. All would be love, joy and peace. We need holiness to sustain us in trial. We

need it to enable us to bear patiently the petty every-day trials of life. Fretfulness is one of the most common and grievous trials of life.

Wesley said, "I dare no more fret than curse and swear." A fretful home is a center of misery, but a holy, cheerful home is the center of happiness. Holiness will give us *perfect patience* as well as *perfect love*.

It was the writer's happy lot to be a boarder in a Christian family the first year of his ministry. A home where Jesus was an abiding guest. Never in all that year did we see our landlady "ruffled," or "out of patience." I visited her on her death-bed, and asked the prospects for another world. "Bright as the sunlight" was her answer. I do not wonder at it. She had *lived* in the sunlight and she *died* with the sunlight of heaven upon her.

Holiness fits us and is absolutely necessary for us in order to see heaven. Heaven is a holy place, the city of the holy, holy Lord God. It is the home of the saints, all of whom are holy and over its white gates are written, "There shall enter in nothing that defileth, but they who are written in the Lamb's book of life." Soon shall we be ushered into the presence of this *pure* company. Are we looking for the time when a crown will be placed on our brow, a harp in our hand, and our eyes free from tears—"shining as the sun in the kingdom of our Father?"

At one of the ragged schools of Ireland a minister asked the question, "What is holiness?" A little fellow said, "Please, sir, it is to be clane inside." So may we be clean and pure.

AN OLD TRUTH.—The *Ram's Horn* puts it this way : "Many people will applaud the preacher who proves that there is a devil in the slums, who are ready to crucify him the moment he successfully shows that the same devil often covers his cloven hoof with patent leather."

OUR BIBLE STUDY

"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119 : 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

AUGUST 8. "I am doing a great work, so that I cannot come down." Neh. 6 : 3.

THIS noble response of Nehemiah to the mischievous request of Samballat and Geshem for a conference, has a wide and significant application. It calls to mind the many who turn aside from the following and fellowship of Jesus to the menial service of self and Satan. It suggests the sad leap downward, not a few take, from the ministry of the gospel to the office of the speculator in land and mines, on the most trivial excuse. A little more dignified, but not the less a descent, is the greed for change, so often gratified, from the exalted call to preach the Word down to some secular office in the domain of ecclesiastical patronage. There are positions compatible with the ministry, which the minister can better fill than any other can, but there are flattering dangers along even the lines of duty these positions impose. An editor may preach a sermon to a larger congregation than any stationed minister, if the periodical he publishes is a sacred one, or devoted to spiritual purposes; the agent may so relate himself to the pulpit as to maintain the white heat of evangelistic love for lost men, and so become exceptions to the rule, but they should so be called to these places by the consensus of those who control them as to make the duty of acceptance as clear as daylight. The truth remains that the greatest honor a man can have in this world is to be called to preach the gospel, and it is doubtful if he can justly take upon

himself any class of work that prevents him from preaching. When his soul, body and spirit are filled with the fire of his call, he will never leave it without a recall from the same voice as imperative and distinct.

The truly Christian life is a patent of nobility. The paths of descent from it are many, not always into open sin, but into dangerous proximity thereto. He always slopes upward who walks with God. Why should he come down to confer with those who would destroy the walls of Zion! Why should he stifle the testimony he might have given at the next prayer-meeting by descending to an evening's worldly dissipation! There is mischief in looking down even over the paths we have trodden ourselves. Though we once stood conscientiously on ground below our present level, our increasing light forbids our retracing the path behind us. We cannot come down. Let a thousand voices call, a thousand plausible reasons clamor, we must not come down. Onward and upward into God, ye saints!

AUGUST 13. "And Enoch walked with God; and he was not, for God took him." Gen. 5 : 24.

He walked with God. The circumstances of his life are not related, but he walked with God. Just how many hindrances or helps he had by the way are not reported, but the important thing simply stated is that he walked with God. In those days, the head of a family was the political leader and religious teacher. The Sabbath School, the New Testament, Christian assemblies and Christian experiences were unknown in their present form; the sun was eclipsed in the moral darkness that portended the destructive flood; there were numerous disadvantages, but Enoch walked with God. Blessed walk! Over three hundred years heart in heart with God. What mutual confidence was there! They trusted each other. It seems easy to trust God when our inmost soul is conscious we are reconciled to Him, but it is a wonder we are trusted with so few of His secrets. We wonder so few of His great blessings are granted us. We pray and wrestle and ask large things, but they do not come, and why? May it not be that your walk with God is spasmodic? There are side tracks, and little retreats where you stop and consider self, and interest and expediency. The great good Father loves

you too well to commit sacred treasures to you that might be lost in one of these diversions. Ah, He is jealous of His jewels of grace, and gives them for safe keeping to the faithful.

And then, walking with God is harmony with God. "How shall two walk together except they be agreed?" The only agreement between the finite and infinite is the unqualified assent of the finite. The gravitation must be towards the Son. Two walk together when they are one in every essential of unity. Do you have tastes that appear godlike to an honest conscience; wills that have no cross purposes with the will of God; loves and desires that flow in the channel of His grace without a counter ripple? With Paul's letters to the saints in hand, do you count these queries impossibilities? Surely Enoch would have counted anything possible to spiritual natures with the Holy Spirit supporting divine commands. He lived and walked to please God, and grand was the closing up of his journey.

AUGUST 20. "How old art thou?" Gen. 47: 8.

It might have been curiosity, it might have been political reasons that prompted Pharaoh to ask this question of the Patriarch Jacob, but our reflections upon it are of another sort. Life becomes to be of tremendous import the nearer we come to God's idea of it. Counting years by the movement of the hands upon the dial is the faintest method of reckoning age. Abel being dead yet speaketh, says the sacred writer. His grave cannot be found, but he lives mightily in the faith his devotion to righteousness inspires in the loyal of this distant day. The periods of progress are the soul's history. Life really begins when the life of Christ begins in the soul. The Christian era begins with the birth of Christ; the world existed long before, but the calendar changed with the Lord's advent. Men had a new starting point for dates and times. So individual life has its weird and broken history until it settles into the calm periods of faith and holiness. The date of the soul birth into the realms of saving grace, is the beginning of dates. Back of it lies much to be forgotten, and only patches of pleasant resort, upon which memory loves to linger. The regal birthday or period, if the exact day cannot be distinctly defined, is that "happy day, when Jesus washed my sins away." Thenceforward the time is marked

not by the clock strokes, but by spiritual growth, attainments, divine gifts, events and experiences. These tell the truest story of age. They mark off things known that add to the eternal store. They report progress, not toward the cemetery, but up into God. Reckoning from such a spiritual dial plate, old men may die, like Summerfield, on the inside of thirty, and babes may die, whose hearts have throbbed eighty years. The growth and maturing of a heart sanctified by the blood of Christ would answer this interrogatory, not by figures, but by spiritual facts.

AUGUST 27. "As a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 28.

It was a notable blessing given to Jacob at the end of a long struggle. His whole character and life were changed. It was a complete victory. The absence of important details that would throw light upon some questions now involved in mystery, might gratify, but possibly not increase the volume of good we may now receive from the story. My meditation upon it on this occasion opens up some thoughts for your mind on prayer. And my thoughts run along these lines; importunity in prayer, and time for prayer. I cannot dissociate "perfecting holiness in the fear of God," from earnest praying and extended praying. The great saints whose biographies are such inspirations to me, prayed long and fervently. There may be strong faith in a short prayer, even without a word, but there is something in the length of time of prayer. The recorded prayers of the Bible are mostly brief, but the all-night praying of our Lord, and His rising a great while before day to pray, have a mighty meaning as to both intensity and length. It is well for God's children to analyze the reason why some prayers are short. Souls that are panting for God, and those having found Him are hungering and thirsting after His fulness, and those having received it are rapt with delight in His communion. One or two hurried prayers a day are not enough, beloved. It is not difficult to arrange for more time with God, if we are full of love to be with Him. We can pray as we go, and often a few words of converse will bring Him wonderfully near to cheer amid the bustle of business and the cares of many things, but there are soul-calls for more time if the great victories are to be achieved over sin.



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR AUGUST.

"Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4: 6.

PRAYER IN THE HOME.

BY REV. N. VANSANT.

PRAYER has been defined as "an offering up of our desires to God, for things agreeable to His will, in the name of Christ, by the help of His Spirit," etc. Prayer is an instinct of every nation, indeed, of every heart, and has been practised in all ages. In the days of Seth, the third son of Adam, when Enos was born to him, prayer seems to have taken on a new significance and importance; hence this remarkable record: "Then began men to call upon the name of the Lord." (Gen. 4: 26). Whatever else this may mean, it doubtless implies that "from that time a life of prayer evidently marked the distinction between the pious and the wicked," a mark of distinction which has continued ever since. In Jeremiah's day the neglect of prayer was rebuked in words of fearful imprecation: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. (4: 25). The turning-point in the life of Paul, the most notable man of New Testament history, is told in the three simple words, "Behold, he prayeth!"

The duty of prayer is sanctioned and enforced by the devout example of Christ. "None prayed so often as Jesus." He prayed early in the morning a great while before day; all the night, in Gethsemane, with an agony that drew from Him sweat as it were great drops of blood falling to the ground; at His baptism, when, as He was

praying, the heaven was opened; on the mountain where while He prayed He was transfigured; in a certain place, when, as He was praying the request came from one of His disciples, "Lord, teach us to pray as John also taught his disciples;" to all which add His intercession in the 17th chapter of John, "an example of the highest and holiest communion."

Prayer has been divided into four kinds: *ejaculatory*, by which the mind is directed to God in any emergency; *secret* or closet prayer, shutting in the soul alone with God; *family* prayer, in which the household gathers for the reading of God's word and the offering of praise and prayer; and finally *social* prayer, so called because it is offered by a society or company of Christians on either special occasions or at regular seasons. Closely allied with this is *public* prayer, in which the minister leads the devotions of the congregation.

As our topic relates to "prayer in the home," we can speak particularly of the second and third kinds only.

1.—Secret prayer is expressly enjoined by our Lord: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, etc. (Matt. 6. 6). What He thus taught He habitually practised. Can any one be a consistent or a thrifty Christian who neglects to follow His teaching and example? Yet we have known even some converts in revivals to limit their praying to the revival meetings, totally neglecting prayer at home. Of course their religion ceased with the revival.

If Daniel in Babylon, prompted alike by a sense of privilege and duty, "kneeled upon his knees three times a day and prayed and gave thanks before his God," surely no Christian should feel a less dutiful or less pleasurable interest in holding secret communion, as often, with and through "God manifested in the flesh."

2.—As to family worship much might be said. Its importance and utility can hardly be overestimated. From the day that a new home is established down to hoary age, this worship should be strictly maintained. Though at first the husband and wife be alone, let them not make their silent devotions a substitute for vocal prayer by one of them, or by each in turn, at least once every

day. If children be added to the home the importance of this duty becomes intensified, and as they grow old enough let them be trained to take some part, not in the Scripture reading and the singing only, but also in the praying.

Among the chief agencies in the writer's early conversion was the worship of the family altar, the saving influence of which was also felt by each of the seven sons and two daughters of that home. The most tender recollections still cluster around that altar, as the father and mother would daily gather about it their children and those in their employ, sometimes a large number, and then after reading a portion of God's word bow down and offer a brief, devout, earnest prayer. Though he was a busy shipwright and she an equally busy housewife, they could always find time for family worship, the influence of which extended quite beyond the precincts of their own home; it was a blessing to the neighborhood. The godly example thus set was in due time imitated with like results by the sons and the daughters in their own homes, and so its power for good has been transmitting itself from generation to generation.

THE CHILDREN'S HOUR.

BY REV. JESSE S. GILBERT.

SAMUEL AND ELI.

WHEN a little boy about twelve years of age Samuel ministered in the temple, living there all the time. Once every year his mother made him a visit, bringing him each time a little coat that she had made. Eli was the high priest at that time. Eli was a good man, but timid and over-indulgent to his wild and wicked sons. For that weakness and sin God was greatly displeased with him. One night when Samuel had laid down to sleep upon his little bed, God called him by name. Samuel did not know that it was God calling him, but supposing it to be Eli, ran to him and said, "Here am I, for thou calledst me." Upon finding that Eli had not called him he laid down again to rest. Again God called and again he went to Eli, only to find that Eli had not called him. When this happened the third time, Eli "perceived that the Lord had called the child," and told him if the voice came again, to answer, "speak, Lord, for Thy servant heareth." Samuel went back to

bed and when God called again, answered in the words that Eli had told him. God then made known to Samuel certain awful sorrows that were to come upon Eli and his house because of the sins of Eli's sons, and his weakness in not restraining them. Samuel was afraid to tell Eli the message that he had heard, but when the aged priest demanded to know whatever God had revealed to him, Samuel bravely told him the whole truth, and Eli calmly said, "It is the Lord, let Him do what seemeth Him good." God still speaks to boys and girls, not with an audible voice, but to the conscience. If you hear His voice and obey it He will guide you in paths of peace and wisdom, shielding you from all evil.

QUESTIONS.

1. Who found honey in a strange place?
2. Who nearly lost his life for tasting honey?
3. Who lived upon locusts and wild honey?
4. What land was said to flow with milk and honey?
5. Of whom was it said, "Butter and honey shall he eat?"

LOVED ONES GONE BEFORE.

MRS. JANE A. AVERY, of New Hope, N. J., entered her heavenly home May 5th, 1893, aged 61 years. She had many weary months of suffering, which she endured patiently. She was converted in early life and united with the M. E. Church. She enjoyed the blessing of perfect love many years, and was a truly saintly woman. In her last illness she was entirely resigned to God's will, expressing a desire to stay longer with her friends if God's will, but if otherwise she was ready, and said, "I know I shall receive a glorious welcome. Her pastor recurs with pleasure to many happy visits to her family circle. She was an ardent lover of the *GUIDE* and would peruse its pages with delight. She rests from her labors, a happy termination to a holy life.

MRS. W. R. COCHRAN, wife of Rev. W. R. Cochran, suddenly closed her earthly pilgrimage May 28, 1893. She had gone with her husband to the dedication of the church at Beaumont, four miles away. While returning in the evening, conversing together about the services she suddenly fell back and expired in her husband's arms. She was taken to the nearest dwelling, and a physician called, but the struggle of life was over. She was born at Fly Creek, May 21st, 1836. She was married to Rev. W. R. Cochran, Dec. 18th, 1890. They had two sons given to them. She was a devoted wife and mother, sustaining a beautiful Christian character, and won the respect of all who knew her. She is with the Lord.



"Accept, I beseech Thee, the free-will offerings of Thy mouth O Lord, and teach me Thy judgments." Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

AN excessively warm day, together with a threatening thunder storm, which broke forth with great fury during the progress of the meeting, doubtless diminished the attendance on this occasion. Still there was a fair attendance, and those present were rejoiced to see Sister Palmer once again in her accustomed place, and seemingly with a good degree of vitality returned. She opened the session by announcing Hymn No. 517, commencing,

"Jesus, the Life, the Truth, the Way,
In whom I now believe,
As taught by thee, in faith I pray,
Expecting to receive."

Brother Hughes read a number of requests for prayer, and some verbal requests followed.

Sister Palmer.—I always feel as though I wanted to be prayed for. And I know there is always One who does pray for me. You know the old hymn says,

"He ever lives above, for me to intercede."

Our spiritual nature is like the physical—it often needs refreshment. Let us expect that God our Father (for we know He is here) will bless and help us; and I believe He will come into our hearts and strengthen us this afternoon.

Prayer by Rev. A. McLean.

Singing—

"Just as I am."

Sister Palmer.—Now let us hear what the Lord says to us, and be grateful for His communications to us from His blessed Word.

He speaks to us, I think, from a few verses of the thirteenth chapter of Hebrews beginning with the fifth verse: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Then the eighth verse says, "Jesus Christ, the same yesterday, and to-day, and forever." How blessed the thought, that our Saviour is always the same. And then He exhorts us to be steadfast, as well. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." "Let us go forth, therefore, unto Him without the camp, bearing His reproach." "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." And another passage reads, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Still another reference to the importance of witnessing for God we find in Acts 1-8: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever." Then can it be possible for us to be perfect? Yes, bless His name! "Perfect in every good work to do His will." That is what the Good Book says. All the Lord wants us to do is to surrender ourselves to Him, that He may do His will in us. We may not be able to gain the approval and good will of the people, but we can do the will of the Lord, and that pleases Him. "Working in you that which is well pleasing in his sight, through Jesus Christ." I was looking at this passage this morning and noticed many references. We give one or two of them. 1st Peter v.: 10: "But the God of all grace, who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered awhile make you

perfect, stablish, strengthen, settle you." 2nd Timothy, iii. 17 and 18: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." God must do the work. We cannot enjoy the blessing unless He does. But O, our wills! our wills! Let us get them out of the way to-day! Let us be a family of workers together with God. During my sickness of almost two months just past, it did seem to me as though I hardly knew whether I had a will of my own. When I was young I had a great dread of growing old and useless, and used to pray God to take me to heaven before I should become so. But one day I came to realize that that was a feeling of ingratitude and I said, "O Lord, forgive me and I will never harbor such thoughts again." I had an aunt over sixty years of age, who seemingly had passed the age of usefulness. One day, passing the house, I looked up and saw her sitting patiently at the window, and before I thought, I exclaimed, "O, Lord!" Then I checked my words and remembered that I had promised the Lord not to harbor that desire. The passage came to me then: "They shall still bring forth fruit in old age;" and I said "Bless the Lord! If I live to be old I shall not be entirely useless." We need to be like little children before the Lord, trustful and confiding, knowing that He knows best—yet not like children fretful and vacillating. Let us be children who believe our Heavenly Father. I think I never doubted my earthly Father—his picture hangs over there—and I thank the Lord to-day, that I have supreme confidence in my Heavenly Father.

Singing—

"Draw me nearer."

Brother Hughes.—There are many things I might say this afternoon, regarding both the past and future, but I shall only say a word in regard to the present. I had a lesson in the word of truth, emphasized this afternoon, and that is the lesson of contentment. We are instructed to be content with such things as we have. Just at this point the spirit of the world and the spirit of Christ differ. The spirit of the world is grasping, and we see that exemplified at Chicago. They are not content with six days in the week, but must have seven; in spite of law and contract. I

think the spirit of contentment is only received when we are entirely sanctified. I remember seeing, when I was last in England, an old brother who was blind, and for whom they had placed ropes up and down the garden walk, that he might walk out and get the fresh air, being guided by the rope in his hand. He said to me one day, "Brother Hughes, the best cure for nervousness is entire sanctification." The Lord declares, "I will never leave thee nor forsake thee." If we are wholly on the Lord's side I do not see why we should be worrying about the future. If we are His, it seems to me, the future is all mapped out for us, even till the last grain of sand shall drop from the glass.

Singing—

"It is well with my soul."

Brother McLean.—The thought of the lesson to me, is, being established in the will of God. You have heard Sister Palmer say that during her sickness she hardly knew whether she had a will of her own. Yet I know our sister comes from a family noted for their strong will power. You all, perhaps, have an idea that when a vessel is sailing directly before the trade-winds, it is an easy thing to mind the helm and guide the craft. A child, almost, could steer the craft under such circumstances. But when the wind is from a different quarter, it sometimes takes two strong men to hold the wheel and keep the vessel headed in the desired direction. When a soul gets settled down into the will of God, it hardly knows it has a will of its own. God is at the helm and you are moving along the current of divine will, fanned by favoring breezes. Pre-eminently, that is entire sanctification. But when you have a cross-purpose, or a divergent desire, look out, you will have a hard time. And it seems to me this ought to be an inducement to every one to get fairly and squarely into the will of God. I find it very sweet and desirable. I also find it desirable to have a researching and resifting of the soul. I remember very distinctly, the prayer of an old Methodist clergyman, "O Lord, give us the luxury of a melted heart!" The Lord is giving me just that, and I find it highly beneficial. It is the sweetest thing this side of heaven, to be entirely in the will of God.

Singing—

"Step out on the Promises."

Sister Smith.—There is one thought that has brought great rest and peace to my soul

all these years, and that is, that "Father is at the helm." I hear a good deal about the times changing, and that people do not get convicted and converted as they did in other years. But I want to say that God has not changed at all, and He still lives. We walked over the hills last week, to a little church, where at Conference time they had only a very few in the congregation. But the Lord sent a godly active young man there, and last Sunday there were four sound conversions and a dozen or more who asked for prayers. They are right in the midst of a gracious revival, and without any special meetings. I do praise the Lord for this wonderful blessing, and I feel just as sweet inside as can be.

Dr. Lowrey.—The first words of the lesson that impressed me, were the first read: "I will never leave thee nor forsake thee." It does not say, "I will never leave thee nor forsake thee whether or no." But He inspired his prophet to say in another place: "I am with them that are with me." We must not forget the conditions of the Bible. Ye are co-workers, or workers together with Me, saith the Lord. I never hear it said that if we will only let the Lord have His way, we have nothing to do but sit down and let Him work, but that, like the lawyer to the Judge, I feel like saying, "I take exceptions to that, your Honor." But this is a meeting for personal testimony. I believe I am growing in the love and knowledge of the Lord and Saviour Jesus Christ. Words that have been ringing in my ears for days, are these, "Keep thyself pure." It is an unspeakable blessing to get purity. I have no adequate language to express the exultation of that state. And yet it is equally as necessary to keep ourselves pure. Religion is like gold. The tendency of gold is to keep bright. You really cannot discolor it. I had a man in my Church one time, who had a favorite expression, "You can blow smoke ONTO a jewel, but you cannot blow smoke INTO a jewel. us get this blessing of a pure heart, and then keep ourselves pure."

After further testimony, which lack of space necessitates omitting, Sister Palmer gave an invitation to those present who desired to possess the blessing of holiness to rise. The Doxology was sung and the Benediction pronounced, closing an interesting and profitable meeting. God meets with his children in this place every week.

FREE INDEED.

Years have passed since I first gave my heart to Christ, and my name to His church. I recollect, as it were but yesterday, when a very intimate friend, who had herself but a short time before found the "pearl of great price," took me by the hand and led me a trembling penitent to the altar of prayer; and though I did not feel that deep conviction for sin which I had felt at other times, yet I prayed earnestly that God would soften my heart and teach me how to approach Him aright. I did not struggle long with unbelief and hardness of heart. Soon the Sun of Righteousness arose with healing in His wings, my darkened soul soon became illuminated with the Light of Life, and I was enabled to believe that God had for Christ's sake forgiven all my sins.

Ten years passed away. Sometimes my way was bright and clear, sometimes hedged up. Sometimes I could trust my heavenly Father, at others I was in doubts and fears and perplexities. I felt the workings of imbred sin, and a carnal, evil nature. The enemy often suggested "Perhaps you are deceiving yourself, and have never been converted." I did not even know this to be a suggestion of Satan, but believed it proceeded from my own hard heart. Trembling, doubting, fearing, I knew not what to do. Often I found myself doing what I knew was wrong. I tried to be a Christian, but when I would do good evil was present with me. I tried to return like the prodigal, but found that

Sin's deceitfulness had spread
A hardness o'er my heart.

For months I felt so deeply my lost, unhappy condition, that I found no rest by day or night. When I retired I feared to close my eyes lest I should awake in eternity.

While in this perplexed state, tired to death, yet seeking freedom from sin's allurements, the Lord was pleased to remove from me the idol of my affections. Though my heart was bleeding at every pore, yet I resolved to bow in meek submission to His will concerning me. Then it was that I could not the world go, and with solemn vows I entered into a covenant with my Maker not to rest until I found rest in believing. Boldly did I take up my cross and go forth where duty led me. It was during some meeting held in the 1862 that my burden was removed.

While endeavoring to point out, to a dear sister, who like myself had lost her first love, the merit of a crucified Redeemer, and pleading in her behalf, her chains fell off; the fetters binding me to earth were broken, and O! what rapture, what glory filled my soul! Never had I so realized the height and depth of the love of Christ. A new song was put in my mouth even songs of praise.

OUR SOCIAL MEETING.

"NOTE.—We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

THE WORD: "Set your affection on things above, not on things on the earth." Col. 3: 2.

"Your faith by holy tempers prove;
By actions show your sins forgiven,
And seek the glorious things above,
And follow Christ, your Head, to heaven."

The Blood Cleanseth.—Mrs. Elizabeth Lazenby, Eastwood, Canada.—My experience of justification was a very great change, but greater my experience of sanctification. Jesus' blood cleanseth from all unrighteousness. Jesus is my Saviour. I take great comfort in reading the GUIDE TO HOLINESS.

Enjoying the GUIDE.—Mrs. Hay, Somers Co., Pa.—I praise God for His goodness toward me. It has been eight months rest in one sense, since I was in church. It has been a sweet rest from worldly care, while I have been engaged in reading the Blessed Bible and GUIDE. O, the precious time of feasting on the fat things of the GUIDE! It is truly a feast to my soul. I am glad to learn that Sister Palmer is able to be at the meeting once more. Praise God! He has heard prayer in her behalf. These eight months I have been sweetly trusting and relying on His promises. Praise God for full salvation. I want more, and a deeper work of grace. Remember me in your prayers that God may keep me faithful.

An Itinerant's Wife.—Mrs. M. A. Janney, Beemer, Neb.—I see so much to call forth gratitude, and the Blessed GUIDE is one of my great comforts next the Bible. Just passed 80 years, and cannot recollect any time in my early life when the Holy Spirit did not draw my young heart, and I did love Jesus, and wanted to be good, but not until my seventeenth year converted. My witness was clear, and I felt God owned me for His child. By a daily rule, reading the Bible and secret prayer, also a faithful class-leader, the doctrine of sanctification was kept before my mind, but alas, for want of faith, I was nearly four years seeking that perfect love, which casteth out fear, but when it was given—O how clear! I felt all self destroyed, and Christ was all in all. What rapture filled my soul! So foolish was I, and ignorant, I thought the Lord was going to take me to heaven, but the blessed Holy Spirit showed me that I had to live for souls. I was soon called to leave what was dear to me on earth and go into the itinerancy with a young itinerant, and go west as a missionary.

But the Lord kept me, and my way grew brighter. The Lord prospered the work of His servant, and hundreds of souls were converted. We traveled thirty years. Six years since the spirit of the dearly loved one took its flight, but what wonderful sustaining power has been given, and I am just awaiting my Father's voice to say, "Child, come home." Praise the Lord, O my soul!

A Note of Praise.—Mrs. Harry Hay, Gebhards, Ct.—I praise God for what he has done for me. I cannot tell you how much good the GUIDE has done for me. O what a comfort it has been to me in my affliction, as I am deprived of the privilege of going to the house of God, as the winter is so cold, and my health so poor, but thank God for the Bible and the GUIDE. O what comfort does the word of God afford, and the GUIDE comes next, and my Church paper. Praise God, it makes my heart burn to see that Holy Book on my stand, and when I get the GUIDE I cannot rest until I have read it through. O, the Tuesday meeting! If I could only be there. It seems as if the Lord will allow me to come to your meeting. I read in the GUIDE of that stranger being with you who said he had such ardent desire to be with you, but he never thought he would have the privilege, but at length there was a way open and he came. And the Lord can open a way for me if it is His will.

A WITNESS IN "THE KING'S HIGHWAY."

Don't Wait Thirty Years.—For years past I have read *The King's Highway*. It has been made a great blessing to me. The request for testimony in the January number has influenced me to send mine. For thirty years I was a so-called Christian, but was not worthy of the name. I regret that wasted time. Ten years since God sent me in love a sore trial—the long affliction and death of my only boy. This led me to feel my need of something I had not. After months of struggle I could say, "Thy will be done;" entirely surrendered my will to God, felt the cleansing power, and consecrated my all to Him, "to whom my more than all is due." When seeking the blessing, a tract, *Try Holiness*, given me by one of our ministers, helped me much.

I want Thy life, Thy purity,
Thy righteousness brought in;
I ask, desire, and trust in Thee,
To be redeemed from sin.

'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.

I would like to say a word to young Christians: DON'T WAIT THIRTY YEARS! O the joy of walking in the light day by day, communing with the blessed Master, casting every care on Him!

THE EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking.—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.—VII.

"Without me (or, severed from me) ye can do nothing."
John 15: 5.

Alford says, "The separation indicated in this clause of the verse is more than 'without me,' the words are best rendered APART, or SEPARATE FROM ME, from being 'IN me and I IN you.'"

The word BECAUSE has respect rather to the sense, than to the words themselves; BECAUSE union with Me is the sole efficient cause of fruit being produced, you having no power to do anything, to bring anything to perfection, to do any of those things which belong to that which ye are, separate from Me." Let us see that the union is unbroken.

UPON THE DAUGHTERS'

MRS. PHOEBE PALMER wrote an excellent book on "*The Promise of the Father.*" We quote therefrom:

"Did the tongue of fire descend alike upon God's daughters as upon His sons, and was the effect similar in each?"

How emphatic is the answer to this question! And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. Was the effect similar upon God's daughters as upon His sons? Mark it, O ye who have restrained the workings of this gift of power in the Church! And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance. "Doubtless it was a well-nigh impelling power, which was thus poured out upon these sons and daughters of the Lord Almighty, moving their lips to most earnest, persuasive, convincing utterances."

Who can tell how wonderful the achievements of the cross might have been, if this gift of prophecy, in woman, had continued in use, as in apostolic days? Who can tell but long since the gospel might have been preached to every creature. Evidently this was a *specialty* of the last days, as set forth by the prophecy of Joel. This, says Peter, as the wondering multitude beheld these extraordinary endowments of the Spirit, falling alike on all the disciples,—this is that which was spoken by the prophet Joel, "And also upon my servants and upon my hand maidens will I pour out my Spirit."

Well, we have lived to see marvelous things concerning the power and vocation of *Christian womanhood*. Were the beloved Sister Phoebe alive now, and should she look over the face of Zion, she would be filled with gratitude and praise. The work to which we have referred was a powerful plea on behalf of "the daughters of he Lord." It stimulated many to heroic action.

We are undoubtedly living in the latter days, of which Joel prophesied. We are realizing that the Spirit of prophecy has come upon the daughters as well as upon the sons. The womanhood of the Church is being richly endowed from on high. Even in those branches of the Church which have, in former years, laid special emphasis upon Paul's language, "*I suffer not a woman to teach in the Church,*" a wide and effectual door is being opened for Christian women to exercise in public. One of these baptized daughters is now conducting a holiness meeting each week in a Presbyterian Church in this city, and has been invited by the pastor to exercise freely in the congregation in prayer and testimony. This is one of the most influential churches of the denomination in New York.

And what shall we say of the consecration of Christian womanhood in the service of the W. C. T. U. and the W. F. M. S., a consecration beautifully illustrative of Christian unity in love?

This, however, is only the beginning of this day of *baptized Christian womanhood*. Greater developments, and more marvelous power are before us. Brighter annals will be written, which succeeding generations will read with wonder and delight. Let us pray about it.

BE SOBER.—BE VIGILANT.

THE pointed and significant injunction of the apostle Peter is certainly in place at the present time :

"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—I Peter, 5 : 8, 9.

Our great adversary, the devil, is a real person, not a principle of evil, or an influence, as some would have us believe. He is a real person, intelligent, crafty and malignant, filled with supreme hatred to God and to humanity. He is especially set for the overthrow of those who have deserted him, and allied themselves with the cause of Jesus Christ.

He is "*the devil*," the grand accuser of all the brethren—this title is derived from a word which signifies to strike through, or to stab; he would strike malignity into our natures, and poison into our souls.

"*He goeth about*," is ceaselessly active "*as a roaring lion*,"—hungry, fierce, strong and cruel; the fierce and greedy pursuer of souls—never more so than in these days, full of all manner of subtlety and of ruinous determination. He will pull saints down to hell, if possible. One such overthrow sets the whole realm of darkness in jubilee.

How are we to deport ourselves in view of these perils? The apostle tells us—He puts the weapons of holy warfare and victory in our hands:

"*Be Sober*."—This sobriety is opposed to intoxication with the anxieties of this life. The inward and outward man must be governed by temperance, modesty. Christ must reign supremely.

"*Be Vigilant*."—To be ever on guard,—watchful, not ignorant of Satan's devices, keeping a constant eye upon him.

"*Whom resist, steadfast in the faith*."—Faith is the vital point, the invincible position; he would undermine it. RESIST—steadfast in the faith, and be encouraged, knowing that the universal brotherhood is in the same afflictions, exposed to like assaults. Hold to your position. It is written, "He that endureth to the end shall be saved"—and he shall have the crown of life.

WE MISS HIM.

WE miss our excellent correspondent, Rev. David Nash, of the New York East Conference, in his later years a resident of Norwalk Ct. He has in time past written some very profitable articles for the GUIDE. But he has sent us his last communication. He has become an occupant of one of the many mansions which Jesus said were in His Father's house awaiting the saints.

Bro. Nash was born in Sussex County, England, of humble but Christian parents in 1807. He was converted at fourteen years of age. He was so eager to save souls that he commenced preaching when only seventeen. As a local preacher on the Rye and Saunders Circuit, England, he would often walk eighteen to thirty miles on the Sabbath. He early sought and found "the second blessing," of which till the day of his death, he was a conspicuous example and advocate, not only in profession and with his pen, but also by the purity of his daily life and the constant sweetness and gentleness of his spirit. He said, he was in a greater agony for the crowning blessing of the Gospel, entire sanctification, than when he sought the forgiveness of sins. He went one Saturday evening to the house of a good old local preacher. When they went to prayer, the overwhelming power of the Spirit came down and he was enabled by simple faith to cast himself into the fountain of cleansing. The word of Zephaniah, the prophet, was powerfully applied: "The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord is in the midst of thee: thou shalt not see evil any more." From that time his life was one of eminent devotion. He had a useful ministerial course. His close of life, at an advanced age, 85, was peaceful—he fell on sleep and rests forever with the Lord. He has left behind him a bright example to be emulated by his brethren in the ministry.

December 6th, 1892, he passed away so easily, that he seemed almost to have fallen asleep. During his illness of eleven months his life was full of cheerfulness and his eye set on the immortal crown. He rests well.

"DEATH INSIDE THE GATES!"

THE Chicago Exposition gates are open on the Lord's day, and there is death inside the gates—in more than one sense. There is death there to many a Christian conscience—in the case of time-serving Christian professors who go there regardless of the affront to Divine majesty, and the dreadful stigma put upon the fair brow of the Republic. But there are multitudes of living Christians who have too high a regard for God's law, and the interests of His Church and their country, to tread within those gates. Splendid architecture, and curious and ingenious and magnificent exhibits, have no charm for them. They are ready to cry out with God's loyal servant of old, "Horror hath taken hold upon me because they keep not Thy law."

At this time the secular papers are chronicling a fearful catastrophe that has fallen upon the Exposition. One of the buildings has been on fire, and plunged quite a number into eternity—a score or more. The people are appalled at the contemplation. It would not surprise us if the whole group of buildings were fire-swept. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." This is true of nations as well as of individuals. History shows that God has vindicated the Sabbath law. This nation will assuredly be no exception. We are now in the throes of a financial panic that is shaking the land from one end to the other. What next? Who knows? "The Lord is a God of knowledge, and by Him actions are weighed."

To your knees, O ye faithful ones in Zion! Pray that there may be national repentance for this great iniquity—that from the President in the White House to the occupant of the humblest cottage, there may be repentance, "a repentance that needeth not to be repented of." Down in the dust, ye that love your country.

There is just now, as we write, some rays of light breaking through the heavy clouds. There are some intimations that those in command will recede from their position, and close the gates on the Sabbath for the residue of the time allotted to the Exposition. We hope this may be the case. They certainly find that Sabbath breaking does not yield the remuneration anticipated.

AT HIGH TIDE!

THE Camp meetings are now "at high tide." We hope there is a sweep of Divine mercy through every encampment. The voice of The Master seems to be sounding in our ear, saying, "Let down the net on the right side of the ship." He met the disciples by the lake of Genesaret and after he said to Simon, after He had done teaching the people, "Launch out into the deep and let down your nets for a draught." It seemed to be a very inopportune time for such an order, for they had "toiled all night and taken nothing." But Simon, with an obedience that was commendable, said, "Nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes and their net broke."

Gospel workers are fishers of men. The great sea of life is full of perishing men, needing to be brought to land. The Gospel is a great net, strong, no danger of its breaking. O ye camp-meeting workers, hear your Master's call—"Let down the net for a draught."

You will, like the Genesaret fishermen bring up good and bad, and there will have to be a sorting out, an appropriating of the good and a casting of the bad away.

No matter—out with the net—swing it well out into the broad sea, and may God help you to inclose in it a multitude of fishes! There are souls just now within reach of the great Gospel net that must be saved this summer or never.

Out with the net! Give it a good swing into the hidden depths. While sinners are inclosed, bring to shore those who are crying from the depths for full salvation. The Lord hears their cry from the depths and He would have them redeemed and lodged in His kingdom. Lend a hand, ye lovers of the Lord and of souls. Lend a hand, and let there be a mighty draught this summer. This ought to be the greatest summer for soul-saving that was ever known. Looking at the multiplication of agencies—especially the number of Camp meetings—this we are persuaded should be the result. Are we expecting it? Are we praying for it in good earnest, and believing that our prayers will come up into the ears of Jehovah and gloriously prevail? Believe and conquer.

A CRY AFTER GOD!

WE are strongly reminded of the words of the evangelical prophet as appropriate, peculiarly to the present time. We should, as a people, put on sackcloth, as it were, and get down into the dust, and cry.

"O, that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to thine adversaries, that the nations may tremble at Thy presence."

We need, undoubtedly, at this time, a deep, powerful, overwhelming manifestation of the Divine presence. Such a manifestation as will lead careless men to thoughtfulness, and the obdurate to melt like wax in the presence of the Lord. Nothing short of this will hold under mighty arrest the multitudes of godless people who are thronging our streets and driving on Jehu-like to ruin. The ordinary means of grace do not have this effect. Many a pulpit is in mourning. Deserted sanctuaries are solitary and desolate. The elect of God cry out from their closets, "How long, O Lord, how long?"

Well, these are the solitary examples—the praying ones here and there on the mountains and in the vales. But we need to have a *united Church on its knees*, at the foot of the throne, pleading for a revelation of Divine mercy, not of His wrath. We have reason to fear His wrath, for we are verily guilty before Him, but let us deprecate this, and plead for mercy, in honor of our Great High Priest.

The primal requisite of the period is a Pentecostal visitation, full-orbed, upon the whole Church. Then will she be prepared to put a hand of power upon the body-politic, yea, to move out among the nations with overwhelming potency. O ye pleaders at the mercy seat, cry out for Pentecost—that God will rend the heavens and come down in power and great glory.

There are those who tell us that we must not expect such overwhelming manifestations in these days. We do not believe this. Prophecy, New Testament promises, and the all-pervading presence of the Holy Ghost in the Church, and even in the world, authorize us to look for mighty, far-reaching outpourings of the Spirit.

THE OLD BOOK LIVES.

IN a prison in France, in the year 1894, Thomas Paine wrote his book against the Bible entitled, "The Age of Reason," and said "he had destroyed the Bible, and in the course of fifty years, whoever desired to see a copy of it would have to go to a museum and pay twenty-five cents for the privilege of beholding an exploded relic of a past superstition." In 1809, Mr. Paine died in great agony of mind, praying, it is said, "O, if there be a God, let Him have mercy upon me." But the Bible still lives—it has not yet become a "relic"—but is in the flood-tide of success, increasing daily in numbers, influence and power. It is now translated into three hundred different languages and dialects, and during the last seventy-five years 160,000,000 copies of this blessed Word of Life have been published and circulated among the people like "leaves of the tree of life, for the healing of the nations."

The Old Book still lives. All these efforts to banish it from the earth and to destroy the system of our holy Christianity have been abortive. The greater the opposition, the more divine truth has been spreading in the earth.

In these modern days there has sprung up much of what is called "advanced thought," and "higher criticism," subjecting the "Old Book" to new tests, even in the house of its friends. But having survived the severe ordeals of past centuries we fear not the influence of modern critics, whether in or out of the Church. It has an inherent vitality, superior to the hostility of both men and devils, and more and more will it exert its power among the nations.

THE ISLES WAITING FOR HIS LAW.

A CONTEMPORARY writes:

"The islands of the sea have not only waited for His Law," but Madagascar, the Sandwich, Fiji Islands, and others, have not only accepted the Gospel of Christ, but are now engaged in missionary efforts to save others in the islands of the sea. In the Fiji Islands the Governor says that in a population of 120,000, there are more than 100,000 regular attendants upon divine worship. Surely these historical facts prove that the "white horse and his rider" are going forth in holy triumph over land and sea, from conquest unto conquering, while the people are coming to the Cross like doves to their windows, entering the ark of Christ, and securing eternal life.

Christ is on His conquering march—"conquering and to conquer." As recruits are gathered for His army, whether at home or abroad, they have the missionary spirit. A good sign.

DEVOTIONAL SERVICE.

"Great Shepherd of Thy chosen few,
Thy former mercies here renew:
Here, to our waiting hearts, proclaim
The sweetness of Thy saving name."

THE WITNESS OF PURITY.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." I Cor. 2: 12.

GOD'S works, both in nature and grace, are accompanied by a witness of their divine character. In the kingdom of grace, each stage of progress has connected with it this definite divine testimony, by the Holy Ghost. When a soul is converted there is given "the Spirit of adoption, whereby he is enabled to cry, Abba, Father." This inward testimony, of course, awakens the highest joy, as well it may.

So, again, when the work of heart purity is wrought, there is given another testimony of the Spirit to the fact, as the Scripture above cited shows. We "receive not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." Christian experience is matter of knowledge, and this knowledge is communicated to us by the Spirit of God.

In the context the apostle says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Many, quoting this passage, stop there, as though it referred to heavenly realizations. The apostle, however, continues, "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him? Even so the things of God knoweth no man, but the Spirit of God." Now we have received, not the spirit of the world, &c.

When seeking this blessing of heart purity, or entire sanctification, we are not, by any intellectual process, or inference, to conclude that we have received it. We are to expect, and not to be satisfied without, the distinct witness of the Spirit to the fact that it has been wrought. Multitudes have testified that they have received it and have rejoiced even with "joy unspeakable and full of glory." Those who rest short of this make a great mistake. And yet many make this mistake and are consequently weak. They cannot give a definite testimony and are trammelled in attempting to work for the Master.

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is **PROPER** to introduce in this column.

QUESTION 1.—A brother in Kansas wishes to know about John 20: 22, whether the disciples were wholly sanctified then?

ANSWER.—No. They had a measure of the Spirit imparted at that time, a foretaste of the Pentecostal enduement, but the full baptism of the Spirit was not received until Pentecost.

QUESTION 2.—A brother in Pennsylvania asks for an explanation of Luke 16: 9, what is meant by the mammon of unrighteousness.

ANSWER.—Money is referred to, and it is well named "The mammon of unrighteousness." The "love of it," it is declared "is the root of all evil," and multitudes are dominated by this love. To make friends of it is to do good with it, of every possible sort, and those saved through our instrumentality will be ready to welcome us "into everlasting habitations."

QUESTION 3.—What is the proper way to do home or foreign missionary work for Christ? Is it proper to belong to a Missionary Society? Is it proper to earn money for this purpose by teas, entertainments, &c.

ANSWER.—By all means be connected with some Missionary Society, and thus show an interest in the cause. As to earning money by entertainments, we believe this policy is contrary to Scripture and the whole genius of Christianity, as ministering to selfishness. Money for Christ's cause should be given on principle, voluntarily. There is no mention in the New Testament of any such procedure to raise money in connection with the early church. The simple Apostolic plan is "to lay by in store," as the Lord hath prospered us, and if this were done, in the Church universally, there would be no need of resorting to the expedient of entertainments. Her treasury would be abundantly supplied.

QUESTION 4.—If a person has once consecrated their life to Christ, is it wrong to say they wish to re-consecrate, even though they do not feel that they have wandered away, only feeling the drawings of the Spirit for a closer walk with God.

ANSWER.—If the consecration is complete, as Bishop Taylor says, "Stand to the main fact." Hold fast your confidence and go on and grow. Yet it may be well, each day, to tell the Lord you are *all* His, and claim Him by faith as *all yours*.

The first thing is to see that the consecration is complete, and then be sure not to take back anything. Keep it on the altar.

THE CLOSET HOUR.

THE WORD—"For not he that commendeth himself is approved, but whom the Lord commendeth." II Cor. 10: 18.

"Teach us to live by faith,
Conform our wills to thine;
Let us victorious be in death,
And then in glory shine."

DAILY BIBLE CALENDAR—AUGUST.

1. I Thess. 5: 21; Acts 22: 14; John 17: 24; Neh. 9: 6
2. John 6: 29; Acts 26: 18; Luke 22: 32; Rev. 19: 6.
3. I Thess. 5: 6; Rom. 8: 6; Psa. 86: 11; Psa. 89: 15.
4. Acts 18: 9; Acts 18: 10; Psa. 130: 1; Psa. 62: 12.
5. I John 3: 1; I John 4: 16; John 17: 3; Psa. 71: 24.
6. Heb. 4: 16; Ephes. 1: 6; Psa. 119: 17; Isa. 45: 24.
7. II Tim. 2: 1; II Cor. 4: 15; Psa. 35: 22; I Sam. 2: 2.
8. Prov. 24: 1; Joel 3: 20; Mark 10: 17; Psa. 118: 2.
9. Psa. 115: 9; Deut. 14: 2; Psa. 71: 17; Psa. 103: 2.
10. Heb. 13: 9; I Peter 1: 25; Psa. 35: 2; Psa. 26: 12.
11. Ephes. 5: 11; John 15: 14; Psa. 85: 7; Psa. 46: 11.
12. Hos. 6: 1; Hos. 6: 1; Psa. 5: 1; Psa. 86: 15.
13. Isa. 45: 22; Isa. 45: 22; Psa. 39: 13; Isa. 12: 4
14. Heb. 12: 25; Heb. 10: 38; Heb. 10: 9; Psa. 41: 13.
15. I Peter 4: 10; I Peter 2: 19; Psa. 70: 1; Psa. 86: 13
16. Isa. 62: 11; Isa. 66: 13; Psa. 139: 1; Psa. 118: 27.
17. Ephes. 4: 17; I John 3: 22; Psa. 119: 173; Psa. 89: 1.
18. Ephes. 5: 2; Ephes. 5: 2; I Kings 8: 28; Psa. 111: 3
19. Ezra 10: 11; Gen. 9: 13; Psa. 20: 4; Psa. 140: 7.
20. Jer. 31: 7; Isa. 44: 3; Psa. 40: 11; Psa. 35: 1.
21. Job 22: 22; Psa. 112: 1; Psa. 25: 6; Psa. 30: 4.
22. II Tim. 4: 2; Prov. 28: 23; Exod. 34: 9; Psa. 66: 2.
23. Gal. 5: 1; Prov. 28: 10; Psa. 135: 13; Rev. 16: 5.
24. Lev. 11: 45; Col. 1: 22; Psa. 140: 4; Psa. 119: 156.
25. Luke 6: 36; Luke 1: 50; Psa. 119: 175; Psa. 9: 1.
26. Psa. 31: 9; I Tim. 2: 6; II Sam. 7: 20; Jer. 32: 19.
27. Ephes. 4: 23; Luke 3: 6; Psa. 69: 5; Psa. 95: 2.
28. Heb. 13: 13; John 5: 12; Psa. 84: 9; Psa. 47: 1.
29. I Pet. 4: 13; Jer. 24: 6; Psa. 119: 73; Psa. 59: 16.
30. Phil. 1: 27; Isa. 26: 4; Psa. 41: 4; Psa. 18: 31.
31. II Pet. 3: 15; Isa. 26: 3; Psa. 89: 19; Psa. 136: 3.

THE NEW ERA IN PROPHECY.

This era of universal and total purification in the Church, this era of mighty power for the subjection of the world to the reign of Christ, is the theme of all the prophets, "when they testify before him of the sufferings of Christ, and of the glory that was to follow." The Revelator denominates its introduction, "the marriage of the Lamb." "Let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted to be clothed in fine linen, clean and white; for the fine linen is the righteousness of the saints." Referring to this era of divine illumination, God, through the prophet Isaiah, thus addresses the Church: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and the kings to the brightness of thy rising."

A MEDITATION FOR AUGUST.

"And they glorified God in me." Gal. 1: 22.

Such is the record made concerning Paul's coming into the regions of Syria and Cilicia. He says he was unknown by face unto the churches of India, which were in Christ. But they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. "And they glorified God in me." And well they might, for it was a glorious change whereby a cruel persecutor of Christ and His saints was transformed into an Apostle. The sentence, "They glorified God in me," as one gives it, "Having understood the entire change, and that the former wolf is now acting the shepherd's part, they received occasion for joyful thanksgiving to God in respect of me."

Every transformation of grace is not as marked as that of Saul of Tarsus, but, nevertheless, demonstrates the marvelous power of grace and furnishes occasion for glorifying God. Such should be making records like that before us—many should glorify God in them.

HEART QUESTIONS.

1. How are you affected in heart by praise or flattery?
2. What inward impression is made in your case by personal censure?
3. Does the contemplation of the Divine character awaken deep adoration in your heart?
4. How does disappointment affect your inward spirit?
5. If you are slandered, is there in your heart any sign of resentment?

AT THE MERCY-SEAT.

GENERAL REQUEST:

1. That this nation may be deeply penetrated with a sense of the enormous guilt of opening the gates of the Exposition at Chicago on the Lord's day.
2. That the Camp Meetings may be times of unusual manifestations of the Spirit's power.

REQUESTS BY LETTER:

Vermont.—M.—For the boys of a "Cornet Band" that their names may be written in the "Book of Life," and that they may be kept from evil.

New Jersey.—O.—That a family in great sorrow may be delivered.

That a wife physically prostrated may be restored. That a daughter may be fully saved and have clear witness of it.

New York.—That a very wicked backslider, once an earnest worker in Christ's vineyard may be reclaimed.

That another who has gone far from God may be brought back and fully saved.

California.—S—For the salvation of a son.

THE PRAYER UNION.

THE PROMISE.—“Whatsoever we ask, we receive of Him, because we keep His commandments.”

I John, 3: 22.

“Ask but His grace, and lo, 'tis given;
Ask, and He turns your hell to heaven:
Though sin and sorrow would my soul,
Jesus, Thy balm will make it whole.”

Please observe

TUESDAY, August 15th,

as the day for special prayer in behalf of the objects of “*The Guide Prayer Union*.” The Scripture to be read in concert is, I Cor., 13th Chap., and the hymn to be read or sung is No. 527 in the Methodist Hymnal.

THE FRAGMENTS.

—WORK FOR THE GUIDE. This is a great Camp Meeting month and much work should be done for the GUIDE. Before you go to Camp Meeting, provide yourself with some sample copies of the magazine, which we furnish free on application, and see how many new subscribers you can procure. If you go to work with a free good will, you will add to our lists, which we greatly need to have done. The Lord help you.

—SABBATH MEDITATIONS. *Errata*. Bro. Simmons, our excellent correspondent, was ill-used in our last number. Dates were wrong. July 20th should have been 23rd, and 28th should have been 30th. But, what is worse, the section for Psa. 30: 5, was placed under Psa. 84: 11; and that intended for Psa. 84: 11, is found under Psa. 30: 5. Our readers will please note these corrections. We regret the errors—will try and avoid them hereafter.

—“All things are for your sakes,” II Cor. 4: 15. The saints, it is written, shall inherit the earth. They have a royal inheritance.

—THE NEW AUDITORIUM.—An effort is to be made at Ocean Grove, Aug. 13, to raise funds for a new auditorium to seat 10,000. If any of our readers who cannot be there want to make an offering, to pay for a stick of timber at least, they can communicate with us. We shall be glad to receive contributions in any amount. If you cannot do more, perhaps you can pay for a few pounds of nails.

—MRS. PALMER was able on Thursday, July 6th, to go to Ocean Grove. The journey was quite fatiguing to her, but she rallied from it, and at this writing, she is improving. Her careful and untiring physician, Dr. M. W. Palmer, watches her closely, and is very successful in his treatment under the wise direction of the Great Physician. The Lord bless both the patient and the physician.

CAMP-MEETING CALENDAR.—AUGUST.

August 2-17.—Pitman Grove, N. J. (Updegraff, Jones and others).

August 3.—Des Plaines, Ill. (National). McDonald and others.

August 4-14.—Lakeside, Ohio. (Keen, J. H. Smith and others).

August 4-14.—Portsmouth, R. I. (G. D. Watson, and others).

August 8-18.—Waterloo, Ohio. (Wilson, Kennedy).

August 13-23.—Mount Vernon, Ohio. (Ohio State Camp.) (J. H. Smith, Carradine, Watson).

August 16-27.—Battle Ground, Ind. (Keen, Creighton, &c.).

August 17-28.—Farmington, In. (Detwiler, Haney).

August 18-28.—Bentleysville, Pa. (John Parker, H. N. Brown, &c.).

August 21-31.—Ocean Grove (Annual).

August 23 to Sept. 4.—Round Lake, N. Y. (S. A. Keen and others).

—THE MORNING MEETING at Ocean Grove, at this writing, is progressing favorably. It is in the hands of the writer in the absence of Mrs. Palmer, the beloved leader. Some interesting cases of entire sanctification have occurred.

—Teach me thy way, O Lord. Psa. 86: 11. A good prayer. Everything depends upon our keeping in the Lord's way.

—WHAT WILL YOU DO? Those who stay away from the “Columbian Exposition” on account of the gates being open on the Sabbath, should devote the money saved to some benevolent work. Do not congratulate yourself that you have saved so much, and keep the money in your pocket. Sister Leonard suggests that it be given to the Bishop Taylor Orphan School in India. That would be good. Or, perhaps you would like to give it to the new auditorium at Ocean Grove. Make it tell somehow for the extension of the Lord's Kingdom.

—My tongue also shall talk of Thy righteousness all the day long. Psa. 71: 24. You can keep your tongue agoing on that line—even all the day long. Let it go.

WOMEN'S NATIONAL UNION HOLINESS CAMP MEETING, at Mount Tabor, N. J., commencing July 26th, continues till Aug. 2nd. This notice will reach many of our readers in time. Let all go who can and sustain the meeting.

—How Is It. Do you owe anything to the GUIDE TO HOLINESS? If so, defer not to pay it. We have paid for the paper, type-setting, press-work and mailing of every number that has been sent to you. Come, brother or sister, let us hear from you.

—A PRAYER ROLL has been arranged at Ocean Grove and used in the morning meeting. Written requests for prayer handed in are placed on “The Roll.” At this writing it is 25 or more feet long and will likely soon be one hundred feet. Join us in prayer for those on “The Roll.”

THE GOSPEL SERVICE.

IN OUR OWN LAND.

New York.—The services of the "Forward Movement," under Rev. C. H. Yatman, have been transferred to the Academy of Music.

New Jersey.—The morning meeting for the promotion of Holiness at Ocean Grove, has opened well, and some at this writing have received full salvation.

Geo. D. Moore, evangelist, has had his large tabernacle pitched at West Asbury Park. Quite a large number converted and sanctified.

The Salvation Army is having decided success in Asbury Park under the command of Adj. Wood.

Arkansas.—At Beebe, the pastor, Bro. Craig, has been holding up the banner of holiness. As the result the revival flame spread over all his circuit.

Georgia.—At Jackson, Bro. Culpepper, Evangelist, has been doing earnest and successful revival work, and in connection with it there was a decided movement against the liquor traffic.

Iowa.—At Cory Grove the "Sac City Band" holds holiness meetings every Sabbath afternoon which are greatly blessed.

The 15th Annual Camp Meeting of the State Holiness Association at Des Moines, was a decided success; it was one of the best that has been held. Dr. Reddy rendered efficient service.

Bro. G. W. Barker, evangelist, had a successful three weeks' meeting in Atlantic in April. 150 converted.

Kansas.—The La Bette County Holiness Association had a successful Holiness Convention in the Baptist Church, Mound Valley, in June. Evangelist E. F. Walker aided. Some were converted and sanctified.

Kentucky.—Bro. G. D. Watson, recently preached a series of holiness sermons in Asbury College.

A Pentecost has been realized at Nebo, Bro. Peters, pastor. 20 converted on the Sabbath, 35 during the meeting. 100 on Sabbath came out for perfect love, and a number received it. The surrounding country greatly stirred.

Mississippi.—The South Mississippi Holiness Association is to be organized. Presiding Elder Partridge, Sea Shore District, is holding up the banner of holiness over his district. Preachers are seeking the blessing.

Maryland.—Mountain Lake Park. This meeting, under the direction of Brother Updegraff and Thompson has this season maintained its *pentecostal* character. The preaching has been in the demonstration of the Spirit, and the work of salvation, in the conversion of sinners, and the entire sanctification of believers, progressed gloriously.

IN FOREIGN LANDS:

The Jews.—Rev. Dr. Ellis, missionary of the London Society for the Conversion of the Jews, has baptized in Warsaw, within a few months, fourteen adult Jews and Jewesses of good condition.

Damascus.—On the lintel beam of the great Mohammedan mosque, in dimmed letters of Greek is the inscription, "Thy Kingdom, O Christ, is the Kingdom of the ages, and Thy dominion is throughout all generations."

India.—Sir Bartle Treare, late governor of Bombay, writes:

"I speak simply as to matters of observation and not of opinion, and assure you that the teaching of Christianity, among 100,000,000 of civilized and industrious Hindus and Mohammedans effecting changes, moral, social and political, which for extent and rapidity of effects, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

"I would never argue if I were a missionary, said a Brahman graduate of Madras University. I would simply give the Bible and say, 'Read that.' Bishop Thoburn, after years of experience in India, takes the same view."

The *Indian Witness* contains the statement that one missionary in North India has raised up 170 preachers.

—Rev. J. E. Robinson writes: "The movement among the depressed classes of India is gathering strength with the passing months. Many thousands are asking to be Christian disciples."

England.—The Society of Friends sent a check for \$8,930 to the Salvation Army.

Africa.—

—The King of Belgium has been foremost in efforts to do good in Africa, especially to bring the civilized nations to agree that no rum shall go from their ports to that continent. He was asked why he took such an interest in Africa, and replied: "When my only son and heir died, leaving me alone, I determined to do for the orphan and friendless. God seemed to say, adopt Africa. Hence I have devoted my private revenue to the interests of Africa, and when I die Africa shall be my heir." All which is kingly in the highest sense.

China.—

—The Chinese have no term corresponding to our *amen*. The translation of their word means, "The heart wishes exactly so."

—Says the Chinese *Recorder*: "The most liberal contributor to the Methodist Episcopal Mission in Singapore is a Chinese banker, Mr. Tan Jiakkim. He gave \$1,500 and collected from his Chinese friends nearly \$3,000 more."

—Dr Field of the New York *Evangelist*, writes from Africa: "But it is upon the women that falls the extreme of poverty and all that it brings. However pretty they may be when young, they have to carry burdens that soon break their backs and their spirits till they fade and at last wither up into the hags that we saw to-day, sitting by the road and stretching out their hands in utter want and misery. Such is the curse of Islam upon manhood and womanhood and childhood." And he closes his letter with these ominous words: "To-night, I must confess that Africa sits heavy on my soul. It is the Dark Continent indeed."

Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Ps. 89: 1.

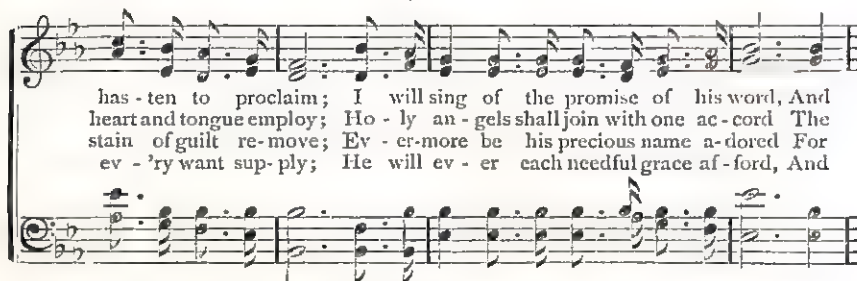
No. 125. I WILL SING OF THE MERCIES OF THE LORD.

Rev. C. W. RAY, D.D.

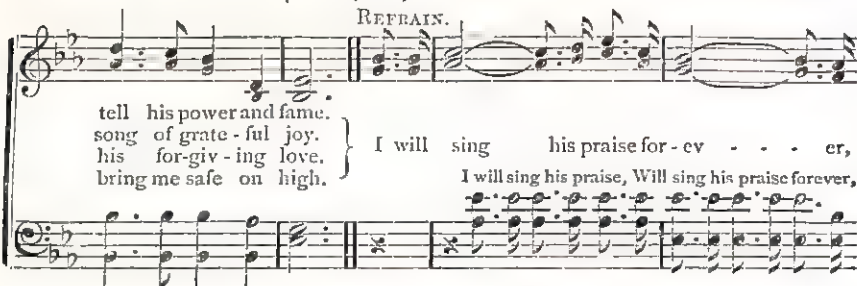
WM. J. KIRKPATRICK.



1. I will sing of the mercies of the Lord, All his goodness I will
 2. I will sing of the mercies of the Lord, Praise for - ev - er shall my
 3. I will sing of the mercies of the Lord, Who in pit - y doth each
 4. I will sing of the mercies of the Lord, Whose compassion will my



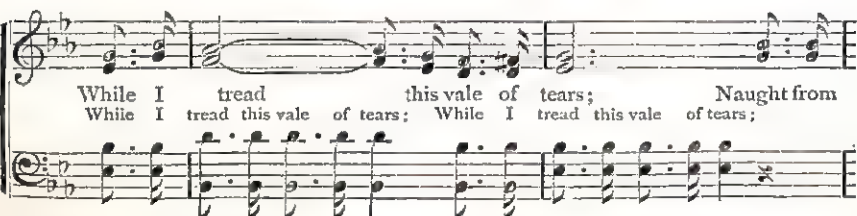
has - ten to proclaim; I will sing of the promise of his word, And
 heart and tongue employ; Ho - ly an - gels shall join with one ac - cord The
 stain of guilt re - move; Ev - er - more be his precious name a - dored For
 ev - 'ry want sup - ply; He will ev - er each needful grace af - ford, And



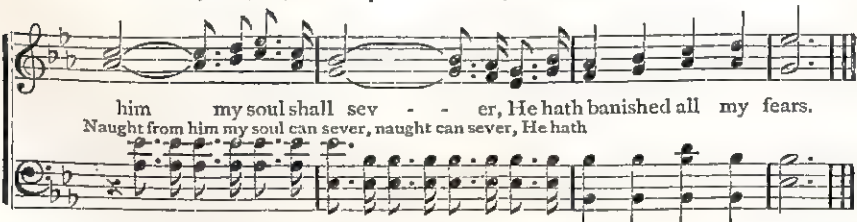
REFRAIN.

tell his power and fame.
 song of grate - ful joy.
 his for - giv - ing love.
 bring me safe on high.

I will sing his praise for - ev - - - er,
 I will sing his praise, Will sing his praise forever,



While I tread this vale of tears; Naught from
 While I tread this vale of tears; While I tread this vale of tears;



him my soul shall sev - - er, He hath banished all my fears.
 Naught from him my soul can sever, naught can sever, He hath

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SEPTEMBER, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR SEPTEMBER. "I will give unto him that is athirst of the water of life freely."—Rev. 21: 6.

PRACTICAL GOSPEL THEMES.

BY REV. GEORGE HUGHES.

CONTINUING IN LOVE.

JESUS makes this wonderful declaration, "As the Father hath loved me, so have I loved you." This is marvelous. The measure of the Father's love to His dear Son is the measure of the love of Christ to His people. The Father loves His Son with an infinite and everlasting love, and the love of Jesus for us is an infinite and everlasting love. This transcends all our conceptions and baffles all angelic comprehension. But the fact remains, according to His own proclamation, and we must accept it and fall down before Him in wonder and adoration.

What then is the practical lesson of this wonderful love? It is contained in the injunction in immediate connection with the declaration above given—"Continue

ye in my love." If we are His disciples, His love has been "shed abroad in our hearts by the Holy Ghost given unto us. The measure of this gift is in proportion to our faith. Happy those who have received it in such a fulness as to exclude all its opposites and antagonisms—*perfect love*. But whatever be the measure, continue in it, and advance to higher and richer developments, for love's expansiveness is boundless.

As the good Matthew Henry says, "We must place our happiness in the continuance of Christ's love to us, and make it our business to give continued proofs of our love to Christ that nothing may tempt us to withdraw from Him, or provoke Him to withdraw from us. All who love Christ should continue in their love to Him, that is, be always loving Him, and taking all occasions to show it.



Thy testimonies which thou hast commanded
are righteous and very faithful. *Psa. 119 : 138.*

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

THE WILDERNESS STATE.

BY REV. JOHN WESLEY.

PART II.

[TEXT : "Ye now have sorrow : but I will see you again, and your heart shall rejoice and your joy no man taketh from you."—*John xvi. 22.*]

IN pursuing the line of thought opened on this passage in our last issue, we remark :

Another general cause of this darkness is *ignorance* ; which is likewise of various kinds. If men know not the Scriptures, if they imagine there are passages either in the Old or New Testament, which assert that all believers, without exception, *must* sometimes be in darkness ; this ignorance will naturally bring upon them the darkness which they expect. And how common a case has this been among us ! How few are there that do not expect it ? And no wonder, seeing they are taught to expect it ; seeing their guides lead them into this way. Not only the mystic writers of the Romish Church, but many of the most spiritual and experimental in our own, (very few of the last century excepted,) lay it down with all assurance as a plain, unquestionable Scripture doctrine, and cite many texts to prove it.

A third general cause of this darkness, is *temptation*. When the candle of the Lord first shines on our head, temptation frequently flees away, and totally disappears. All is calm within ; perhaps without too, while God makes our enemies to be at peace with us. It is then very natural to suppose, that we shall not see war any more. And there are instances wherein this calm has continued, not only for weeks, but for months or years. But commonly it is otherwise : in a short time "the winds blow, the rains descend, and the floods arise" anew. They who know not either the Son or the Father, and consequently hate His children, when God slackens the bridle which is in their teeth, will show that hatred in various instances. As of old, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now ;" the same cause still producing the same effect. The evil which yet remains in the heart, will then also move afresh ; anger and many other roots of bitterness, will endeavor to spring up. At the same time, Satan will not be wanting to cast in his fiery darts ; and the soul will have to wrestle, not only with the world, not only "with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with wicked spirits in high places." Now, when so various assaults are made at once, and perhaps with the utmost violence, it is not strange if it should occasion, not only heaviness, but even darkness, in a weak believer ;—more especially, if he was not watching ; if these assaults are made in an hour when he looked not for them ; if he expected nothing less, but had fondly told himself,—"the day of evil would return no more."

These are the usual causes of this second darkness. Inquire we, thirdly, What is the cure of it ?

To suppose that this is one and the same in all cases, is a great and fatal

mistake; and yet extremely common, even among many who pass for experienced Christians, yea, perhaps take upon them to be teachers in Israel, to be the guides of other souls. Accordingly they know and use but one medicine, whatever be the cause of the distemper. They begin immediately to apply the promises; to *preach the gospel*, as they call it. To give comfort, is the single point at which they aim; in order to which they say many soft and tender things, concerning the love of God to poor, helpless sinners, and the efficacy of the blood of Christ. Now this is *quackery* indeed, and that of the worst sort, as it tends, if not to kill men's bodies, yet without the peculiar mercy of God, "to destroy both their bodies and souls in hell." It is hard to speak of these "daubers with untempered mortar," these promise mongers, as they deserve. They well deserve the title, which has been ignorantly given to others: they are *spiritual mountebanks*. They do, in effect, make "the blood of the covenant an unholy thing." They vilely prostitute the promises of God, by thus applying them to all, without distinction. Whereas, indeed, the cure of spiritual, as of bodily diseases, must be as various as are the causes of them. The first thing, therefore, is, to find out the cause; and this will naturally point out the cure.

For instance: Is it sin which occasions darkness? What sin? Is it outward sin of any kind? Does your conscience accuse you of committing any sin, whereby you grieve the Holy Spirit of God? Is it on this account that He is departed from you, and that joy and peace are departed with Him? And how can you expect they should return, till they put away the accursed thing? "Let the wicked forsake his way;" "cleanse your hands, ye sinners;" put away the evil of your doings;" so shall your "light break out of obscurity;" the Lord will return and "abundantly pardon." If upon the closest search, you can

find no sin of commission, which causes the cloud upon your soul, inquire next, If there be not some sin of omission, which separates between God and you. Do you "not suffer sin upon your brother?" Do you reprove them that sin in your sight? Do you walk in all the ordinances of God? In public, family, private prayer? If not, if you habitually neglect any one of these known duties, how can you expect that the light of his countenance should continue to shine upon you? Make haste to "strengthen the things that remain;" then your soul shall live. "To-day, if ye will hear his voice," by His grace, supply what is lacking. When you hear a voice behind you saying, "This is the way, walk ye in it," harden not your heart; be no more "disobedient to the heavenly calling." Till the sin, whether of omission or commission, be removed, all comfort is false and deceitful. It is only skinning the wound over, which still festers and rankles beneath. Look for no peace within, till you are at peace with God; which cannot be without "fruits meet for repentance."

But perhaps you are not conscious of even any sin of omission, which impairs your peace and joy in the Holy Ghost. Is there not, then, some inward sin, which, as a root of bitterness, springs up in your heart to trouble you? Is not your dryness, and barrenness of soul, occasioned by your heart's "departing from the living God?" Has not "the foot of pride come against" you? Have you not thought of yourself "more highly than you ought to think?" Have you not, in any respect, "sacrificed to your own net, and burned incense to your own drag?" Have you not ascribed your success in any undertaking to your own courage, or strength, or wisdom? Have you not boasted of something "you have received, as though you had not received it?" Have you not gloried in anything, "save in the cross of our Lord Jesus Christ?" Have you not sought after or

desired the praise of men? Have you not taken pleasure in it? If so, you see the way you are to take.

Entirely different will be the manner of the cure, if the cause of the disease be not sin, but ignorance of the meaning of Scripture; perhaps occasioned by ignorant commentators; ignorant, at least, in this respect, however knowing and learned they may be in other particulars. And in this case, that ignorance must be removed, before we can remove the darkness arising from it. We must show the true meaning of those texts which have been misunderstood. My design does not permit me to consider all the passages of Scripture which have been pressed into this service. I shall just mention two or three, which are frequently brought to prove, that all believers must sooner or later, "walk in darkness."

One of these is, Isaiah I. 10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." But how does it appear, either from the text or context, that the person here spoken of, ever had light? One who is convinced of sin, "feareth the Lord, and obeyeth the voice of his servant." And him we should advise, though he was still dark of soul, and had never seen the light of God's countenance, yet to "trust in the name of the Lord, and stay upon his God." This text, therefore, proves nothing less than that a believer in Christ "must sometimes walk in darkness."

Another text which has been supposed to speak the same doctrine is Hosea ii, 14, "I will allure her, and bring her into the wilderness, and speak comfortably unto her." Hence it has been inferred, that God will bring every believer *into the wilderness*, into a state of deadness and darkness. But it is certain, the text speaks no such thing; for it does not appear that it speaks of particular believers at all: it manifestly refers to the

Jewish nation; and, perhaps, to that only. But if it be applicable to particular persons, the plain meaning of it is this:—I will draw him by love; I will next convince him of sin; and then comfort him by my pardoning mercy.

A third scripture, from whence the same inference has been drawn, is that above recited, "Ye now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." This has been supposed to imply, that God would, after a time, withdraw himself from all believers; and that they could not, till after they had, thus sorrowed, have the joy which no man could take from them. But the whole context shows, that our Lord is here speaking personally to the apostles, and no others; and that He is speaking concerning those particular events, his own death and resurrection. "A little while," says He, "and ye shall not see me," viz., whilst I am in the grave: "and again, a little while, and ye shall see me;" when I am risen from the dead. "Ye will weep and lament, and the world will rejoice: but your sorrow shall be turned into joy."—"Ye now have sorrow," because I am about to be taken from your head; but I will see you again," after my resurrection, "and your heart shall rejoice; and your joy," which I will then give you, "no man taketh from you." All this we know was literally fulfilled in the particular case of the apostles. But no inference can be drawn from hence, with regard to God's dealings with believers in general.

It is not enough to have the truth of God in the Bible—it is not enough to have the Bible on our tables; we ought to have its truths in our hearts. The Psalmist kept them there, hence he could write: "Thy word have I hid in my heart, that I might not sin against thee." The Saviour himself kept the truth there when he was on earth, hence he could easily reply to Satan's temptations: "It is written."—*Sel.*

GEMS FROM THE PSALMS.

"Truly my soul waiteth upon God: from Him cometh my salvation."

"He only is my rock and my salvation; he is my defense; I shall not be greatly moved." Psalm lxi: 1, 2.

It is good to wait upon God. They that wait upon the Lord shall "renew their strength." We wait upon God in prayer. Prayer is the very essence of the Christian life, the "native air" of the sanctified heart. We wait upon God in the reading of His Word. "O, how I love thy law," exclaimed the Psalmist. We wait upon God in His sanctuary. To those who wait upon Him, God is a rock and a defense.

HOLINESS IN BIBLE SYMBOLISM.

REV. EDGAR M. LEVY, D.D.

THE FIRE SYMBOL.



IRE, like water, is a common element of nature. It is everywhere present. It is in the light that streams from the orb of day, in the hard flint lying on the dusty highway; in the fire-fly and in the volcano; in the lightening flashing from the thunder-cloud, and even in the water.

Fire is the life and the light of the world, and as a symbol, deserves to be studied. Its power has never been ascertained. Every effort made to subdue it is attended with the consciousness of its unconquerable nature. It melts iron, cracks marble, changes granite into dust, reduces wood to ashes, evaporates water, and yet, when properly used and ministered unto, it is the health and life of the world. If I could be an idolater I would be a fire worshiper, that purest form of idolatry. So great and sublime is fire, that I do not marvel that its mystic charm has been recognized from the beginning. Even where the Scriptures have been unknown, thoughtful men have deified it. Hence a heathen could suggest, "God has light for a body, and truth for a soul." Sophocles, in one passage, has been thought to give St.

Paul a quotation ably employed to convince heathen readers that even their philosophers were in harmony with the teaching that God "dwelleth in light that no man can approach unto."

Very magnificently does St. John write for our learning that "God is light and in Him is no darkness at all." Not less sublimely does the Psalmist exclaim; or, the prophet describe the Lord Jesus Christ, "The Sun of Righteousness." "God is the Sun of Righteousness."

Such a representative mode of instruction demands our devout attention and gratitude. Fire, in its exceeding *fineness of substance*, is the nearest approach we can imagine to the nature of a *spirit*. It has no weight that can be ascertained by the most delicate instruments: even its entrance by the light full on the nerves of the eye with extraordinary velocity, hurts not the delicate cornea, crystalline lens, or retina; while yet through the densest crystals, the diamond or flinty glass, it passes unimpeded and leaves no trace behind—a fitting emblem of God's unperceived spiritual working around us.

A further resemblance to this spiritual nature of fire is found in its *rapidity of motion*, which outstrips all our feeble conceptions of quickness drawn from mere earthly motions. "Swift as the light" has become a proverb, since science discovered its amazing swiftness, of about two hundred thousand miles in a second. Yet even when our Saviour of old would give some idea of the sudden return He intended to make, He suggested something of this swiftness of light by using the comparison, "as the lightning shineth" so should His coming be. He did not confine his comparison to the every-day phrases which St. Paul used—"in a moment, in the twinkling of an eye,"—but took the fire of electricity as his fittest emblem of speed. How comforting the thought, that even this lightning's flash is slow compared with the

swiftness with which the Lord of light Himself moves to the succor of His redeemed people. Even the angel, when sent, as in Daniel's case, at the beginning of a prayer, to bring an answer, reached this world before the very petition is finished. Well might one say, "Instantaneous descent is too long a name, too tedious an idea, to describe the access of God to the hearts of His people."

Again, the nature of fire is to *reveal things before unseen*. It is a revealing element. And in this also it is a type of spiritual things. Even in ordinary language a *wise* man is called an *enlightened* man,—much more so in religion. Both the eye to see with and the light to see by, are needed mentally as well as physically. There might be the perfect eye without light, or abundant light without an eye to gather it. Each is needed, and each suited to the other. So in Divine things, there must be both the eye of faith to see with and the light of the Holy Spirit to see by. Each is adapted to the other, and each is the gift of God. The Holy Spirit, like fire, removes the darkness from the soul, and bestows the light of knowledge. He dispels the clouds of ignorance and unbelief, and shows the way of holiness. By the renewing of the Holy Ghost, He delivers us from the power of darkness, and translates us into the kingdom of His dear Son.

Fire is also a *marvellous purifier*. The Holy Spirit on this account is frequently compared to fire. When the prophet cried, "woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the Seraphims unto him, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon his mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin is purged." In Malachi God declared that the Mes-

senger of His covenant should come suddenly to His temple and be like a refiner's fire; that He should purify the sons of Levi, "and purge them as gold and silver." This was also reproduced in the preaching of John the Baptist, when he said to the Jews who came to his baptism; "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with fire*." The air may purify an infected garment, or water may remove defilement from the body, but only *fire* can purify gold.

The design of God, in the operations of His grace, is to take man and restore him to the image of God, which is righteousness and true holiness. Transformation is the law of the Gospel. Guilt gives place to pardon, ignorance of God is superseded by knowledge, and finally all dross is removed from the soul by the Spirit of burning. The true and saintly character springs up out of the ruins of the fall, and meetness for heaven is produced out of that which was once "earthly, sensual, devilish."

Fire does not destroy *the gold*, only the dross. It is a destructive element only to what debases and reduces the value of the precious metal. "Look at the gold: the more you melt it the better it becomes, and you can melt it until every imperfection is annihilated. "This is the effect of fire upon material things. Gold, as the phrase is, when it is purified to twenty-four carats, will not waste away any more, no matter how much fire you apply to it, because in reality nothing is consumed but imperfection." The divine fire acts in like manner upon the soul. God holds it in the fire till all carnality, weakness and fear are consumed. When the soul is thus purified it becomes fire-proof, for there is nothing left of sin to consume away. All the fires through which it subsequently passes, will only add brightness and beauty, will only *burn* in the divine image.

What a wonderful symbol is this fire of the Spirit's operations upon the believer! Receive this fire into the soul and it changes the miser into the benefactor, the slothful into the diligent, and the lukewarm into the fiery apostle, who, like Jeremiah, finds a fire in his bones which consumes if it gets not vent. "Is not my word like fire, saith the Lord?"

It will flame on the preacher's tongue, soften the hand of loving help, unlock the fountain of benevolence, and touch the spring which sets in motion through all the universe the multitudinous wheels of Christian enterprise. Before its barriers of prejudice and of caste, of nationality and of pride go down, and icy barriers are changed into a sea of love.

Once more: Fire has a tendency to ascend. You may kindle it on earth, but it will rise heavenward. So the Christian when on fire with love will seek the things which are above. His home is above, his Father is above, his Saviour is above, his dearest companions are above. How natural then that he should turn the eye of his faith to the city of his love, the home of his heart!

"Rivers to the ocean run,
Nor stay in all their course;
Fire ascending, seeks the sun;
Both speed them to their source:
So a soul that's born of God,
Pants to view His glorious face.
Upward tends to His abode,
To rest in His embrace."

PERSEVERING PRAYER.—A lady in England, whose husband was an infidel, determined to pray for him for a year. She did so, but there was no change. Then she made up her mind to pray for him six months longer for his conversion. Still no change. At the end of that time she said: "I'll pray for him to the end of my life; I'll never give him up." That was just the condition of mind which God wanted to bring her to. That very day her husband came home, went to his chamber, fell on his knees, and cried, "O Lord, save me!"—*Selected.*

GEMS FROM THE PSALMS.

"I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly."—*Psalm xxxv. 8.*

He whose heart is right with God hath an ear open to spiritual truth. "He that hath ears to hear, let him hear." The obedient and loving soul is ready to respond to the voice of God, "I will hear what God the Lord will speak." A single word sums up the essence of God's message to His people, and that word is "peace." But a solemn warning is added, "Let them not turn again to folly."

"YE KNOW HIM."

REV. JOHN PARKER.

IN the closing hours of the Saviour's earthly life, knowing that His cross and its agonies were very near, it is reasonable to expect exactly what we find; that His most valuable and sympathizing counsels would now be given to those into whose hands He is about to commit the measureless interests of His Church. These counsels relate to the gracious ministry of the Divine Comforter—the Holy Spirit. "I will pray the Father," etc. John 14: 16, 17. Not now, but after His ascension, in His priestly intercessions on behalf of His people. This is a revelation of priceless value, that His intercessions as our High Priest, will relate largely to the gifts and ministry of this source of all effectual spiritual power in the universe, the Holy Spirit. That infinite compensation shall be available to all believers in the ministry of the Divine Comforter. Compensations which shall cover all losses, sacrifices and severities endured for His sake. It is not presumption in thee, therefore, child of God, to put His infinite comforts against thy "light afflictions." These comforts belong to thee, they are part of thy heritage in the Holy Spirit, and they can never fail thee until our great High Priest and King—now exalted in our

flesh to the highest throne in the universe—ceases “to pray the Father.” “Forasmuch as the children,”—all believers—“are partakers of flesh and blood, He also Himself likewise took part of the same,” took it to the cross and to the sepulchre and to heaven. He wears it now, nail-scarred and spear-gashed, as our Intercessor. Henceforth identified by His flesh with all believers. He on their behalf prays the Father, etc. How immeasurable the quantity of the two results indicated in the words to which reference has been made.

1st. The absolute desolation of the unbeliever, called “the world,” which “cannot receive the Spirit of truth because it seeth Him not.”

2nd. The uncalendered compensation to the believer, “Ye know Him,” for “He dwelleth with you, and shall be in you.”

We can hardly conceive a desolation for which there is not some possible relief; except this one. The source of all truth, power and comfort, is the Holy Spirit, “but ye cannot receive Him,” as unregenerate men. Nor can you know or appreciate His existence, or His importance to your spiritual life; because “you cannot see Him.” You have no place for Him in the pantheon of your worship—no arrangement for His recognition, no sense of your darkness which only He can enlighten. He is the Holy Spirit of this universe. The great purpose of His gracious ministry is to make somebody holy, and you do not want to be holy. It is no part of your plan in life. Other plans you have for business, pleasure, education, amusement; and places for all instruments and agencies that contribute to these results. But you have no plan or place for the Holy Spirit’s work. He is not seen by you to be necessary to any of your plans. You probably never asked God to give Him to you. You do not know Him. He is a nonentity to you. You wonder He can be so much to anyone else.

I was invited to take part in a funeral service. An eminent Unitarian Doctor of Divinity, then very popular in New York, was also invited, and we were placed alone in the carriage. He introduced, in conversation, the wonderful aggressions, popular power, and increase of Methodism. He said, “It comes, I think, from your making so much of the Holy Spirit.” He could not see the necessary relation of these two facts, for his life teaching had ignored the existence of such a person. “He knew Him Not,” because He was not available to his senses. There is no place in the theology of a cold-blooded reason for the Holy Spirit. He is seen not by the eyes of flesh, but by the eyes of faith.

Can there be a desolation equal to this—which attends or awaits the life of every sinner—who prefers self to Christ, and sin to Holiness? He is the infinite, exclusive source of regenerating and sanctifying grace, but you cannot see Him and therefore do not see your need of Him. Nor do you see that anyone else needs Him—hence all spiritual truth to you is only guessing, all comfort to you is not divinely bestowed by Him, but is the result of worldly or social success, or health, or opportunity, so that when these conditions are reversed how desolate you are. “Because it seeth Him not.” He belongs to a higher realm than that of which the eyes and ears and taste belong. Men of the world, however cultivated, live within the limitations of this life of sense. They can understand things seen, or heard, or tasted, or measured. Earthly quantities and qualities that make up this material panorama of things perishing they know, because they can see them; but of the realm of faith whose verities swing around their path, the mighty procession of eternal realities unseen by eyes of flesh, they know nothing. The Sabbath is a weariness because it stands, by Divine authority, as a symbol of the rest eternal.

Hence they would hurry it over or vote it down altogether. Monday they understand; it represents things seen, but things not seen are mysterious and meaningless to them. And such is the Holy Spirit. And as He is the only factor of the spiritual life and the source of all spiritual discovery, comfort and power; they must remain forever destitute of these until they know Him.

2d. "*But ye know Him*"—for two reasons: "He dwelleth with you," now, as the witness of your adoption. He brought you into the new life, He welcomed you into the kingdom of grace. He now attests your name as in the Lamb's Book of Life. He it was who revealed Christ to your faith. He it is who guides, enlightens and comforts you. The attractions of God's service, your delight in His will, and your hunger for righteousness are all the products of the Holy Spirit. It is thus He dwells now, with every truly converted man. Thus inwardly girded, and outwardly guided the disciples had been kept amid most adverse surroundings. But their full inheritance was not yet. Something far greater, said Jesus awaits you. "He shall be *in* you." Having expelled from your hearts whatever is contrary to Himself, "He shall be *in* you," the unchallenged King of your loyalty and love, the complete sanctifier of your entire nature. "In you," says God through his prophet, "I will put my Spirit in you and cause you to find pleasure in my statutes." "He shall be *in* you" the inspiration of all godly activity, the motive of heart integrity, the witness of heart purity and the fountain of joy and gladness.

"And He shall abide with you forever." "To-morrow at this time I shall have been crucified—my atoning work on the cross will be over. It is expedient for many reasons that I go away." But He, the Holy Spirit, will more than take my place, and He will abide with you and with all believers to the end of the ages.

His counsel, power, and guidance will always avail you. His presence shall be the complement of all my people's needs forever. This is that power of God, by which, through faith, ye shall be kept until the day of your deliverance and welcomed to the many mansioned city of infinite compensations.

TWO QUESTIONS AND I CLOSE.

Is He with you now? Then I greet you beloved of the Lord; for ye know Him. You know His patient love. You know His voice however loud and deafening to other ears in the babbling throng.

Have you had your Pentecost? "He shall be *in* you," as your entire sanctifier.

This is your heritage as a child of God, this is the distinguishing fact of your spiritual life,—the abiding, exclusive kingship in your heart, made holy by the purifying, loving Spirit of God. If asked to state the difference between our conversion with all it includes, and our entire sanctification, I might give other and many suggestive answers, but I should prefer to have your confidence established by the Saviour's definition. "He dwelleth with you and shall be *in* you." With you as He was with my disciples before my atoning death; whose names were written in heaven, yet their experience sadly mixed until the Pentecost. Then after your Pentecost, "He shall be *in* you," to make and keep you clean and sensitive to all right, and pained by the taint of any wrong. Sensitive to the supreme authority of God in all things, so that your loyalty to Him will command you in every disputed matter and every critical moment. Love supreme for the Divine will—will relate you lovingly, loyally, faithfully to His will in all things, for both worlds.

This being your opportunity—remember, opportunity brings obligation.

WILL HE FIND FAITH?—"When the Son of Man shall come, will He find faith on the earth?"

GEMS FROM THE PSALMS.

"The Lord is gracious and full of compassion; slow to anger, and of great mercy."

"The Lord is good to all; and his tender mercies are over all his works."—Psalm cxlv: 8-8.

Of one theme, the mercy of God, the Psalmist never wearies. Many persons imagine that the Old Testament deals only with justice and wrath. A greater mistake could not be made. Some of the most tender representations of the divine love are found in the Old Testament. In the songs of David, in the pleadings of the prophets, and in the promises to the weary and weak, we read that "God is love."

DOCTRINAL ASPECTS OF ST. PAUL'S RELIGIOUS EXPERIENCE.

BY REV. J. H. TIMBRELL.

ARTICLE IV.



WHEN Saul of Tarsus was passing through the struggle he so vividly pictures in Romans vii., he was enabled to grasp two great fundamental principles, in the recognized existence of those two laws whose lines he found crossed in his individual life, resulting in that deplorable condition, and terrible struggle he so concisely portrays. The first was the law of God, holy, just and good. It thundered its obligations upon an unholy life. His awakened conscience fully recognized the weight of that tremendous word "ought." The law of God was a righteous enactment, beneficent, and in no wise tyrannical, designed to conserve man's highest good, and obedience to which, the wise and holy Law-Giver had a perfect right to exact. While fully conscious of this, and admitting it, he recognizes the existence of another law, which he calls "the law of sin and death," which dwells in him, and completely negatives all his resolutions to obey the righteous statutes of the heavenly kingdom. The question might be raised as to whether St. Paul con-

ceives in mind two laws here, or only one. Is the law in his members which wars against the law of his mind identical with the law of sin and death to which it brings into captivity? While perhaps identical in essence, yet a distinction may be intended; the one is the active principle, contending for mastery, the other the established results of its victory, synonymous with the body of death. From this body of death he finds deliverance through Christ. The atonement provides a way of escape. Christ meets, for him, the demands of the broken law; being justified by faith, he has peace with God through our Lord Jesus Christ; but the active principle, under changed relations, will appear farther on.

What now is the actual condition of the saved man; and what his relation to the demands of righteousness? Antinomianism, which arises out of a contracted view of Romans vii., and which exerts a wider and more baneful influence in the Church than is generally conceived, proclaims that all demands upon us are fully met in Christ. That the real freedom is only in Christ, and never in us, the cloak of His righteousness covering our leprosy. But St. Paul contravenes this, by affirming that the righteousness of the law must not only be met in Christ, but must also be fulfilled in us; and, in the elucidation of this thought, in connection with the office and work of the Holy Ghost, this popular antinomianism becomes an utter impossibility. His introductory statement is to the effect that "sin has been condemned in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." St. Paul finds a glorious deliverance, and then faces the question of the adjustment of his life to the demands of that heavenly citizenship, which he is now able to claim through divine grace, and abounding mercy. But no sooner is the Holy Spirit introduced upon the scene than we

behold the outlines of another conflict looming up. What is its meaning? Does St. Paul drag the body of death from its grave in Romans vii., to give the old battle a few more touches in chapter viii? This cannot be accepted, for "There is, therefore, now no condemnation to them that are in Christ Jesus." But a conflict, sharp and deadly, is there, and as full of peril to the soul, as that in which victory has already been gained.

The conflict of Romans viii., is upon a different plane, gives us new issues, uses a different terminology, and is fought on higher ground than that which terminates with deliverance from the body of death. We have, in the first case, a self-confessed sinner, in the thralldom of legalism, vainly striving to conform his life to the exactions of the righteous law of God. In the second case we have the saved man, out of condemnation, freed from the body of death, a happy, joyous Christian in Christ Jesus, who now faces the problem of the adjustment of his life in harmony with the law of the Spirit of life in Christ Jesus. The body of death and the old fight, are things of the past, so long as he maintains a justified state in Christ, and yet there are clearly two forces clashing in his spiritual life. St. Paul designates them by the terms "carnal mind" and "spiritual mind," and the truths he utters in connection with them are most startling when their full proportions are seen.

The "flesh" and the "spirit" are now the antagonizing forces. The glorious deliverance effected by Christ, is to be followed by one equally as glorious, through the agency of the Holy Spirit. This "mind of the flesh" exists in the regenerate heart. We see it in Corinthians, in Hebrews, we see it here, and throughout the New Testament. It is enmity against God, for it is not subject to the law of God, neither, indeed, can be. The divine life contemplates a walk with the Holy Ghost, which conveys the idea of time, more or less, but which re-

sults in the complete triumph of the "spiritual mind" over the "carnal mind." In order to retain our standing in Christ, we must keep step with the Spirit of God, "For if any man have not the Spirit of Christ, he is none of his."

The struggle outlined in Romans viii., is not so much "to do," as it is "to be." "To be carnally minded is death; but to be spiritually-minded is life and peace." The Christian must elect which road he will take. He is alive from the dead, but the apostle warns him, that another victory must be achieved. "If ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." If Christ be in you the body is dead, because of sin, but the spirit is life because of righteousness. "As many as are led by the Spirit of God, they are the sons of God," and heirs with Christ, to an inheritance, incorruptible, and undefiled, and that fadeth not away. Refuse to be led by the Spirit, the witness of sonship will become only a memory. The glorious work of the Spirit, in this chapter, fills up the outline of Chapter VI. The struggle with the carnal mind is a reflex of that with the body of sin and death, of chapter vii., and is often mistaken for it; but the lines are clearly drawn, and a victory complete and glorious, fully assured, which will enable us to stand by the side of St. Paul, and join in his exultation, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

MANY talk much, and indeed well, of what Christ has done for us; but how little is spoken of what He is to do in us! and yet all that He has done for us, is in reference to what He is to do in us. He ascended to heaven, and there appears in the presence of God for us.

GEMS FROM THE PSALMS.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

"For he knoweth our frame; he remembereth that we are dust."—Psalm ciii: 13-14.

It is a cheering thought that pity is one of the Divine attributes. Human fatherhood is used to illustrate the fatherhood of God. Note the reason given. Our very weakness calls forth the pity of our heavenly Father.

"For he knoweth our frame: he remembereth that we are dust."

"For the love of God is broader,
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

THE LORD'S GARDEN.

BY LEWE M. FOSS.



IN the quiet hours, when you have been culling precious things from your Bible, have you ever noted the love of our Lord for gardens, and all "green things growing?" All through His Word, His beloved people are compared to beautiful gardens, and pleasant orchards. "Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out."—Song 4: 16. "My beloved is gone down into His garden, to the beds of spices, to feed in the gardens, and to gather lilies."—Song 6: 2. "Thou shalt be like a watered garden, and like a spring of water whose waters fail not."—Isa. 58: 11. "Their soul shall be as a watered garden; and they shall not sorrow any more at all."—Jer. 31: 12. "I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded."—Song 6: 11. When I was a tiny girl the description of that wonderful garden, given in Genesis, and particularly the 8th verse of the 3d chapter, had a special fascination for me. In the sweet summer twilights, when

the cool night-winds murmured, with a sound as of bees, through the trees, I would walk through our home-garden, and tremblingly wonder, if in some dusky, fragrant nook, under the apple trees, or in the bowery depths of the bean arbors; or perchance, down in the warm southern corner, where the grape vine grew beside sweet smelling beds of sage, mint, daffodils and southernwood, I should, perhaps, see a shining glory, and meet Him, whom my soul loved, even in those childish days. Christ gives a most marvelous word-picture of His Church, as a garden filled with beautiful, vigorous life, in John 15: 1-8. What a wonderful life is here pictured forth, of daily, hourly "abiding in Christ!" Yet Christ does not speak of this close union with His people as an exceptional condition, but as an absolute necessity for *live* Christians. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—John 15: 4. "*Every* branch in me that beareth not fruit He *taketh away*."—John 15: 2. The illustrations of "abiding and non-abiding" are drawn from such common facts in nature, that we are apt to overlook how forcible they are. "If a man abide not in Me, he is cast forth as a branch, and is withered."—John 15: 6. Nothing can be more useless, more utterly worthless than a branch "broken off." It can be worked into no useful or noble forms. It is "cast into the fire and burned." If we are to have *any* place in the Lord's garden, we are expected to be objects of use and beauty. "He that abideth in me, and I in him, the same bringeth forth much fruit."—John 15: 5. If we are not thus joined to the vine, we do not simply occupy our places in uselessness, but we are altogether taken away out of the pleasant garden by the Husbandman. "Every branch in me that beareth not fruit He *taketh away*." O, if we fully believed that it would be "even as God

hath said," what a change would be brought about in many professing Christians! In that wonderful catalogue of fruits given in Gal. 5: 22, we find the fruit referred to by Christ. We are apt to think that this glorious fruitage is optional with us; that if we have one or two of these heavenly fruits it is all that can be expected of us. But the Divine Husbandman expects that the branch that is joined to the vine, should have not one or two, but all of these fruits, perfect, glorious! So that when the "Lord into His garden comes," He shall see His branches covered with fruit, glowing, ripening in the sunlight of Heaven. When our Saviour was talking for the last time, with His disciples, He referred especially to the three fruits first mentioned in Paul's catalogue,—*"love, joy and peace."* Let us take the first fruit on the list,—Love. Does love to Christ and love to our neighbor fill our souls fuller and fuller every day? Does the very name of Jesus make our hearts to leap with joy? In our closet devotions does His dear presence come so near that we involuntarily reach out our hand to touch Him,—*"while Heaven comes down our souls to greet, and glory crowns the Mercy-seat?"* Can we sing now:

"O, love surpassing knowledge,
O, grace so full and free,
I know that Jesus loves me,
And that's enough for me."

It is not so much by looking at His love for all the hosts of the redeemed, that we can realize Christ's love, as by seeing that it was broad enough to include even you and me. "Who loveth me," is a more wonderful fact to us, than that He loved all the saints and angels. When we *fully believe* that Jesus loves us, then our hearts flash back responsive love. "We love Him, because He first loved us." And when we begin to know something of the length, breadth, depth, and height of Christ's love, *then* we find that we have the power to fulfil His last

commandment—"Love one another as I have loved you." Have we this love growing and ripening in our hearts? Not, do we love Jesus when, as good old John Bunyan says, "the sun shines, and religion walks in silver slippers," but do the storms, and shadows of earth, only intensify the brightness of His pavilion, where we dwell in the secret of His presence? If we are all the time measuring, and weighing our love to Christ, if the rainfalls, and shadows cause us to question God's love for us, if we love our neighbor, *only* when he is agreeable to us, we may well doubt whether we have the beautiful fruit of love. Love understands love. It needs no talk, no weighing, no inspection. As the sunlight needs no pipes, no wicks, no burners, but shines out direct, immediate, and the tiniest dew drop flashes it back in the same way. The sparkle from the dew drop may be tiny, but it is true, and immediate. So when the sunlight of His love shines into our hearts, our whole soul is concentrated in the responsive love-flash. Sometimes we can not even tell Him, we love Him, because we are dazzled with the glory of "His mighty love," and our own unworthiness. The tide rises too high for prayer or praise:

"Our words are lost,
Nor will we know,
Nor will we think of aught beside,
'My Lord, my Love is crucified.'"

When His love floods our being, and we are filled with the love of Christ, and love to Christ, we shall find the great stumbling block, neighbor-love, removed. A friend said to me, "what shall *I* do to bring about this blessed condition?" No human words can make this "open secret" so plain, as to read the first twelve verses of the fifteenth chapter of John, and then watch the miracle of Spring that is being wrought, day by day, before our eyes. Why do the brown tree branches thrill with life, and fling out their banners of greenness? Simply because the branch is joined to the tree,

and the life-giving sap flows into it by the very law of its nature. So when we are joined to the Lord Jesus by faith, that which is His becomes ours by the law of our spiritual being, and we can no more help showing the joyous love in us, in kindly words and deeds, than the apple tree can refuse to bud, and blossom in pink and white glory, with life flowing into every tiny twig. On our lawn the maples are leafing out under the influence of spring rain, and spring sunshine, but here and there, are branches that show no signs of greenness; they are partially split off, and none of the life-giving sap reaches them. They swing their brown arch awkwardly. Do you suppose they understand how their neighbor branches are clothed in such a wealth of bronze and green?

THE way for a true convert to reach entire cleansing, purity, holiness, or sanctification, is a plain way. Do you clearly see, and deeply feel, your inbred sin and your consequent need of entire holiness? Then the want is not here. Are you willing and anxious and resolved to obtain it? Then the want is not here. Do you give up all,—consecrate all,—devote all,—self-family, property, time, talents, everything to God; to be His, to be ordered and controlled by Him, used for Him, used at His bidding, enjoyed in Him, and never to be withheld, or taken back from Him again? Then the want is not here. Do you believe He is able to sanctify you? Then the want is not here. Do you believe He is willing? Then the want is not here. Do you believe He has promised it? Then the want is not here. Do you believe He is able and willing and has promised to do it now, if you trust Him for it now? Then the want is not here. Can you trust Him to do it for you in the present tense? Then, if you can, and do, so trust Him, quicker than we can finish this sentence, the work will be done.—*Bishop Foster.*

WE must be saved from our sins—from the corruption that is in the world—and be holy within and righteous without, or never see God. For this very purpose Jesus Christ lived, died, and revived that He might purify us unto Himself.

GEMS FROM THE PSALMS.

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

Psalm, lv: 22

In one sense every man must "bear his own burden," and in another, we can bear each other's burdens, but in a still higher sense, we may cast our burdens upon the Lord. Why should Christians stagger along under a heavy load of care, when Jesus is the great burden bearer? He carried our griefs and sorrows as well as sins. In accepting this great truth, lies the "Christian's secret of a happy life."

THE LORD'S SERVICE.

BY ROBERT SCHOLEFIELD.

"For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called being free, is Christ's servant." 1 Cor. vii., 21.



T. Paul means here, that a child of God is both in bondage, and at liberty; but only those who are entirely sanctified, can have these words completely fulfilled in theory, as this service to Christ should be a willing service, as well as a duty. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. 1.

So that to the entirely sanctified, this service is perfect freedom, as he can say with the Psalmist: "I delight to do thy will, O God." It is a reasonable service, because God created us, and therefore has a perfect right to claim the service of His creatures. His claims are greater than any other, parent upon child or master upon servant, since He is absolute Master of all. It is a loving service, since the child of God loves Him, his Master, more than any one or any thing. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which

is in Christ Jesus our Lord." Rom. viii. 38-39. For one "filled with all the fullness of God" it is joy to perform any service, however humble, for Him who gives such joy and peace to His servant. Christ's service is freedom, because there is no fear (except fear of sinning against God) in the heart of a sanctified believer as he loves Him with a perfect love. "There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." John iv. 18. What a glorious bondage—the bondage to Christ, whose service is perfect freedom! Let me ask you, dear reader, whose service you are in—the service of Christ, which is a great pleasure in this life, and in the reward is eternal joy,—or the service of Satan, which is bondage, and gives sometimes transient pleasures in this life, and in the next life eternal damnation? All mankind are bought from Satan's service with the precious blood of Christ; but all will not accept their emancipation papers. O, dear reader, remember that you are bought with a great price, even the life-blood of Jesus, from the service of Satan! Jesus will not give you freedom unless you want it,—ask for it,—unless you express your desire to enter into His service. His yoke is easy, and His burden is light.

When your spirit is in full union with Christ's, it will be your joyful choice to labor for Him—to do anything which He asks. Make a full consecration of all your powers: speaking, walking, conversational, or anything else which your Creator has given you. If you have but one talent, do not bury it and thereby merit the fate of the unprofitable servant who was "cast into outer darkness, where shall be weeping and gnashing of teeth." Matt. xxv. 30.

God has entrusted us with souls, bodies, and in a greater or less degree, with health, strength, comeliness, etc., of all of which we are but stewards, and for the use or misuse of which we shall have

to render an account to God, at the last day. The hour is swiftly approaching. How have you used your talents? In the service of Christ, or of Satan? "The wages of sin (Satan) is death," but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23.

Observe, the gift of God is eternal life. As Satan gives nothing when we come into the world, if we serve him we may expect wages, viz: death; but God has given us everything, and if we serve Him, He will also give us at the close of life in the world, eternal life in the world to come.

Time with us will soon cease to be. Let us then spend it in the service of Christ, who will give us (when our stewardship is past) eternal life. Christian, is your service a willing service,—a service of love?

How alike is the true Christian experience over all the world! The following sentences fell from the lips of some Fijian Islanders in a Lovefeast:—"I listen only to God. If He appoints me to die, I am not in the least afraid." "One thing I know, the sacred blood of Jesus. I desire nothing else." "I have a rejoicing heart. I greatly rejoice. When in Tonga I had the love of God, but it was not complete. Now in Ono, my love is perfected. It is full! I only wish to live to God through Jesus."—*Sel.*

Is not our whole Christian life an education in faith? We receive forgiveness the moment we believe in Jesus Christ, but to live in all things by faith, to believe without feeling, and even against feeling, this demands strength beyond that of a spiritual babe. Trial, conflict with evil, spiritual babe. Trial, conflict with evil, spiritual desolations, all enter into the training of a good man's faith. But how firm is the ground under the man whose faith has grown strong through trial! It was in storm and peril the Apostle said, "*Sir I believe God.*" "This is the victory that overcometh the world, even our faith." It is the conquering weapon. Let us have it in its fulness and bring it into constant exercise.—*Sel.*



"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

SEPT. 3. "Mighty to save." Isa. 63: 1.

WHO shall limit the Holy One of Israel! Who shall say, with the Bible in his hand, that the atonement does not mean salvation from all sins and sinfulness, committed and inherited? The epistle to the Hebrews answers back to the old evangelical prophet, and the old light of the law and the new light of the gospel blend together to aver that "He that cometh from Edom with dyed garments from Bozrah," is able to save to the uttermost them that come unto God by Him." If sophistry and expediency and philosophy, falsely so called, and the exaggerated fears of the duties and denials of a holy heart and life were all laid aside, and ministers and Church members were to go in for preparing the way of the Lord, and inviting Him to do with them all the measure of His will, and do it now, what a glory would rebound to God! What a signal and assurance it would be of the final victories for His cause. But God deals with the masses through the units. The first question with each individual is, "Is He mighty enough to save me entirely and now?" It seems a difficult thing to be done to one who is painfully conscious of the weakness of his will and the strength of his evil nature, but the difficult part is all in God's hands. If it were to be a state gained by the struggles of self, who could hope for it? As well might one attempt to reach the stars, as to make headway toward holiness by all the powers at his command, with the Holy Spirit left out. God has

arranged to do it all. He is lovingly waiting to do it. He is mighty to save, and so saves the soul into a mighty salvation. He puts it where it can say with Paul, "I can do all things through Christ which strengtheneth me." Weakness welded to almightiness makes an easy and complete salvation to him who will trust and obey.

SEPT. 10. "Now when Solomon had made an end of praying, the fire came down from heaven." 2 Chron. 7: 1.

The kind of praying that brings fire from heaven is wanted all around the hill of Zion. The lack in the ecclesiastical machinery seems to be fire. From the dedication of a church to the day when it must be removed for a new one, descending fire and consuming sacrifices and enshrouding glory ought to characterize its worship. The spirit that convicts, sanctifies, arouses the congregation, and awakens the community, is the fiery Holy Spirit. He made a huge fire on the day of Pentecost. He is here to kindle a conflagration. The material is dry enough for a quick consuming; O, for a few Solomons, wise enough to know God's power, and weak enough to rely full weight on God's promise, that the fire and sacrifices might come together. What are some of the evidences of a lack of fire? The small ratio of zealous workers in the Church membership; the general absence of emotional religion; conformity to the pleasures and methods of the world; the manifested dislike for the crucifixion and denial of self side of Christian discipleship, and the almost universal satisfaction with which the wealthy brigade in the grand army of God, view the steady change in the Sabbath services from simple worship to attractive entertainment; from apostolic plainness to costly display. There are good men, grand men in the Church. There are many who are highly proper, and do no harm. There are hosts of women whose characters are above reproach, and young people of respectable training and accepted morals, but for the actual work of redeeming the world from sin, they are but little better than polished wood, framed pictures or elegant crockery. O, reader, are you one of these? I pray you seek the fire of the Spirit. Cry to God with all your sacrifices on the altar. He converted your soul and brought you into the Church, not for ornament, but for a fiery discipleship. He wants the gifted

and cultivated. There is a place for them. Sanctified learning is in demand. Let the Holy Ghost have your brain, and put in the heavenly thoughts that may burn their way through the steel-clad sophistries of unbelief. Jesus waits for more kindred spirits, who, filled with God, fire shall meet the fire that with raging fury is burning up character and happiness. O, pray for the descending fire!

SEPT. 17. "Holy Father, keep through Thine own name those whom Thou hast given me." John, 7:11.

The godly Fenelon prayed, "O Lord, take my heart, for I cannot give it; and when Thou hast it, O keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake." This strange prayer is not to be studied theologically. It is not a proposition for doctrinal treatment. It is the utterance of a holy soul who lived so near to God, as to understand the strength of Divine keeping. It is the chief problem in the experience of holiness to define what agency a man has in his own salvation. The conditions involved in our salvation, if regarded in any other light than as preparations for the way of the Lord are hindrances rather than helps. The conditions imposed upon holy progress are God's opportunities. The more explicitly and completely we fulfil conditions, the better opportunities He has. We are blest, not because the fulfilling of conditions is meritorious, but because God's love surrounds us like an atmosphere, and our fulfilled conditions make a receptive vacuum, so to speak, into which that love quickly rushes, with comfort, with power, with glory. How true this is of His keeping grace. It is not by the carefulness of our watching, nor by the loyalty of our devotion to duty, that we are kept, though these are highly essential, but by these His keeping power is not frustrated, but has glorious opportunity. It is to the glory of that keeping power that no man can keep himself from some sins. The will, helped by civil law, family restraint and propriety can avoid some wrong doing, but from all sin no man can keep himself. Stumbling at this fact, many surrender the whole question in despair. And here is the Sebastopol of the controversy on perfect love. With horror it is viewed by some who say or sing in the ritual service every Sabbath, "We pray thee to keep us

from sin this day." Where is the difficulty? If He is willing to keep us, and we are willing to be kept, what hinders the desired result?

SEPT. 24. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Bishop Taylor says, "For spiritual blessings let our prayers be particularly importunate, perpetual and persevering; for temporal blessings, let them be general, short, conditional, and modest." The "ask what you will" in this comprehensive promise, opens a wide door. As plainly as words can make it, it covers everything possible to the proper wants of man. But does the experience of praying people confirm the fact of supply according to the petition? Many good people are sick, or poor, or lacking many desirable things for which they may have held loving conversation with their Lord, without the relief sought. Still the promise is God's word, and must be true in every particular. Our needs comprise two classes, temporal and spiritual. Spiritual blessings are distinctively stated and definitely promised. Repentance, consecration and appropriating faith are the simple requirements. Temporal blessings are stated only in general terms and are often dependent upon a variety of conflicting interests, and human providences. Bishop Taylor's advice is wise from two points of view. First, we are sure we may pray for definite spiritual good without the shadow of a doubt. Second, we cannot pray for many temporal things without the conviction that "the will of God be done," is our highest and best prayer. We should talk with God about every affair of life. Nothing is too small for His loving notice. By His light all our steps should be guided. But we should pray modestly and briefly for temporal gifts. And we shall, if we are walking in perfect love. We want less as we have the Giver. Our temporal concerns minify in importance as our soul takes in its sweep all the Divine resources, and reckons them as its own. "All are yours and ye are Christ's and Christ is God's." When God in Christ possesses us wholly, and by His Holy Spirit dwells in us, He "supplies all our needs." He adds unto us, who seek first the kingdom of heaven, *all things*. In spiritual longings, ask and receive. In temporal things, praise and trust.



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children," Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR SEPTEMBER.

"Be at peace among yourselves." 1 THESS. 5: 15.

PEACE IN THE HOME.

BY REV. N. VANSANT.

HAVE you ever noticed what prominence is given in the Bible to the word *Peace*?

It is found in every one of its sixty-six books, with two or three exceptions, and in most of them it is often repeated. Altogether it occurs in the Old Testament over two hundred times, and in the New more than one hundred times. Some of the sweetest passages in all the Book are rendered such by the delicious fragrance of their peace-exhalations. "Great peace have they that love Thy law, and nothing shall offend them." (Psa. 119: 165). "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." (Isa. 26: 3). "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 14). "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4: 7).

Nor is it an insignificant fact that one of the distinguishing names of the supreme *Theos* is, "the God of Peace," a descriptive title applied to Him in the apostolic writings no less than six different times. So Jesus was to be called, "The Prince of Peace." (Isa. 9: 6). Our Scripture lesson for the month was addressed originally to a single Church, but it is equally applicable to all other Churches of whatever age or place, and indeed to all the teeming nations of mankind. "Be at peace among yourselves." One of the brightest pictures of the on-coming Millenium is found in the glowing prediction that "nation shall not lift up sword

against nation, neither shall they learn war any more." (Isai. 2: 4). As to the Churches the solemn admonition addressed by Paul to the Galatians is just as forceful to-day as when he wrote it. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." (5: 14, 15). In the light of this terrible warning how eminently befitting and wholesome is the gentler counsel, "Be at peace among yourselves."

But the question of "Peace in the Home," claims our special attention just now. That family peace is most desirable, none will doubt; but is it practicable? It is, though the instances illustrative of it are quite too rare. Note the following as some of the essential conditions of peace in the home.

1. Agreeing to disagree on mere questions of opinion.

2. A spirit of compromise in all matters excepting questions of conscience.

3. Maintaining the rights of conscience, not dogmatically, but in a spirit of meekness and forbearance.

4. Exemplifying the golden rule (Matt. 7: 12) in habits of mutual accommodation and burden-bearing. (Gal. 6: 2).

5. Securing and cultivating that rich cluster of Christian graces labeled by Paul, "the fruit of the Spirit," namely, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5: 22, 23).

Dr. Newton tells of an old couple who were known to have been constantly quarreling for years, but who all at once ceased their strife.

"The village gossip called to inquire what had produced the change. She was told that they kept two Scripture bears in the house, and it was due to them. The one, 'Bear ye one another's burdens;' the other, 'Forbearing one another in love.' Their names were *Bear* and *Forbear*. The explanation of it was, the old couple had become real, practical Christians."

These two *Bears* nourished and cared for in the home will prove to be the most valuable of all pets in the world.

"To lie prostrate at the feet of Jesus is to stand erect above the world; to be brought low for His sake is a resurrection."

THE CHILDREN'S HOUR.

DAVID AND GOLIATH.

BY REV. JESSE S. GILBERT.

ONCE upon a time, two armies were drawn up against each other for battle. It was long before the invention of gunpowder, so that men fought with swords and spears, and not as now with guns and cannon. One was the army of Israel, under the leadership of King Saul: the other that of the Philistines.

Every day there went out from the camp of the Philistines a proud giant named Goliath, who challenged any man in the army of Israel to decide the battle by single combat. This terrible giant was nine and a half feet high, and was from head to foot incased in heavy armor. No wonder that the men of Israel were all afraid. At last, there was found some one willing to meet this boasting giant. Whom do you suppose it was? Some scarred veteran, or gray-bearded hero of a score of battlefields? No; none of these, but a youth, David the shepherd boy, who had come down to the camp to see his brothers, and to bring them some presents from home, was ready to meet him.

This is what he said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the Philistine." When Goliath saw David, a mere boy, coming to meet him, he was filled with disdain and exclaimed: "Come to me and I will give thy flesh to the fowls of the air and to the beasts of the field." David had no armor and only carried a staff, a sling, and his shepherd's bag, containing five smooth stones. As the giant drew near, David took one of these stones, and having put it in his sling, hurled it with such force, and with such a well-directed aim that it sank into Goliath's forehead, and he fell dead "upon his face to the earth." You see his eyes could not be covered with armor, for then he would not be able to see. When the men of Israel saw that their proud enemy was really dead, the whole camp rang with shouts of victory and with the praises of David. There are giants for us to fight, not giants of flesh and blood, but real giants, nevertheless. Pride is a giant. Rum and tobacco are great giants,—bad temper is one.

QUESTIONS.

1. Who had a dream, in which he saw a vine with three branches?
2. Who coveted his neighbor's vineyard?
3. Who planted the first vineyard?
4. From the banks of what brook, was cut a cluster of grapes so large, that two men bore it upon a staff?
5. Who is the true vine, and what are the branches?

THE BLESSED BOOK.

To my own mind one of the best incentives to reverence for the Book of books is its ability to meet the sharpest treatment humanity can give. If men reject it the Bible claims it will outlast such rejection. "This anvil has worn out many a hammer." If men will consider and receive it, it claims it will give them the noblest and most lasting years. This is one of the proofs of being beyond the merely human in its great leading characteristics. Any so called reverence for this Book which decries its constant and careful study by the young is superstitious folly. Any fear for its holding in the future a throne of supremacy as strong and secure as it has held in the past—because it is brought in the clearest light and tried by the strongest tests the brain and heart and conscience can apply—is, to my mind, no proof of real friendship. The prophet and apostle in its pages unite in one grand declaration whose truth eighteen centuries attest. "The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever."—*Dr. Duryee.*

Does not the little attention given to the word of God explain most of our blunders? Does not the persistence of remaining selfishness account for a large amount of our perverseness in life? Does not the hurry and bustle of life rob us of time and quiet for the meditative moment, which in all probability is the Spirit's time to speak with his quiet voice? Do not the multitude of our sins put us out of communication with the Holy Spirit? If really there is a great, an adequate, an available counselor, and for men, the need of the hour is to come into practical fellowship with Him.—*Sel.*

LOVED ONES GONE BEFORE.

MRS. R. I. FINTON, of Howard, S. Dakota, closed her earthly pilgrimage, March 19th, 1893, in the 78th year of her age. She was born in Genesee Co., N. Y., Jan. 3, 1846. On May 9, 1841, she was married to R. J. Finton, then of Oldtown, N. Y., living happily with him until the close of his earthly life, Nov. 13, 1888. In 1881 they removed to S. Dakota, and united with the M. E. Church, of which she was a faithful member. For some years past she has, in consequence of feeble health, been unable to attend the public services in the sanctuary. In her seclusion the Bible was her constant companion, she feasted on the precious Word. At the last her departure was sudden. She leaves four sons and three daughters to mourn her loss. They hope to have a blessed reunion with her in heaven.



"Accept, I beseech Thee, the free-will offerings of
Thy mouth O Lord, and teach me Thy judgments."
Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the
residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth
Street, New York.

BECAUSE of the heat of the day and the summer exodus to the camps and seashore, the attendance was not as large as it is wont to be; but the heat had not lessened the interest in, and love for, holiness, of those present. The meeting was in charge of Brother Hughes, who, after the usual opening exercises of prayer and song, read portions of the sixth of Romans and commented thereon. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" To the idea that those who have had all their past sins forgiven they may go right out and sin again, the Apostle says with great emphasis, "God forbid. How shall we, that are dead to sin, live any longer therein?" The thought is totally inconsistent. We are not to live in sin, or to condone sin, but to live in righteousness. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, and henceforth we should not serve sin." Having been regenerated by the power of the Holy Ghost, it is our privilege to go on, and realize that the old man, that is, carnality, is crucified and dead. That is what it tells us here; "That the body of sin might be destroyed." "Now, if we be dead with Christ, we believe that we shall also live with Him." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Let not sin therefore reign in your mortal body." "For sin

shall not have dominion over you." These passages have reference to people in the sanctified state. The sanctified soul should have power over sin and realize that the old man is really dead. And dead men do not move. If you should see but the little finger of a man, supposed to be dead, move, you would be alarmed. It would be a matter of great moment. Just so it is in spiritual things. When the old man is dead, there will not be a spark of pride or jealousy in the soul. Some people do not believe that the old man can die to that extent, but that is what our privilege in Christ is; and it is the only way whereby we can be saved. This is Sister Palmer's favorite verse; "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord." Some people think that we can keep our old carnality, and then, with the robe of Christ thrown over us, we shall be complete in Him. But that is not the idea of this lesson. The work of God is thorough. He proposes to destroy the old man so that there shall not be a spark of it in us. If there be a spark of pollution remaining in our nature, it will separate us from the Lord. You know how it is with a little child. If he has been doing anything contrary to the will of father or mother, he cannot come into harmony until he clears his mind from it. Then he will run right up, and, putting his arms around father's neck, he asks almost anything, and is almost sure in advance, that he will get it. There must be nothing between our Heavenly Father and us His children.

If one was to ask me what is the most terrible thing in the universe to look upon, what do you think I would say? An unregenerate and unclean heart; one that has unclean thoughts, unclean desires, unclean purposes. O, to think of a human heart filled with evil thoughts; a heart through which unclean thoughts are flitting all the day! "Well, you say, 'how are we going to keep them out?'" I answer, you get your heart full of the Holy Ghost, and there will not be room, no, not so much as a hair's breadth upon which an unclean thought can find foothold. Do not mistake me. I do not say you will not be tempted. The devil doubtless will assault you, but the battle will all be on the outside. The door will be shut, with Satan on the outside and Immanuel within. The heart will be kept by the right-

ful Owner. Such a heart will have no more desire to go to the theatre than would the angel Gabriel. What we want in these times, is thorough work. We need to die utterly to sin, or, in other words, have the old man within us, carnality, put to death. To be sure, it is a painful process sometimes. Death is not always an easy thing. But we can make it longer or shorter as we desire. We can make it a lingering, consumptive, month to month, year to year matter; or, we can say "Come quickly, Lord Jesus." And I think it is much preferable to have the old man killed quickly, that we may the sooner be "alive unto God through Jesus Christ our Lord."

Singing—

"Safe in the arms of Jesus."

A Brother.—Our brother said he had been walking by the sea-side. I praise the Lord that "He leadeth me beside the still waters." Bless the Lord for liberty, the liberty of the soul which I possess to-day. But we have to give up many idols before we get this blessing. I had to throw over my old pipe and tobacco first, and then I got the blessing. Glory to God for this salvation! There is something about it that makes my heart glad. My motto is "Where He leads me, I will follow."

Brother McLean.—I had a ticket sent to me to read from the pulpit, of a Sunday School excursion from one of our neighboring Churches. At the bottom of the ticket was printed, "Music, but dancing prohibited." I met a member of that Church on the street to-day, and thinking he would be interested, I asked him if he expected to attend the excursion and showed him the note at the bottom of the ticket. "O, well," said he, "you can hardly blame the children for keeping time to the music with their feet. A little dancing is not much harm." I was not surprised to hear him say that, for I knew him well. But, that is just the way it is with me in regard to holiness. When you speak so favorably of it, I can hardly keep still, and when I hear it berated it makes me feel sad. Glory be to God for His grace and love to me, which fills my soul. I never danced with my feet, but there is a sort of big music-hall of glory in my heart.

Sister Smith.—I would be at this meeting every week, if I could, but affairs are so situated that it is not always possible. But when I have been privileged to attend, when I

go home I tell them that "I have been among my own people to-day." I am so sorry that everybody does not love this blessing. The Lord has enabled me to stand out for it now, about twenty-five years, and it is just joy to live. I used to tell folks that there were two sides to my experience; the glory side and the other side. I told people about the glory side, and told God about the other side. And now, there are still two sides to my experience; the glory side and the deeper glory side. I find now, that where the trials are, there is the deeper glory, if I but hunt it out. I have the Bible in my kitchen, in my dining-room, in my sitting room—all about—and as I go about my work, I often just open the Book and get a verse. Pray for me.

A Brother.—There is no place that I enjoy so much, as a holiness meeting. I believe thoroughly in holiness. I believe God. I enjoy His salvation. There is nothing that I am aware of, that I would not do to please Jesus. I would be willing to die for Him if that would glorify Him. But I think it is easier for some people to die to sin, than it is for others. I heard Dr. Newman once say that he had two vials of water from the Jordan. One had charcoal and sand in it, the other was as he took it from the Jordan. In a state of quiet, the water in both vials appeared the same. But when they were disturbed the filtered water in which was the charcoal, immediately settled back in its purity, while the natural unfiltered water kept its turbulence for a long time. Well, I do get roiled once in a while, I have to admit that. But I want to be entirely pure before God. Pray for me that I may come out clearly and know for myself that God is pleased with me and that I am entirely His child.

A Brother.—I have been a Church member for the past eleven years, but it is only the past few months that I have enjoyed this blessing. I used to read the Scriptures as I would law, because it was law; but now I read it as I would a love-letter.

A Sister.—It is a most precious thought to me that I am saved and my testimony this afternoon is

"My Jesus, I love Thee, I know Thou art mine;
For Thee all the follies of sin I resign.
My gracious Redeemer, my Saviour art Thou,
If ever I loved Thee, my Jesus, 'tis now."

There were more testimonies, which we cannot print, and the meeting was closed by a season of prayer and re-consecration.

TESTIMONIES IN MRS. PALMER'S
MEETING, OCEAN GROVE,

AUGUST 6, 1893.

Dr. Alday.—My words just now must be very few. The Lord has put me where I am, and I am patiently and resignedly letting Him do just as He pleases.

Brother.—Although a stranger am not like the man who on his way to Jericho fell among thieves. I find myself among my brethren. Am not as far advanced as some of you, I want more love, etc.

Another.—I propose to give God a chance to deliver me now. I know I am justified. I thank God He accepted and cleansed my heart when I fully surrendered.

Sister.—Whom the Lord maketh free is free indeed, I am as free as a bird this morning.

Sister Willing.—God told me on the way down here,—just throw your heart wide open and I can shine through you and you won't need to keep pulling at the people.

Sister.—I do know that the blood of Jesus cleanseth from all sin.

— Am testing the power of Jesus to save to the uttermost and He saves me sweetly.

Adj. Wood of S. A.—Some people think it sufficient to desire a clean heart. I never heard a little child say it was glad to be hungry, but have seen them glad when they had some good food when they had a good appetite. He filled me with His power and love, and all I have belongs to Him and all He has belongs to me.

Sister.—Have only been in the way two months. I think Jesus has taken out all the horrid things of unbelief, and making me talk to sinners. I used to think if one was sanctified it would make them stiff and still, but He is giving me lovely experiences.

Sister Jack.—I praise the Lord for the light I've received here, and I go away to-morrow feeling that this is the best day of my life.

Sister Emily Jack.—My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.

The truth is taught in the prayer of Charles Wesley:

Sprinkle me ever with Thy blood;
And cleanse and keep me clean

The blood *cleanseth*, not by occasional sprinklings, however frequently repeated, but *always*—on conditions; we must abide in Christ, and live in the fellowship, and walk in the light.

TESTIMONIES AT THE MOUNTAIN
LAKE, MD. CAMP MEETING.

MONDAY, JULY 3D, 9 A. M.

Singing—

"Blessed be the name of the Lord."

Dr. Clark read Scripture lesson—I. John 1, with comments.

Brother Updegraff sounded as the keynote of the day these words, "The joy of the Lord," and asked *Dr. Gilmour* to lead the people in singing,

"Yes I will rejoice—rejoice in the Lord,
Will joy in the God of my salvation."

After which a season was spent at the mercy seat, during which many timid souls were induced by our wise, kind leader, to make known to God their desires in brief spoken petitions.

Singing No. 226, followed by testimony.

Brother Hillis (singing evangelist); "I want to praise God for yesterday's services. I came to this place last year with a definite purpose in view, but I did not get what I came for, and went away disappointed. But I knew the blessing was for me, and I determined to have it, even if I was not where *Brother Updegraff* could invite me to come. I knew Jesus had invited me over and over, so I just opened up my heart to Him, and beholding the fountain, I plunged in. Since then I have seen the best, happiest days of my whole life. I am here this year in possession of a treasure that was not mine this time last year—a clean heart. I have more of God now than I had then, and He has of me. Yes, all there is of me. I do indeed praise His holy name."

Dr. Gilmour: "I praise God, not only for being here, but for what He has given me since I came. My heart has been greatly burdened for the singers in Zion, and I came here praying that God would sanctify many of them wholly before this meeting closed. O, the world does so much need sanctified singers to carry the gospel in song to dying souls. I have felt this intensely of late, and when our dear *Brother Hillis* spoke just now, my heart fairly bounded with joy. Glory!"

"The more I know of God, the more I want others to know Him too. O that men would praise the Lord."

A sister told of the things which had hitherto "blockaded" her way, but declared her purpose to be "free" and her faith in God, for her freedom.

OUR SOCIAL MEETING.

"NOTE.—We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

THE WORD: "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." Isa. 26: 8.

"Shall ought beguile me on the road,
The narrow road that leads to God!
Or can I love this earth so well,
As not to long with God to dwell?"

A Shorn Lamb.—R. L. Gillingham, Port Huron, Mich.—Dear Friends of God and eternal salvation: I can address you as a shorn lamb. I have been a sufferer for more than a year past—but not without victory—yea, more than conqueror through Him that loveth us.

A MINISTER'S WIFE.

Testimonies from the King's Highway, England.—It is thirty-five years since I first knew Jesus as my Saviour, and I shall never forget the gladness of that evening when I felt the burden taken away and knew that my sins were forgiven. Time passed on, and my Christian life was marked by the doubts, fears, and failures that are perhaps sadly common among professed Christians. After a while my attention was directed to "the higher life," and while in Wesley Chapel, Bolton, at a Convention in the year 1876, the Rev. John Hartley was instrumental in leading me into this full trust in Christ—this perfect rest in Jesus. I was afraid to confess this blessing, and knew no one to whom I could talk about it, and so I let it go.

Six years afterwards, when living in the Great Bridge Circuit the Rev. John Hartley came to preach special sermons. With his name came the desire to regain my lost blessing. I pleaded with God that his visit might be made a great blessing to me. On the Sunday morning I overtook him on his way to the chapel, and then told him what I wanted, and asked him to help me. I felt that many a sentence during that blessed day was directed straight to me, and God sealed the word! As I walked slowly home by the side of my now dear friend Hartley, he led me to take Jesus as my complete Saviour.

It is ten years since then, and it is my privilege to testify to Christ's keeping power. To-day there are no clouds upon my sky, God's truth and love shine in my heart, and fill me with a still, quiet peace and trust. Since receiving this great blessing I must say that God has given me the power of successful witnessing for Him, and many of my class members in the different circuits during

the past ten years have been led into this perfect peace and rest in God.

I do thank Him that He brought me to see the simple way of holiness in Jesus, and what I owe to the friend who led me there is more than tongue can tell.

E. W.

CONTINUAL BAPTISM FOR SERVICE.

In 1881, having then been converted thirty years, I became deeply convinced, as I had often been convinced before, that there was yet a greater blessing to be realized. I longed to be cleansed from all sin and made perfect in love. Hearing of a lady evangelist preaching, I went. She made this remark:—"Before me there are Methodists of thirty years' standing who have no concern for souls, and who, if a poor fisherman in a blue guernsey came and knelt beside them at the Mercy-seat, would take up the skirts of their silk dresses and rustle past him." I said, "I am that one, Lord." I must have spoken my thoughts aloud, for the lady said, "My sister, you want to be sanctified; this would make you anxious for other dear people to come to Jesus." Simple as this appears, it went home to my heart. A week after found me there again, so brokenhearted at my state before God! Yet I knew I was a justified believer.

I longed and fasted and wept for this precious blessing. At length I said, "This same Sunday night, Lord, you shall take me—all my goods, all I have and am for time and eternity! My all is on the altar, sink or swim; do let me now have the blessing of a clean heart. Sanctify me now, O my Lord! I will be just what you want and require of me, only do let me realize that the precious blood cleanses me from all sin;" when apparently in letters of gold these words appeared before me, "The blood of Jesus Christ cleanseth thee from all sin." How I praised God! All within me said glory, glory be to God! I felt perfected in Christ.

Eleven years have passed away since then, but this precious blessing is more real than ever now. I delight myself in the Lord. It is my meat and drink to do His blessed will. I feel He continually baptizes me for service, and I give Him all the glory. Ever since that memorable night it has been my greatest delight to see souls come to Jesus, and many have I helped (God in me) both to pardon and holiness. I find it brings the fruits of the Spirit. Gal. v. 22.

Jesus comes! He fills my soul!
Perfected in love I am;
I am every whit made whole,
Glory, glory to the Lamb!

E. J. M.

Lowestoft.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.—VIII.

"No man can serve two masters." Matt. 6: 24.

So declares Jesus, the Master Teacher. There is a CANNOT in the case, there is an impossibility in the matter. And yet men are constantly attempting the impossible, and those whom of all others we should least expect would be so engaged—we mean PROFESSING CHRISTIANS. They try to "serve God and mammon," but they make a lamentable failure every time. Jesus is our Master, and loyalty to Him shuts out all rival claims.

CARRYING GRUDGES.

HUMANITY everywhere is heavily laden. And what is especially lamentable, many unnecessary burdens are being carried, for which the strength is totally inadequate. One of the things that people persist in carrying is *grudges*, "old grudges," some of them very old.

What is a grudge? Webster defines it as "sullen malice or malevolence; ill-will; secret enmity; hatred." Some one has given offense, possibly years ago, and it is held in perpetual remembrance, and with an unforgiving spirit. It hangs upon the *grudge-carrier* like a nightmare. There is no getting rid of it, its grip is relentless.

What does this *grudge-carrying* indicate? Well, in the first place it indicates a *disquieted mind*—a mind not at rest, a mind in terrible bondage. In bondage to fear, fear of meeting the dreaded foe, in the street, or in some public assembly. Such contact it is thought would be dreadful,

hence many streets have to be crossed, and many gatherings of God's people must needs be avoided. What a slave this grudge-carrier is! He has with him all the time a body of death—*cold*, cold enough to set him in a perpetual shiver—*loathsome*, loathsome enough to permeate his whole being with its unsavory breath—a "body of death"—environing the soul with all the dreary aspects of the charnel-house.

It is astonishing with what tenacity even professing Christians hold on to grudges. In one of our charges there were two sisters by blood and Christian relationship. They lived opposite each other, and they were at enmity—deep, unyielding, lasting enmity. We tried every possible way to get them reconciled, but in vain. We appointed prayer meetings, first in one house, and then in the other, thinking the one on the opposite side of the road would attend, but we reckoned without our host—the one on the opposite side of the road was always absent. One day the child of one of the sisters was suddenly stricken with alarming disease. The mother screamed, and that brought the sister on the opposite side of the road to cross the dreadful chasm, and she went over to see what was the matter. But it was only temporary; there was no reconciliation; the old enmity was still enthroned, and up to the time of leaving the charge, the *grudge-carrying* remained.

Can a person carry grudges and be in a state of real justification before God? We think not—how can he be—the grudge is an effectual barrier to access to God, and if he will not forgive one whom he has seen, how can he obtain divine forgiveness. Holiness is the radical remedy for *grudge-carrying*. There is none of that sort of burden-bearing in Beulah Land. It gives the Christly spirit, and in that spirit every offense is met according to New Testament instructions.

The thirteenth chapter of 1st. Corinthians gives us a beautiful picture of one free from this evil thing. Love is "kind," "thinketh, no evil," and believeth all things, hopeth all things, endureth all things." In such a state of things grudges are unknown, and the soul walks at liberty. Let us cast off the weights and assert our liberty in Christ.

RISEN WITH CHRIST.

PAUL, in writing to the Colossians, says: "If ye then be risen with Christ, seek those things which are above." The "if" in the text is not used as though a doubt existed, but as an affirmation, and it might be rendered, "Since ye then are risen," etc.

It has been well said, "The resurrection of Christ, His restored and exalted life, touches, in various ways, and at all points, *the spiritual life of Christian men*. Christ's resurrection is typical of man's new life; for, as *He* was raised from the dead, so *we* are to walk "in newness of life" "as those who are alive from the dead" too. Then, His *present condition*, consequent on His rising from the dead, is to be felt as a motive to spiritual mindedness. The raised, exalted, living Christ is to be the life of our life, the source of our holiness. Believing in Him, He lives in us. Still further, the resurrection of Christ is at once the pledge and model of our own. His present condition of glory and blessedness is that to which we are to be conformed."

Having been made partakers of the resurrection life then we should give proof of it in seeking those things which are above. Our whole being should have a heavenward tendency, moving toward our attractive center, God.

As one able writer says, we ought not to be satisfied until we find in ourselves a refinedness from this earth, a thorough purgation from all undue degrees of sensual inclination and affection, an aptitude to spiritual exercises and enjoyments, a worshiping posture of soul, formed to the veneration of the eternal wisdom, goodness, power, holiness, profound humility and abnegation of ourselves, a praiseful frame of spirit much used to gratulations and thanksgivings, a large and universal love imitating as much as is possible the divine, a proneness to do good to all, a steady composure and serene temper of spirit, every way suitable to the regions where nothing but perfect purity, entire devotedness to God, love, goodness and peace shall have place for ever."

All around us should see that we are not of the world though we are *in* it—that our conversation (in life) is in heaven, from whence also we look for the Saviour.

NEEDED CAUTIONS.

REV. JOHN A. WOOD, in his excellent book on "Perfect Love," gives some needed cautions respecting the profession of this grace. He says,

1. It may be professed too soon, before it is really attained. In this case a profession is disastrous both to the professor and to the cause. Friends are grieved, and objections to professing holiness are strengthened. But in avoiding this extreme, do not run to the other, as, in view of the opposition in the Church to the profession of holiness, there is much more danger that you will not profess soon enough, than that you will profess it too soon.

2. It may be professed with too little humility of manner. All carelessness or presumption should be avoided in the profession of holiness. It is your duty, and for your spiritual interest, to profess all the grace received and spiritual victories obtained; but it should be done with proper humility of mind. To do it otherwise is as intrinsically perilous as not to profess it at all.

3. It may be done with too much self-confidence, or, with self-seeking. And self-seeking is one of the most subtle of snares of the human soul. We need to guard this point with great care, and seek constant help from Christ against it. There is danger of self-seeking even in professing sanctification. We are to seek Christ in all things, and beware of self-seeking.

4. It may be done with too much reliance upon the mere profession as a means of retaining holiness. While it is one of the means (and we think an indispensable one) for the retainment of entire sanctification, it should not be put in the place of Christ, who alone can keep the soul in the perfect love of God. We are to ABIDE IN CHRIST.

These are faithful words and worthy to be pondered. We must not withhold our testimony, if we are in the experience, but we must give it in the proper spirit and manner.

There was never a time when a faithful and explicit testimony concerning perfect love was, need needed. Those who have received this grace must not hide their light under a bushel, but must let it shine to the honor and praise of Jesus.

THE GATE INIQUITY.

NOTWITHSTANDING the resolution of the "Local Directory" in Chicago to close the gates of the Exposition on the Sabbath, at this writing, they are still open, and likely to remain open. After the above action an injunction was laid upon them to restrain them from closing the gates. By reason of this a fine was imposed by the court on each of the Directors for its violation.

Now whether there is any collusion between the Directors and those instituting these legal proceedings we know not. Nothing can be done in the court to remove the injunction until October, and so the work of iniquity is likely to go on until the close of the Exposition. Thus the hopes of the lovers of the Sabbath are blasted, and the wicked have their triumph. But it is written, "the triumphing of the wicked is short." The keeping of the gates open on the Sabbath has not met the expectations of the Directors, in fact it has been a financial loss. Now, bankruptcy as to the whole enterprise stares them in the face, which fact does not astonish us at all. *"God is not mocked."*

After the action determining to close the gates was had, "A Jubilee Sabbath" was appointed at Ocean Grove. Two able sermons were preached, and throughout the day the people were in the spirit of praise and thanksgiving. But all this is overset by the determination to proceed in open defiance of the laws of God and man. But the end is not yet. God has a controversy with this nation, surely—and woe unto the individual or nation that seeks to contend with Him. "There is no wisdom, nor counsel, nor device against the Lord." Godly people, everywhere, need to be much in prayer, that the wrath of the sin-avenging God may not fall upon us in crushing power. Prayer should be made, that, as there is flagrant national wickedness, there may be positive national repentance and humiliation.

It should begin in the President's house, and extend to every part of the land, to the cottage of the humblest citizen. The cry of the period is for repentance and humiliation, that God may be gracious and not visit us with His sore indignation.

GOSPEL HARBINGERS.

"Whence these wandering gleams of light?
These gentle ardors from above?
Which make me sit like a seraph bright,
Some moments on a throne of love!"

REV. JAMES CAUGHEY, in quoting the above stanza, says—

"What are these but the harbingers of a more glorious Gospel day? These 'gentle ardors from above,' are but as so many sun-bursts of the 'Sun of righteousness' through the gathering mists and clouds of unbelief; that glorious sun, hovering as it were, on the soul's horizon, and scattering already the cold mists of pride, passion and unbelief; indicating the speedy approach of a glorious summer-day to the soul; but depending mainly upon the steady motions of the soul towards Him, as our natural sun had to await the motions of our globe from west to east, in order to fill this eastern hemisphere with the light and sunshine we have enjoyed on a glorious August day. But mark, if the motions of our earth were as fickle as some in seeking sanctification, it would be a long time before the fruits thereof would come to perfection."

Do you know the experience, so clearly described in the beautiful stanza? Are there "gleams of light"—"gentle ardors from above"—making you sit like a seraph bright some moments on a throne of love? If so, these are hopeful indications—showing a proximity to the land of Canaan. If you follow the gracious leadings thus shown, you shall soon pass into the interior of the land where there is a cloudless sun, unwithering flowers and perennial songs. Be not fickle in the pursuit of the land of perfect rest. You are on the borders—pursue your way, and get through the gate and claim your long-sought and blood-purchased inheritance.

Walking in the clear light of justification is a good preparation for entering the land of Canaan. Some of the fruits of the good land are being enjoyed, and "the gleams of light, and gentle ardors from above," tell that the land is near, but one step in advance, and that the entrance may be quickly made.

Best not, therefore, until you are in possession of your blood-bought privilege, the fulness of life and salvation in Jesus.

WORDS OF ENCOURAGEMENT.

GOD'S children need, in this world, words of encouragement. Life's conflicts are many and severe, and there are strong temptations to despondency. But, a sure and strong trust in God will keep us from yielding to these assaults of the great adversary.

Paul, in writing to the Galatians, gives this encouraging word: "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

We have some excellent comments on this passage by an able writer. The phrase "*in due season*" should be emphasized. The writer says, "In its own proper season, God's own time (I. Tim. 6: 15).

"If we faint not"—here is the condition of the promise—*lit.*, "be relaxed." Stronger than "be not weary." No one should faint as in an earthly harvest.

So then, according as (i. e. in proportion as) *we have season* (i. e. opportunity) *let us work* (a distinct Greek verb from that for "do" in v. g.) *that which is* (in each case) good.

As thou art able, and while thou art able, and when thou art able (Eccles. 9: 10). We have now the "season," for sowing, as also there will be hereafter the "due season" (v. g.) for *reaping*. The whole life is, in one sense, the seasonable opportunity to us; and, in a narrower sense, there occur in it more especially convenient seasons. The latter are sometimes lost in looking for still more convenient seasons (Act. 24: 25). We shall not always have the opportunity "we have" now. Satan is sharpened to the greater zeal in injuring us, by the shortness of his time (Rev. 12: 12). Let us be sharpened to the greater zeal in well-doing by the shortness of our's."

Let us then by holy diligence improve our opportunity, availing ourselves of all the facilities within our reach to aid in doing our work, and doing it well. It will not be long, ere the Lord of the harvest, seeing our fidelity, will say: "It is enough, come up higher—thou hast been faithful over a few things, I will make thee ruler over many things. Toil on, and when the harvest time comes, we shall reap abundantly, and we shall join in the blessed harvest song."

HOLY DISCRIMINATION.

SHERIDAN BAKER, in his excellent book entitled "*Hidden Manna*," says:

"The sanctified Christian, before he is well established in holiness, may be confused and severely tried, in *mistaking temptation* for an evil heart. Such is the subtlety of the great enemy that he can so present his suggestions as to produce this confusion; and if the believer yields, he, of course, goes back into the wilderness state. The only safety here, is to fly immediately to the Saviour for light and help. It is doubtful whether any one, without special illumination by the Spirit can discriminate here with sufficient clearness to put the soul at rest on a matter of such transcendent interest to the entirely sanctified. Divine illumination and aid are necessary, and by them only will the tempted Christian be able to discover clearly the nature of the difficulty and escape the confusion. He will be enabled to see that his heart's language is the very opposite of the tempter's, that its inclinations are against the evil suggestion; and that it bleeds and trembles at the thought of committing the sin."

When one of God's dear children is assaulted by the adversary, with that peculiar subtlety which belongs to him, and the mind is unable to discriminate in the case, safety undoubtedly lies in flying to Jesus. We may tell Him all our trials and perplexities. And He will graciously illumine us by His Holy Spirit, so that Satan shall not entangle us and bring us into darkness. To attempt to unravel the enemy's subtle net-work which he is seeking to weave around us would be abortive. Flying to Jesus we may repose upon His loving bosom and be free from the harassing suggestions of Satan.

And, as the writer above states, being conscious that our "heart's language is the very opposite of the tempter's" we may look up into our Saviour's face and say, "Thou that knowest all things knowest that I love thee." And, in this blissful communion we shall come forth strong in Him, and in the powers of His might. He is our strong and unfailing refuge, and running unto Him we are safe. "No weapon formed against us can ever prosper."

DEVOTIONAL SERVICE.

"Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5: 48.

"I ask no higher state;
Indulge me but in this,
And soon or later then translate
To my eternal bliss."

THE JOY OF PURITY.

"By whom also we have access to this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5: 2.

IN the first verse the apostle introduces to our attention the gift of justification and its attendant fruit, "peace" with God through our Lord Jesus Christ. "This is an indescribably glorious gift, introducing the believer to a high relation, sonship with God, and connected with it the Spirit of adoption, whereby he is enabled to cry, 'Abba Father.'"

In this second verse he shows us another gift, a second revelation of divine grace, "wherein we stand, and rejoice in hope of the glory of God." This is the work of entire sanctification, or, heart purity, the standing grace, fortifying the soul, and putting it in position to resist successfully the violent assaults of the devil. This is by the expulsion of all the antagonisms to purity and the perfect love of God, and by the occupancy of the temple of the soul by the indwelling of the Holy Ghost.

This is an exceedingly joyous state, bringing us into the most blissful communion with God, the Father, the Son, and the Holy Ghost. And, peculiarly joyous because of the hope which it inspires of the glory of God. Heaven is a holy place—God is holy, the angels are holy, and the redeemed are holy. Without holiness there is no admission. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

The defiling principle, carnality, that which "worketh abomination and maketh a lie," being removed, by the "Spirit of burning," in this work of entire sanctification, there is a "meetness for the inheritance of the saints in light, and the prospect of heaven becomes unclouded. In such a state the soul may well rejoice in hope of the glory of God.

The access to the standing grace is free. A new and living way has been opened through the blood of Christ, even to "the holiest of all." We may therefore come with boldness, enter in, and be strengthened and empowered so that we may indeed rejoice in hope of the glory of God. Have you entered in, beloved? Have you the standing grace? If not, claim your privilege in Jesus Christ.

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is PROPER to introduce in this column.

QUESTION 1.—A sister in Canada inquires the meaning of Matt. 16: 19. I will give unto thee the keys, &c.

ANSWER.—In the language of high authority we may say: "Whatever this may mean, it was soon expressly extended to all the apostles (chap. 18: 18); so that the claim of supreme authority in the Church, made for Peter by the Church of Rome, and then arrogated to themselves by the Popes as the legitimate successors of St. Peter, is baseless. As first in confessing Christ, Peter received this commission before the rest; and with these "keys," on the day of Pentecost, he first, "opened the door of faith" to the Jews, and then, in the person of Cornelius, he was honored to do the same to the Gentiles, hence in the list of the apostles, Peter is always first named. One thing is clear, that not in all the New Testament is there the vestige of any authority either claimed or exercised by Peter, or conceded to him above the rest of the apostles, a thing conclusive against the Romish claims in behalf of that apostle.

On Matt. 18: 18, the eminent commentator, Matthew Henry, aptly remarks: "While ministers preach the word of Christ faithfully, and in their government of the Church, strictly adhere to Christ's laws—(the key not turning the wrong way) they may be assured that He will own them, and stand by them, and will ratify what they say and do, so that it shall be taken assaid and done by Himself."

Wickedness is tremendously on the increase. The optimists can't see the faintest streaks of millennial dawn yet. There is a fearful decrease in church-going in all the cities of the nation. So the figures prove. And this decrease of church-going signifies increase of pleasure-seeking, Sabbath-breaking, street-profanity, saloon-visiting, and dissipation. It is hardly possible that anything can turn backward this onflowing tide that is sweeping down to perdition, except the sore judgments of God. It is a time for Christians to humble themselves before God, and pray and work for the rescue of souls. We are not half in earnest. We need to put on the whole armor of God. Christ calls upon us in this time of widespread degeneracy, to be bold witnesses for the truth, and stand in unbroken loyalty to Him.—*Sel.*

THE CLOSET HOUR.

THE WORD.—"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke, 11 : 9.

"For more we ask; we open then
Our hearts to embrace thy will;
Turn, and revive us, Lord, again;
With all thy fulness fill?"

DAILY BIBLE CALENDAR—SEPTEMBER.

1. I. Pet. 2: 12; Prov. 23: 20; Psa. 119: 45; Isa. 63: 16.
2. Deut. 3: 39; Num. 14: 24; Psa. 141: 2; Psa. 146: 2.
3. I. Pet. 3: 8; II. Pet. 1: 8; Psa. 119: 41; Psa. 66: 4.
4. Josh. 24: 14; Isa. 43: 2; Psa. 70: 3; Psa. 44: 8.
5. Rom. 13: 8; II. Cor. 9: 6; Psa. 4: 1; Psa. 119: 164.
6. Rom. 12: 9; I. John 3: 2; Psa. 17: 15; Psa. 67: 6.
7. Rom. 14: 19; John 6: 51; John 6: 34; Rev. 7: 10.
8. I. Pet. 2: 13; Rev. 22: 14; Rev. 20: 20; Rev. 7: 12.
9. Rev. 3: 11; Rev. 2: 10; Rev. 6: 10; Rev. 15: 3.
10. Rev. 2: 25; Rev. 2: 17; Psa. 31: 5; Rev. Rev. 12: 10.
11. I. Tim. 6: 8; Rev. 21: 3-4; I. Pet. 5: 10; Rev. 4: 8.
12. Rev. 3: 3; Rev. 21: 6; II. Cor. 9: 10; Rev. 20: 6.
13. Ephes. 4: 24; Eph. 2: 21-22; Psa. 90: 1; Acts 4: 24.
14. Zech. 7: 9; Zech. 8: 2; John 17: 26; Psa. 84: 4.
15. Psa. 100: 1; I. Cor. 15: 26; Psa. 31: 9; Psa. 69: 30.
16. Psa. 2: 11; Psa. 115: 113; Psa. 119: 166; Exod. 15: 1.
17. I. Pet. 5: 5; I. Pet. 5: 5; Jonah 2: 7; Psa. 116: 17.
18. John 15: 13; Psa. 91: 14; Psa. 5: 11; Psa. 145: 7.
19. I. Cor. 14: 26; I. Cor. 1: 9; Psa. 36: 11; Psa. 22: 26.
20. Psa. 37: 4; Psa. 33: 12; Psa. 39: 8; I. Tim. 1: 17.
21. Num. 15: 39; Num. 15: 41; Psa. 137: 5; Rev. 17: 14.
22. Rom. 15: 2; I. Cor. 6: 14; Psa. 142: 6; Psa. 142: 5.
23. Psa. 84: 14; Matt. 13: 43; Zech. 13: 9; Jer. 20: 13.
24. Heb. 3: 7-9; I. John 3: 5; II. Chron. 20: 6; Psa. 118: 16.
25. Rom. 13: 13; Ezra 8: 22; Mark 14: 36; Rev. 16: 17.
26. Matt. 6: 26; Joel 2: 27; Psa. 40: 13; Dan. 4: 37.
27. Ephes. 6: 14; Isa. 54: 17; Hag. 2: 9; Psa. 57: 8.
28. Matt. 6: 20; Rev. 19: 9; Rev. 22: 20; II. Pet. 3: 18.
29. Ephes. 5: 6; Isa. 40: 5; Ephes. 6: 23; Psa. 119: 14.
30. Ephes. 5: 16; II. Thess. 5: 9; Hos. 12: 4; II. Cor. 11: 31.

RIGHT WITH GOD.

The religion of the Bible insists that a man's first business is to be right with God, and then keep according to the line: "Do justly, love mercy, and walk humbly before Him." It is a popular notion in these days that a man may construct his religion of any fashion he pleases. As though a stonemason were to say, "Of what use is the plumb-line to me? That old-fashioned thing I have no need for; my own eye is sufficient for me." He would not be long in discovering his mistake. Remember, if the wall shows any bulge or deflection it is not an easy matter to put it right when it is finished. Down the whole structure must come, and be commenced anew. There are those who built up the fabric of their religion years ago, but built it askant, and they have never been able to get it right since. They had unbounded confidence in the correctness of their own moral vision; they kept looking at the edifice as it arose, and satisfied themselves that it was strictly vertical; whereas, the instant the divine plumb-line was applied, the whole structure was condemned.—*Thain Davidson, D.D.*

A MEDITATION FOR SEPTEMBER.

"He that covereth a transgression seeketh (procureth, in margin) love; but he that repeateth a matter separateth friends."—Prov. 17 : 9.

The contrast here is between the peacemaker and the tale-bearer. The good, practical commentator, Matthew Henry, remarks:

"The way to preserve peace among relations and neighbors is to make the best of everything, not to tell others what has been said or done against them when it is not at all necessary to their safety, nor to take notice of what has been said or done against ourselves, but to excuse both, and put the best construction upon them." It was an oversight; therefore overlook it. It was done through forgetfulness; therefore forget it. It perhaps made nothing of you; do you make nothing of it.

2. The ripping up of faults is the ripping out of love, and nothing tends more to the separating of friends, and setting them at variance, than the repeating of matters that have been in variance; for they commonly lose nothing in the repetition, but the things themselves are aggravated and the passions about them revived and exasperated. The best method of peace is by an amnesty or act of oblivion."

Real holiness is the great safeguard at this point. A holy man or woman cannot, and will not be a scandal-repeater. Holiness gives a well-behaved tongue—the tongue is "bridled," and this mark of perfection is very apparent.

HEART QUESTIONS.

1. How does a slight affect your heart?
2. Are you easily depressed, or cast down? Why?
3. Have you the real joy of salvation, down deep in your heart?
4. Is the fear "that hath torment," entirely destroyed?
5. Is there within you a continual inclination like the early disciples, to seek "your own company"—the company of the friends of Jesus?

AT THE MERCY-SEAT.

GENERAL REQUEST:

1. That the people of this country, in this time of general business depression may be deeply humiliated before God, on account of National sins, especially Sabbath profanity, and the toleration of the iniquitous liquor-traffic.
2. That this fall there may be general and powerful revivals in the Churches.

REQUESTS BY LETTER:

New York.—For an old man that he may be clearly saved.

For a very wicked man to be saved.

France.—That deliverance may be wrought for one in sore trial.

England.—For one who has wandered far from God.

New Jersey.—For a brother hardened in sin.

For one greatly afflicted.

For a family needing divine help.

Pennsylvania.—For divine light and direction in perplexity.

THE PRAYER UNION.

THE PROMISE.—“If any man eat of this bread (Christ) he shall live forever.” John 6: 51.

“The living bread sent down from heaven,
In us vouchsafe to be:
Thy flesh for all the world is given.
And all may live by thee.”

The day to be observed this month by the
“*Guide Prayer Union*,” is

TUESDAY, September 12th.

The Scripture to be read in concert is Ephesians, 3rd Chap., and the hymn to be read or sung is No. 582 in the Methodist Hymnal.

THE FRAGMENTS.

—THE FALL WORK. As these lines greet the eyes of our readers they will have returned home from their summer *outing*—we trust refreshed in both body and soul. There is a call for Fall work in the Master’s vineyard. “The inquiry on the part of every one should be Lord, what wilt Thou have me to do?” And, if you wait upon Him with holy earnestness, presenting this question at the foot of The Throne, He will assuredly give you some work to do. And it is not unlikely He will prompt you to be active in the *circulation of holy literature*. There is great need of increased activity in this respect on the part of the friends of holiness. Try to get us some subscribers for the *GUIDE*. Subscriptions now received will date from October 1st, and the remaining numbers of the year will be sent free.

—“Follow after the things that make for peace.” Rom. 14: 9. Let every one do this and thus have the blessing of the peacemaker.

—GREAT NEED. One of the crying needs of the period is for those who claim to be friends of holiness to devote more of their money, personally, to the cause of holy literature, to give it currency among their friends, and in the Church with which they are connected. And then they should seek to enlist others in this work, and get them to consecrate some of their means to this blessed enterprise. Every one who is entirely sanctified should endeavor to keep one book of holiness at least on hand to circulate—in a measure one book may be a *circulating library*. Try it.

—THE WATER STREET MISSION in New York is a noble institution. It is under the direction of Col. Hadley, and he has an energetic worker in Mrs. Sherwood. They go down to the foundation of things with the victims of strong drink that stroll in there, and are not satisfied unless they are soundly converted, and their work stands. Go and visit the mission and see what is being done, and if you cannot go remember it in prayer, and in your Christian benefactions.

CAMP-MEETING CALENDAR.—SEPTEMBER.

September 1-10. Oswego, Kansas. Neosho Valley Association (Walker.)

September 1-10.—Gosport, Iowa. (Aura Smith, Harris.)

September 2-10.—Spring Grove, Vt. (Vermont Association.)

September 12-21.—Lyons, Neb. (Walker.)

September 14.—Bloomfield, Iowa. (Detwiler, Mrs. Reed, etc.)

September 15-26.—Oskaloosa, Ia. J. H. Smith, Wilson, Kennedy.)

September 28-Oct. 9.—Russell, Ia. (Detwiler, J. M. & M. J. Harris.)

—“He which soweth bountifully shall reap also bountifully.” II. Cor. 9: 6. That is true, temporarily and spiritually. Then scatter the seed with a bountiful hand.

—EVANGELISTIC SERVICE. Those who desire help in revival services this fall will do well to engage Rev. John Parker. His address is Mount Kisco, N. Y.

—MRS. PALMER is still kept in seclusion at Ocean Grove. But she is fully in the Divine hand, and is constantly saying, “*I know the Lord keeps His promise.*” Continue to pray for her.

—THE HOME COMPANION. That is the Bible Holiness Chart, by Mrs. Mary D. James. We have recently issued a new and beautiful edition on fine paper. It is adorned with a portrait of Mrs. James. Those who have one with Dr. Palmer’s portrait will find it pleasant to have this new copy with the portrait of Mrs. James. Price, 75 cents.

“Let no man deceive you with vain words.” Ephes. 5: 6. There are such deceivers. We need to be on our guard and not be beguiled by them.

—THE MORNING MEETING for the promotion of holiness at Ocean Grove has been very full of interest. The absence of Mrs. Palmer, has, however, been keenly felt. It has been in charge of her editorial associate, and he has been greatly aided by his Philadelphia associates, Brothers Thompson and Pepper. The Lord himself has been in the midst, and the saving work has progressed.

—MRS. PHOEBE PALMER’S WORKS. No better books, none more helpful, on the line of holiness, have even been published, than those by Mrs. Palmer. Her “Way of Holiness,” “Faith and its Effects,” and “Entire Devotion,” have had an immense sale, and they are still moving. The first two are 50 cents each, and “Entire Devotion” 30 cents. You cannot do better than put one of these in the hands of an inquirer.

—PERSONAL EFFORT. We need more personal effort on the line of holiness. Those in the experience should go and visit their fellow members in the Church, privately, and tell them how they were led into the fountain of cleansing—it will do good. Try it.

THE GOSPEL SERVICE.

IN OUR OWN LAND.

THE CAMP-MEETINGS.

Mountain Lake Park, Md.—Camp Meeting.—July 1-10. Under the direction of D. B. Updegraff, (Friend) and Rev. John Thompson. A time of pentecostal power. Said to have been the best meeting ever held there. Hundreds converted and sanctified.

Ridge View, Pa.—Bros. S. A. Keen, and J. H. Smith, evangelists, and others aiding. A very blessed gathering—Divine power graciously realized in the conversion of sinners and the sanctification of believers.

Eaton Rapids, Mich.—Bros. J. H. Smith and John Parker, evangelists among the workers. A remarkable meeting. Hundreds pressed their way to the fountain of cleansing, and many converted.

Douglas, Mass.—Under the direction of the New England Holiness League, Rev. W. McDonald, president. This is a favorite ground and a place of pentecostal realizations. The meeting was held July 21-30, and was after the same order as former years. God in the midst and blessed saving results.

Pitman Grove, N. J.—D. B. Updegraff, Dr. W. Jones and other earnest workers in attendance. At this writing, the meeting is in progress. Good tidings are coming. More hereafter.

Des Moines, Ia.—Isaiah Reid, evangelist, presiding. This meeting as in former years has been blessedly owned of the Lord. Definite work on the line of holiness, and in the awakening and conversion of sinners.

Sloan, Iowa.—Meeting in charge of E. F. Walker, evangelist. The attendance rather limited, but God honored His truth, and saving results were realized.

Newbury, Ia.—The Jasper county Association, organized July 4, 1892, has held its first annual Camp Meeting at this place. A new holiness banner, twelve feet long, was suspended over the platform. Souls were born into the kingdom, and believers were wholly sanctified.

Lawrence, Mass.—The "Rescue Mission," held an out-door service, July 16th. About one thousand people listened to the Gospel message given by Mrs. M. Macfarlane. Some came out into the liberty of full salvation.

Rock, Mass.—This meeting has been attended. It is said, with the most gracious and effective results. Bros. Watson, Reddy, Collin, and other earnest workers, participated.

Des Plaines, Ill.—The local district meeting is said to have been excellent.

IN FOREIGN LANDS:

India.—Rev. C. B. Ward has recently selected seven centers for mission stations.

—In order to provide a single missionary for every 26,000 of the inhabitants of India, the Church of Christ would need to send to that land at once a fresh supply of 13,000 missionaries.

"*The Indian Witness*" reports the baptism of a Chinese lady with her three children.

China.—

—Foo Chow is the chief centre of the mission work of the M. E. Church in South China. They have there an Anglo-Chinese college, theological school, boys' boarding school, girls' boarding school, woman's school, and woman's hospital, and the church is not large enough to accommodate those who attend it from these alone, not to speak of its members who are not connected with any of them.

—Rev. Dr. Ford, who has labored among the Chinese for many years, believes strongly in their sterling qualities. He says, "As soon as certain superstitions which for centuries have been wrought into the fiber of their social life are dislodged, the Chinese will spring to the front among the dominant races of the world."

Africa—

—Rev. E. H. Richards and wife are now on their way to Mashonaland, South Africa, by the appointment of Bishop Taylor, they are to open a new mission in the Westland.

—There are said to be over thirty thousand Protestant Kafir members in the Wesleyan Missions in South Africa, and they are all professed abstainers from intoxicating liquors.

—There are said to be three districts in South Africa where the drink traffic is prohibited, and the results has been most satisfactory.

Japan—

—The most recent movement of Buddhism in Japan has been the organization of a "Salvation Army." So far it is confined to the island of Kuishi. They have adopted a most high sounding motto, namely: "The Stronghold of Truth, the Flag of Philanthropy, and the Sword of Justice."

—Grace White, one of the missionaries in Bishop Taylor's work, writes: The Lord is wonderfully blessing us every way.

—Great sorrow has arisen in connection with Bishop Taylor's missions, by the loss of two missionaries, Edward Evans Pixley, who departed this life May 21, 1893, and Daniel Eddy Walrath, who closed his career May 22, 1893.

England—The English historian Sharon Turner says, "that at the end of the first century there were 500,000 Christians. By the end of the second century there were 2,000,000. This number has increased in the next one hundred years to 5,000,000. Then the figures advanced until now, in 1893, it reaches 250,000,000.

Canada.—The Woman's Missionary Society of the Methodist Church, Canada, has 501 auxiliaries with 11,557 members, and 221 circles and band with 6,590 members. The income last year was \$35,790. The number of missionaries is 26, of whom 15 are in Japan, and 8 in British Columbia at work for the Indians and Chinese, with 2 in China.

Holiness in Song.

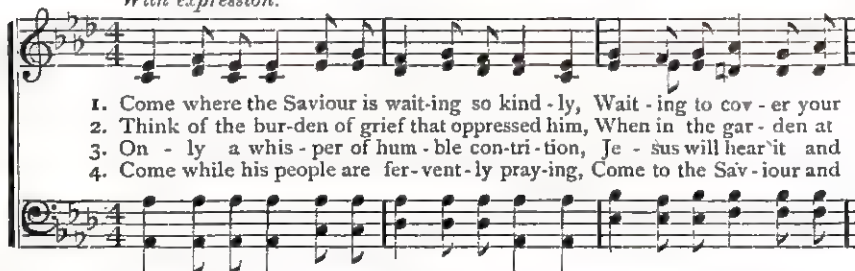
"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Psa. 89: 1.

No. 55. SLIGHT NOT THE CALL.

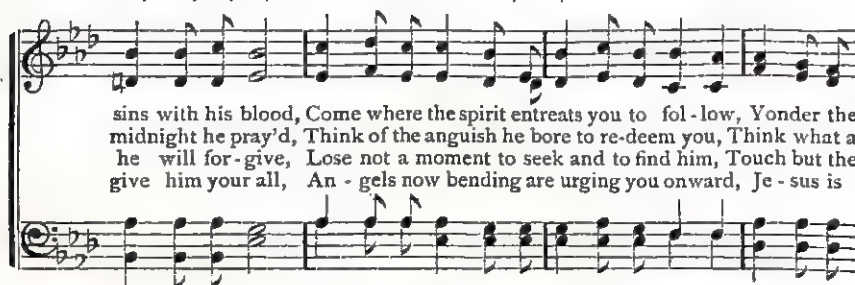
ANNA C. STOREY.

With expression.

WM. J. KIRKPATRICK




1. Come where the Saviour is wait-ing so kind - ly, Wait - ing to cov - er your
 2. Think of the bur - den of grief that oppressed him, When in the gar - den at
 3. On - ly a whis - per of hum - ble con - tri - tion, Je - sus will hear 'it and
 4. Come while his people are fer - vent - ly pray - ing, Come to the Sav - iour and

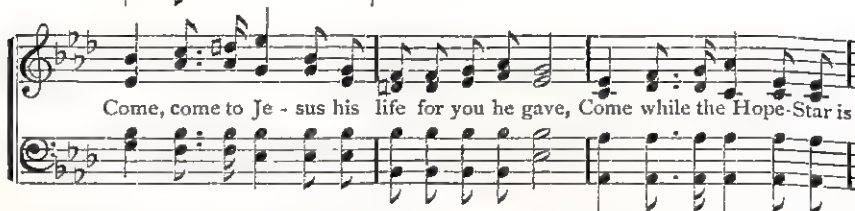


sins with his blood, Come where the spirit entreats you to fol - low, Yonder the
 midnight he pray'd, Think of the anguish he bore to re - deem you, Think what a
 he will for - give, Lose not a moment to seek and to find him, Touch but the
 give him your all, An - gels now bending are urging you onward, Je - sus is

REFRAIN.



life stream O plunge in its flood.
 ran - som for you he has paid.
 scept - re of mer - cy and live. } Slight not the call there is mer - cy for all,
 wait - ing, then slight not his call.



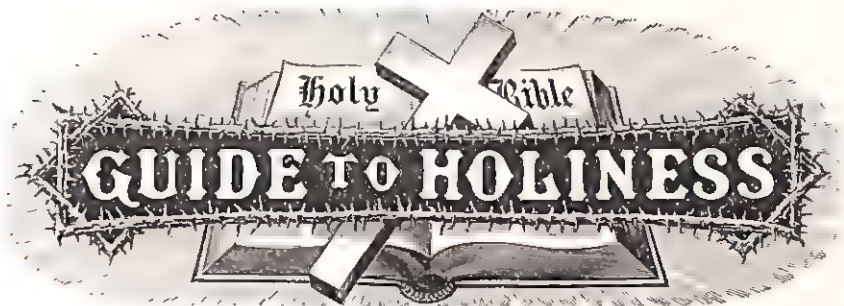
Come, come to Je - sus his life for you he gave, Come while the Hope - Star is



brightly, brightly beaming, Come, come to Jesus for he a - lone can save.

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OCTOBER, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR OCTOBER. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isa. 66 : 2.

PRACTICAL GOSPEL THEMES,

BY REV. GEORGE HUGHES.

THE SUPREME OBJECT.

THE GREAT TEACHER gave to His disciples this important injunction: "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6 : 33.

Eminent Biblical authority says: "The two key-notes of this great Sermon are, THE KINGDOM, and the RIGHTEOUSNESS of the Kingdom as the grand objects, in the supreme pursuit of which all things needful for the present life will be added to us. The precise sense of every word in this golden verse should be carefully weighed.

The kingdom of God is the primary subject of the Sermon on the Mount, that kingdom which the God of heaven is erecting in this fallen world, within

which are all the spiritually recovered and inwardly subject portion of the family of Adam, under Messiah as its Divine Head and King. *The righteousness thereof* is the character of all such, so amply described and variously illustrated in the foregoing portions of this discourse. The "*seeking*" of these, is the making them the object of supreme choice and pursuit; and the seeking of them "*first*" is the seeking of them before and above all else. The "*all these things*" which shall in that case be added, are just the "*all these things*," which the last words of the preceding verse assured us our Heavenly Father knoweth that we have need of; *i. e.*, all we require for the present life.

The kingdom of God is an inward dominion, in which Christ reigns supremely, and holiness is all-pervading.



"Thy testimonies which thou hast commanded are righteous and very faithful." *Psa. 119: 188.*

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

THE BELIEVER'S FULNESS IN CHRIST.

BY REV. E. J. CURNICK.

[TEXT: "In Him dwelleth all the fulness of the Godhead [bodily, and in Him ye are made full.]"—*Rev. Ver. Col., ii: 9, 10.*



WE have here a granite proof-text of our Lord's divinity. The objector must take one of two horns of a dilemma: either he must repudiate St. Paul's authority, or he must deny the plainest meaning of words, both in the Greek and English. Notice how emphatic is the apostle's language. St. Paul might have said: "In him dwelleth the Godhead," and that would have been conclusive of Christ's divinity.

He could have increased the force of his sentence by saying: "In him dwelleth the *fulness* of the Godhead." But, as though forever to settle the question, he writes: "In him dwelleth *all* the *fulness* of the Godhead bodily." Language can go no *further* than this.

Let us study the two leading thoughts in the text. They are:

1. Christ's divinity.
2. The believer filled with this divine Saviour.

1.—The doctrine of Christ's divinity has ever been tenaciously held by the Evangelical Church. In every age the position has been repeatedly attacked by so-called Christians within and by whole troops of skeptics without her walls. But, blessed be God, every fresh attack has revealed new phases of the doctrine, and left it more secure and glorious than ever.

We anchor our faith upon the proposition that Jesus Christ is the very unoriginated God. If the Bible, plainly understood, teaches anything, it reveals this vital truth. Many are the passages which unequivocally speak of Jesus as God. They are worthy of the closest study. We can cite only a few. Isaiah, in his great prophecy concerning the coming Messiah, says: "His name shall be called Wonderful, Counsellor, *the Mighty God*, the everlasting Father." *Is., 9: 6.* "They shall call his name Emanuel, which being interpreted is: God with us." *Mat., 1: 23.*

"In the beginning was the Word (Logos), and the Word was with God." *John I: 1.* St. Paul, writing of the Jews, declares: "Of whom concerning the flesh Christ came, who is over all, *God blessed forever.*" *Rom., 9: 5.*

In his general epistle John the beloved, in writing of Jesus Christ says: "This is the true God, and eternal life." *1 Jno., 5: 20.*

Other passages of the Bible ascribe divine attributes to Jesus; those speaking of His eternity, omnipresence, omniscience, omnipotence, wisdom, holiness, justice, etc.

His acts stamp Him with the mark of divinity. "All things were made by Him and for Him." See how He controls the natural elements He had created; calming the tempestuous sea, walking upon its waves, withering the fruitless fig tree. As Author of life and Master of death He calls Lazarus from his grave, and presents him to his weeping sisters.

It is a thought to ponder with ever increasing astonishment and exultation that Christ's divine nature dwelt in His human body. So the word "bodily" signifies. In this profound fact consist at once the glory and virtue of the redemption scheme. This brings us to our second topic.

2.—*The believer's fulness is in Christ.* As Jesus is filled with all divinity, so the Christian may be full of Christ's very essential nature. What an honor and privilege is this! I have seen the Atlantic Ocean sending its mighty waves upon Crescent Beach. Children at play upon the shore had made with diminutive shovels little hollows in the yielding sand. Higher and higher came the tidal waves until they rolled over the tiny excavations, and filled them with a flood of waters. My divine Lord is an infinite ocean; this soul of mine is a little depth, but He comes and fills it with Himself.

In Jesus the Christian reaches the very end of his creation. In Him he is made full of all those qualities and attributes of soul which are the admiration of angels, the glory of our humanity, and the despair of man-made philosophies and systems of religion.

He is full of love to God and love to man. Godward this love burns as a flame. The elements of his being have been so transmuted by the incoming of Christ's life that a real kinship exists between him and God. True love rests upon worthiness and esteem; and the Christian sees in God so much of holiness, justice, mercy and goodness, that he flies to Him with ineffable delight for purposes of communion and fellowship. Yes, and reciprocally God beholds much in the believer upon which *His* esteem can rest:—this made possible through the wonders of redemption. I believe that almighty God respects and admires a man who is full of truth, probity, integrity and purity. He loves him largely because of these characteristics. The Christ said: "If a man serve Me, him will My

Father honor." John 12: 26. And Paul tells Timothy, that the living God "is the Saviour of all men, specially of those that believe." 1 Tim., 4: 10. If love divine can know gradations, Jesus loves His brethren in the gospel more intensely than those who reject His offers of mercy.

The heart of a believer filled with the Christ-life flow out in love to his fellow men. He is full of benevolence which strives for the happiness of mankind. His Christianity is extremely practical. Like the good Samaritan he commiserates his brother who has fallen among thieves and binds up his wounds.

Times of financial stringency are not wholly an evil, for they give good opportunity for the exercise of a broad and disinterested Christian charity. Let all Christians in the present stress prove their invisible purity and holiness by an outward and palpable generosity. If a dispirited son of toil, by an unforeseen exigency thrown out of employment, comes seeking bread for himself and family, turn him not empty away. In the meantime it is the duty of Christians at this crisis to be patient, hopeful and brave—God's promises are still sure, and His providence is over this land. Let us pray that our senators and representatives in Congress may be actuated by the Golden Rule, which, rightly interpreted and honestly obeyed, becomes a panacea for all civil, political and industrial ills.

To have Christ's Spirit regnant in our hearts will make us act like Him in this earthly life:—we shall go about doing good, both to men's bodies and souls; and at last we shall receive His blessing: "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink." Amen.

Reader, does this spirit now possess your heart? Does it breathe in your words and acts? Do all with whom you come in contact recognize the Christ-likeness in you? O let the beauty of Jesus be upon you, continually!

GEMS FROM THE PSALMS.

"Give ear O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the Cherubim, shine forth." *Psalm lxxx: 1.*

The Psalmist draws several very beautiful illustrations, from the occupation of his youth. To him God was the Shepherd of Israel, leading and guiding His people as a shepherd his flock. This metaphor is a very frequent one in Scripture, and has always been a favorite with the Church. The Shepherd leads, watches and defends his flock. So God His people.

THE OBEDIENCE OF FAITH.

BY REV. DANIEL STEELE, D. D.

IN the epistle to the Romans St. Paul uses this expression twice in the Greek. It indicates more than justification by faith, the great doctrine which is set forth and defended in that epistle. It shows that true obedience springs from faith in Jesus Christ, and receives all its vitality from that root. There is but one command which the sinner is called upon to perform before evangelical faith. This is repentance. In fact, it is a part of faith, as the introduction is a part of the book. There is a divine philosophy in the order of these two precepts, "Repent and believe." Repentance toward God must precede faith in the Lord Jesus Christ—such repentance as leads the wicked man to forsake his way, and the unrighteous man his thoughts, before he can effectually "turn unto God, who will abundantly pardon." By this assertion we do not deny that the regenerate soul has a clearer view of his sins, and a stronger abhorrence of his depravity, after he is born of the Spirit than before that great and glorious work. Now the important question arises: "How can this proclivity toward sin be eradicated from the regenerate soul, so that it may hereafter gravitate upward, and not downward?" This is the real want of thousands of God-fearing people:

"Grovelers below, yet wanting will to rise;
Tired of the world, unfitted for the skies."

Many have been told that they must wait till death—the greater redeemer than the Son of God, and the mightier sanctifier than the Holy Spirit—has come to their relief. It is true that Jesus does not propose to present us unto Himself *faultless* in the presence of His glory, freed from infirmities, those scars of sin, till we have crossed the river of death. But Jesus has, in this life, a balm for the medication and perfect cure of the wounds of *sin* in this life. Hence St. Paul exhorts the Corinthians to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And he prays for the Thessalonians, first, that they may be sanctified "wholly," and, secondly, that their "whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." This certainly means sanctification before death, and preservation in a state of holiness in this life.

Many Christians do not attain this state because they fail to discriminate between the expiatory work of Christ, which has as its object the removal of guilt, and the office of the Holy Spirit, which is the renovation of the soul. Justification by atoning blood is the work of the second person in the Trinity; sanctification is that of the third. Where this distinction is lost, and the unity of God is the only doctrine preached, as in the Mahomedan mosque, the Jewish synagogue, and the Unitarian Church, we look in vain for the spiritual transformation of the worshipers. It would be like looking for fruitful orange groves in Labrador. Justification is promoted in proportion as the guilt of sin and its only remedy, the blood of Christ, are most emphasized; and entire sanctification is in proportion to the faithful portrayal of sin in believers, and its great antidote, the fulness of the Holy Spirit, "purifying their hearts by faith."

Now, the important practical question remains to be answered: "What must a

justified soul do to attain this state of holiness, the extinction of inbred sin within?" The words, "obedience of faith," contain the answer. What am I to obey? The sum of the law is epitomized by Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself." Can I do this in my own strength? No; but I can bring my powers and capacities as empty vessels unto the Holy Spirit, and He will fill them by shedding abroad the love of God in my heart. He does this by revealing to me the fact of God's great love to me, which awakens my soul to respond to His great love with all the capacity of my being. This bringing my empty heart to God is the act of consecration in obedience to Christ's summary of man's whole duty. When this is done, and unwavering faith in the divine promise accompanies the act, the soul realizes the cleansing power and the fulness of God. But when the faith is inadequate the cleansing may take place, but not the fulness of love? From this state the believer either very soon falls back into the old mixed life of sin and repentance, or goes forward to the experience of "all the fulness of God."

To abide in this state of perfect victory and full trust we are to walk by the same rule of "the obedience of faith," and mind the same things that we did when we entered this state, by daily maintenance of our consecration, and a renewed grasp of the promises. The power of God must be relied upon as much in our abiding in, as in our entering, this state. We are to be "kept by the power of God through faith." When we shall find a stream steadily flowing without a supplying fountain we may expect to find a soul living in holiness without the enabling efficiency of the Holy Spirit. The figure of a "well of water springing up into eternal life" is explained subsequently by John as the fulness of the Spirit in the

heart. Compare John iv. 14, with vii, 37-39.

The intimate connection between obedience and faith is expressed by Christ, when He says: "If any man will do (or wills to do) his will, he shall know of the doctrine."

A beautiful illustration of this occurs in "Cecil's Remains." His little daughter was one day playing with some beads which she seemed to prize very highly. Her father very abruptly commanded her to throw them into the fire. "The tears started in her eyes. She looked very earnestly at me," he says, "as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you.' She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'let them lie; you shall hear more about them another time; but say no more about them now.' Some days after I bought her a box full of larger beads and toys of the same kind. When I returned home I opened the treasure and set it before her. She burst into tears with ecstasy. 'Those, my child,' said I, 'are yours because you believed me when I told you it would be better for you to throw those two or three paltry beads into the fire. Now, that has brought you this treasure. But now, my dear, remember as long as you live what faith is.'"

Here faith and obedience are beautifully interlaced, like golden and silver threads intertwined, for the adorning of the character.

The fact that genuine faith always includes obedience is a sufficient answer to the skeptic's objection that salvation is made to hinge upon a bare intellectual act, without reference to the character of the agent. It is just the opposite. It is an act of submission to the highest authority in the universe—an act which tends to

conserve its moral order, by enthroning the moral law in universal supremacy.

A singular confirmation of the truth of these remarks is found in the Greek Testament, where *apeitheia*, unbelief, is frequently used to signify disobedience and obstinacy. The unbelief for which men are to be everlastingly condemned lies in the rebellious attitude of the will toward Jesus Christ, and not in any supposed innocent intellectual inability to believe the truth of God's word.

The practical bearing of all this upon those who are seeking to be lifted into the higher regions of Christian experience is, that the faith which is the required condition of such a spiritual uplift is possible only to a soul whose obedience has reached the point of entire surrender to the will of God, where there is a willingness to walk to Calvary with the fainting Christ, and to be crucified with Him.

Then, and then only, will the Christ-life take the place of the old self-life, enabling the believer to adopt St. Paul's words: "I have been crucified with Christ; alive no longer am I, but alive is Christ within me." * Let no one accuse Luther of boasting, when through "the obedience of faith" he reached that deadness to sin, and that conscious fullness of the divine life, which enabled him to say: "If any man knocks at the door of my breast, and says, Who lives here? my answer is, Jesus Christ lives here, not Martin Luther." The great reformer did not stumble into this Christian experience. To reach it he was often closeted with God three hours a day, studying the divine promises and wrestling with the Lord, as Jacob with the angel. Says Spurgeon: "There is a point in grace as much above the ordinary Christian as above the worldling." Of such he says: "Their place is with the eagle in his eyrie, high aloft. They are rejoicing Christians, holy and devout men, doing service for the Master all over the world, and everywhere conquerors through Him that loved them." The

mountain top is a position men do not slide into but climb up to. Thus these mountain-top saints climbed up the ascent by the stairway of the gospel promises, with the sunlit summit in full view as a definite aim.

Their faith made their obedience spontaneous, free, and gladsome; while their conscious obedience reacted on their faith, making it strong and tenacious of the promise of Jesus: "If ye love Me, KEEP MY COMMANDMENTS, and I will pray the Father, and He shall give you another Comforter, that he may abide with you forever."

"The perfect way is hard to flesh;
It is not hard to love;
If thou wert sick for want of God,
How swiftly wouldst thou move!

"Then keep thy conscious sensitive;
No inward token miss:
And go where grace entices thee:—
PERFECTION LIES IN THIS."

DOCTRINE OF THE CROSS.—Paul's doctrine of "the cross" is Christ dying for us, or as our substitute. "Bearing our sins in His own body on the tree," "Christ died for sins." He bore the penalty due us. "It pleased the Lord to bruise him," and "the Lord hath laid on him the iniquity of us all." And it is equally true that Christ "offered himself without spot to God," and "hath given himself for us an offering to God." In thus dying for sins, Christ satisfies every judicial claim of the divine government, and makes it possible for God to continue to be just, and yet justify and acquit the vilest rebel that will truly repent and believe on Jesus Christ. Redemption through the blood of the cross and the necessity of the new birth is the grand canon of Christianity. The true doctrine of the "cross," blends the external work of Christ with the internal work of the Holy Ghost.

Made partakers of Adam's fallen nature and death through our natural birth, we can only become partakers of the divine nature through a supernatural birth. And this means justification, regeneration, adoption, and "peace through the blood of the cross." This is the doctrine at which many are sneering in this age of culture, and inventing various ways in which they think it reasonable for God to accept a sinner.—*Sel.*

GEMS FROM THE PSALMS.

"When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man that thou visitest him?" Psalm ciii: 3-4

Although the Psalmist knew nothing of the wonders of modern astronomy, he was deeply impressed with God's glory, as displayed in the starry heavens. To the modern astronomer, there are 127,000,000 such heavens as David saw. Yet this vastness of the physical creation, does not dwarf man, for he is a spiritual being, and they are material. One immortal spirit will outweigh ten million suns.

THE LAW OF ACCEPTANCE WITH GOD.

BY REV. J. H. TIMBRELL.

ARTICLE I.



ONE of the most important questions that presents itself to one converted is this; *How can I stay converted?* What are the essential requirements of a religious life? What is the law of continuance in a justified state? Many Christians, alas, do not seem to concern themselves very much with reference to this subject; apparently satisfied with the fact of conversion, or, more frequently, with the knowledge that their names have been duly recorded upon the registry of Church membership. This secures a ticket on a through train, with sleeping cars attached, and which in due time will roll through the gates of the Eternal City, whether they sleep or wake, whether they are active Christians, or careless, indifferent ones. Some seem afraid to face these questions, as though apprehensive that their answer would burden them with duties which they would by all means evade, and thus, through neglect, a God-dishonoring fear, or a supine endeavor, thousands of respectable Church members are, without the shadow of a doubt, living far below the Bible standard of acceptance with God, trusting in their

ability to dig up their buried talent when they shall hear the Master's footfall.

But, what avails conversion, if we fail, subsequently, to retain the favor of God? What grounds of hope have we if death should suddenly overtake us, without the evidence of our acceptance with God? There are two propositions, or I might say axioms, which it would be well for us to consider in this connection. If you find them to bear hard upon your spiritual state, I would simply exhort you, in love, to look out for yourself. Soon you must face the Judgment, and meet the record of your life's work, and no one has so much at stake as yourself.

(1). No man can be justified before God till he submits to Him, and obeys Him. This does not admit of question, and it seems to me to be equally true that, (2) No man can continue in right relations with God, if he neglects or refuses to submit to the recognized obligations of religion. The question: "How shall we escape if we neglect so great salvation?" stands unanswered; a pillar of warning to the indifferent. Again, Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me." The negative implication which this statement contains finds emphatic utterance in the First Epistle of St. John: "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." It seems clear, from the tenor of these utterances, that our attitude before the commandments of God must inevitably determine the question of the continuance of our justification irrespective of the record of conversion or, more remotely, of Church membership. Conversion is a glorious work; a wondrous transition in the life of a human soul. It is a mighty deliverance from the galling chains of captivity. It is a passing from death unto life; from the power of sin and Satan unto God. It marks the passage of a human soul from the darkness of nature's night into the glorious light of the kingdom of God.

And, while we must not forget that the new-born soul begins his survey of the realities, and possibilities of the kingdom with the eyes of a babe, and, in consequence, cannot be expected to grasp immediately all the sublime outlines of privilege and duty, yet here is a soul that has been saved from the guilt and power of sin, and the fact is a matter of consciousness. He was accepted of God, and saved because he submitted to Him, and consented to walk in the light which in the new life streams down upon his pathway. The love of God was shed abroad in his heart, and the Spirit bore witness to the fact of his justification and adoption into the divine family.

Can it be possible that God demands less of a Christian than of a sinner? Does He insist, in the one case, upon surrender and implicit obedience, as the perquisites for passing through the gates of regeneration, and then permit the abrogation of the requirement beyond the gate? In fine, may a Christian elect what commands he will obey, and what may reject or ignore?

In conversion we are "strengthened with might by the Spirit, in the inner man." Will God ask less of a strong man, than of a weak or helpless one? Of a blind man than of one to whom He has given sight? To ask such questions is to answer them.

That our holy Christianity demands a new life of a new creature is recognized as a fundamental truth, not only by the New Testament, but by the godless world, that is ever on the alert to discover a discrepancy between this truth and the life of a professing Christian. The presence of the Holy Ghost must be recognized as a prime factor in Christian life. His office is to illuminate the soul, guard against the approach of sin, and guide into all truth. He takes of the things of Christ and shows them unto us, the higher privileges, weightier obligations, and richer experiences. This He will most surely do if He abides with us.

"He that hath my commandments." We will hardly fail to have them if we give ear to the voice of the Spirit. The most important command that Christ has left us, if judged by its repetition seven times, in His last deliverance to the Church: "He that hath an ear, let him hear what the Spirit saith unto the Churches." To reject, ignore, grieve, or quench the Spirit can hardly fail to jeopardize our justification. To antagonize holiness, is to trample under foot the commandments of Jesus, and if we do these things after the light has been given what becomes of our justification?

"I AM A WITNESS THAT GOD KEEPS HIS WORD."

BY ABBIE MILLS.

[Suggested by a testimony of Mrs. Palmer, at Ocean Grove this Summer, given to a friend.]

I am a witness that God keeps His word,
Faithful and true, as you've often heard,
Hills may depart, and the mountains may flee,
Arms everlasting beneath me shall be.

CHORUS.—

I am a witness, a child of the King;
I am a witness, I joyfully sing,
Telling the world of a wonder I know,
Jesus has washed me, yes, whiter than snow.

I am a witness, I tell what I know,
Christ from His fulness doth ever bestow,
All that is needful, and Love guards the store,
Love that is tender and fails nevermore.

I as a witness with joy testify,
He that is with me is mine till I die,
Nothing has failed of the good promised me,
Soon I'm persuaded, His face I shall see.

I am a witness, the theme loved so long,
In its unfolding, is part of the song,
Saved ones are singing, in yonder bright home,
O, with what melody, bidding me come!

"THE Christian must in all his ways have three guides,—Truth, Charity, and Wisdom; Truth, to go before him; Charity and Wisdom, on either hand."—Hall.

GEMS FROM THE PSALMS.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." Psalm li: 2, 3.

David desired a thorough work: "Wash me thoroughly" is his prayer. The earnest soul will not rest short of a perfect cleansing. "Wash me, but not my feet alone, my hands, my head, my heart;" is the cry of the seeker for full salvation. This prayer is accompanied by a full confession, and acknowledgment of sin. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

VICTORY THROUGH CHRIST.

BY DR. CHARLES CULLIS.

[TEXT: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place."—2 Cor. ii, 14.]



LIKE the one word with which the verse commences—a very simple word, but it means so much—the word *now*. Not tomorrow, not next week, not some time in the future do we want the promised blessings; we want them *now*. Time is hastening on, and by and by we shall not need some of the things we need now, but God offers to us richly and fully His precious Word and its precious promises, now.

So Paul begins this expression of praise by saying, "Now thanks be unto God." He was not going to wait to praise God a little farther along, when he felt that more had been accomplished, but took up the song of praise and thanksgiving then. And we want to stand as Paul stood, and praise Him for His wondrous works for us. He has given us Jesus to cleanse us from sin, to die upon the cross for us, and to be our Lord and Master and King. He never leaves nor forsakes us, and we want to begin to praise Him now.

There is so much to be gained in praising God. We do too little of it. Some think if they say once in a while a little word of praise or thanksgiving, that is going to last all the time through. Why, we

ought to get up in the morning shouting "Victory!" and we should lie down at night, praising God, no matter what our trials, even if we have the dyspepsia!

It ought to be "thanks unto God, who *always* causeth us to triumph in Christ;" not sometimes, but always, every time, under all circumstances, in every difficulty and sorrow and trial. You say, "I do not always triumph; Satan overcomes me sometimes; gets the advantage of me, and I fall." I want you to notice how the text reads: "Now thanks be unto God, who always causeth us to triumph in Christ." There is no promise that we in ourselves, by our resolution, shall overcome, or that what we do shall be successful, but there is a promise of constant victory in Christ.

So then all our blessings are centered in Him, and He is the center of our very being, for He lives in us and we in Him. O, beloved, is it a life of triumph to you? Does the Lord Jesus *always* cause you to triumph, or only once in a while? It is not occasionally, not when everything is well with you, and there is nothing to irritate and disturb, but when trials and temptations come, and Satan would overcome your temper and make you say and do unkind things—it means that just then under such circumstances you are always to triumph.

You say, "I wish I could be able to do that, but I have an ugly temper. I have been caught so many, many times, when I have not been prepared to meet Him." That is just like Satan. He knows when to attack us and cause us to fall, but the Word says: "Now thanks be unto God, which always causeth us to triumph in Christ." Not in self, for we have no power to keep or save ourselves, but always a victory in Him. You remember when the children of Israel walked around Jericho's walls, the walls fell not till the people had given the shout of victory. It is a grand thing to be able to shout because we know we are more than conquerors through Him that loved us.

He does it all; praise His dear name! It is always in Himself; there is no triumph or victory separated from the Lord Jesus.

O, then, I want you to cease looking at self, and give all that you have and are to Him, and you shall triumph in Christ, or He shall triumph in you, and make you constant conquerors. God bless you!

I want you never to forget that the word *always* is in this text. When you go out of this building, and go home to meet the cares and perplexities and difficulties of life, remember that Paul's expression was, "*always* causeth us to triumph in Christ." When you meet with things that Satan would cause to disturb your peace, remember that this triumph is one that means always. Paul says in another place, "Rejoice in the Lord always; and again I say, rejoice."

God's promises cannot be exhausted; they are for always, from generation to generation, an everlasting covenant that cannot be broken. "Who always causeth us to triumph in Christ." It is all in Him; it is His work, and if He is in us, we shall triumph. It is when Christ does not occupy His own throne, living in us, that we make failures; but when He takes complete possession, the soul goes on in spite of Satan, praising God.

I do know that you want to triumph, that there is not a heart here but says, "I do want to have victory." It is only through the blood. You may say, "I will turn over a new leaf in this, that, or the other thing that I have been doing;" it will be perfectly useless. Let Him take possession of His own property, which property ye are. Let Him say, "Come here, and go there," and let Him come in and abide in your heart and home, then you will always triumph—never until then. If Christ dwell in our hearts by faith, He make us conquerors and more than conquerors in every conflict with adverse powers. Let Him have full sway in all our hearts evermore.

GEMS FROM THE PSALMS.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Psalm 5: 3

Looking up is the believer's natural attitude. His whole career is upward. His day begins and ends with God. But he is not content with looking up, he must lift up as well. To the poor, and the sinful, the sorrowing and suffering, he would fain extend a helping hand. A piety that expends itself in self-inspection, and selfishly forgets the needs of others, has not the spirit of Him, who came "not to be ministered unto, but to minister."

THE LORD'S GARDEN.

BY MISS LEWE M. FOSS.

II.



HERE is another beautiful resemblance between the life in Christ, and the life in Nature. It is all peace, and quietness, and fragrance in the Lord's Garden. There is active, growing life there as in every garden,—but no *struggling to grow*. We do not grow *into* grace, but we grow *in* grace. Christ, whose love for nature was so intense, says,—“See the lilies *how* they grow.” There in no worrying among the lilies for fear their neighbor lilies will swing out more white bells into the sunshine than they can, but—they *stand in their places*, and the sunshine falls on them, the rains come, and the cloudy days, and one and all fulfil their mission to the lilies. Their green leaves widen, and shine like satin. Their silver-white cups of fragrance grow more and more beautiful every day, but, it is from the life-principle of beauty and fragrance *within*. And so it is in the Lord's Garden. You remember that sweet old hymn?—

“The Lord into His garden comes,
The lilies grow, and thrive,
Refreshing showers of grace divine,
From Jesus flow to every vine.”

Yes, that is it, *from Jesus*, from the Vine to the Branches. We can no more cause there gracious fruits of the Spirit to grow of ourselves, than we could make an orange tree by tying fruit on to the

branches. Decay would spot them, and the winds would break them off, and so it is in the garden of the soul. We may tie on spurious fruits of love, and peace, but the first strong wind of temptation or trouble will wrench them off. But if we are joined to the Vine, the winds and rains will do as much toward making the fruit perfect, and pleasing to the Lord of the Garden, as the sunshine. Where the crimson fruit of *love* is growing and ripening, there is also the glowing fruit of *joy*. It is the natural sequence of the love that is flooding our whole being. Christ says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15: 11. "My joy!" The joy of Christ! Gethsemane, and Calvary were before Him, but He says, "that my joy might remain in you, and that your joy might be full! *Always there, and always full!* It is not the joy that comes from circumstances. O, no; it is the same in shadow, as in sunshine, in storm, as in calm. It is the abiding joy that flows from the Vine to the branch. "The joy of the Lord is your strength." Neh. 8: 10. Perhaps in the little preposition "of" lies the whole secret of *lasting* joy. It is more even than joy in the Lord. "The joy of the Lord!" The joy that swells the songs of heaven until it is as the "sound of many waters,"—the joy that dries all tears—that floods the jasper walls, and the "many mansions" with glory unapproachable!

If our hearts are filled to the brim with the love of Christ, and the joy of Christ, will there not be "peace, sweet peace"? This white fruit of peace was Christ's last legacy to us, and has a special value, for it was *His very own!* "My peace I give unto you." John 14: 27. How we value that which has belonged to a dear friend! We give only to near and dear ones that which has been for our own personal enjoyment. Christ gives us not only *peace made* and *peace purchased*, but a share in His very own peace—divine, eternal, incomprehensible, which dwells in His own

heart as God, and which shone at all times in splendor of calmness. No wonder that "it passeth all understanding"—all explanation. But, it is yours, and mine—joined to Christ, what is His becomes ours. Then, though we are still in "earthly tabernacles," we have "*love* that passeth knowledge," *peace* beyond all understanding, and *joy* that makes every day a psalm of thanksgiving. Not that trials and troubles are removed, but though we go down into the valley of suffering, do we find there, darkness, roughness, sharp stones, and hard ways? No, no,—why it is "green pastures and still water,"—"waters of quietness!" It is a daily, hourly walk with Him, who is dearer than all the world beside. We give up our will for His, expecting a daily sacrifice of our wishes, and, lo, we hold the white lily of peace in our hands! This is the will of God,—"*Surely goodness, and mercy shall follow me all the days of my life.*" Psalm 23: 6. We think we shall wear our "crown of thorns" daily, and we find ourselves traveling Zionward "with songs and everlasting joy upon our heads." Isa. 35: 10.

We read in our pilgrim's roll,—"*He that saith he abideth in Him ought himself also so to walk, even as He walked.*" I John 2: 6. And we expect some very rough walking, beset with terrors and difficulties, but we find ourselves on a broad and pleasant highway, lifted up out of the fogs, and quagmires. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Isa. 35: 9. And, O, such a company as walks with us, and such a country as we pass through, set around with orchards and vineyards! the pleasant air, sweet with the fragrance of blossoming trees, and musical with the song of birds! Listen to what He tells us,—"*Thou shalt be called Hephzibah; and thy land Beulah.*" Isa. 62: 4. "Ye shall go out with *joy*, and be led forth with *peace*; the mountains and the hills shall break forth before you into singing,

and all the trees of the field shall clap their hands." Isa. 55: 12. "The wilderness shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isa. 35: 1, 2.

As we walk with Christ in "newness of life," we find that the winter of the soul is past. "The rain is over and gone. The flowers appear on the earth: the time of the singing of birds is come. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell." Song 2: 11, 12. And as we walk through this fair land, we find the goodly orchards and vineyards growing more abundant, and their gates opening directly upon the highway. "Thy plants are an orchard of pomegranates, with pleasant fruits, a fountain of gardens." Song 4: 12-15. We learn that these orchards, gardens and vineyards are common to the pilgrims from this world to a "better country." All this fairness, and sweetness is for our delight, because it belongs to our King, and He has left this word for us,—*"They shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."* Isa. 60: 21.

There is only one thing that casts a shadow over the pilgrim's joy. Some days when peace like a river fills our soul, we catch the reflection of the glory that floods the golden streets, "just over there," and "we long, O, how we long to be there!" Some days when the air is very clear and still, we hear the sound as of bells ringing, and trumpets sounding melodiously from the "City beyond the flood," and a great home-sickness comes upon us, "to depart and be with Christ." Now and then, the word goes round, that "to-day the gates of pearl will swing open" for some happy pilgrim; and we watch, and as the gates are opened, we look in after them, and, behold, the City shines as the sun, and in the golden streets are those that "walk in white," with crowns on their heads,

and palms in their hands. We hear the voice of song, "as the voice of many waters, and as the voice of a great thunder" mingled with the sound of harpers harping with their harps." As we listen, above the chorus of hallelujahs, we hear,—*"Worthy is the Lamb that was slain to receive honor, and glory, and blessing."*

And when they shut the gates, O, how we wish ourselves among them! Yet, day by day, as we travel through this "glory-land," we discover that the outlines of the City grow more distinct. Sometimes, even, the reflection, from the "foundations of precious stones," and the shining mansions, is so extremely glorious that we can only behold it through the glass mentioned in II Corinthians 3: 18. And we notice, too, that the faces, and even the garments, of the pilgrims nearest the City, acquire a wondrous radiance, so much so that, at times, they dazzle the eye; the garments shining with a whiteness as of newly-fallen snow. The pilgrim, also, finds another joy added to the cup that already "runneth over," the contract, made with the King of this country, in the early days of the pilgrimage, is here renewed, with many gracious tokens of love and mercy, so that the pilgrims, being filled with "joy unspeakable and full of glory, sing with a glad heart, as they journey along:—*"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."* Isa. 61: 10.

ARE you saved from covetousness? Are you saved from worldly conformity, following the fashions, etc.? Are you saved from opposing the doctrine of sanctification? Lord, search our hearts and make us to know if we are saved this moment from all sin.—*Scf.*

GEMS FROM THE PSALMS.

"Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases," Psalm ciii: 2, 3.

God provides a complete salvation. He not only forgives our iniquities, but heals our diseases. We must not let human theories limit our conception of the divine power. It has been well said, that it is not the age of miracles, but the age of faith that is past. The trouble with many is, that they forget His benefits.

The great word in this text is "all thine iniquities" "all thy diseases," a perfect work."

A TESTIMONY.

MRS. MARY D. WELCOME.

IT was September, 1844, that my first article written for the GUIDE was published. It was a narrative of my experience of the blessing of entire sanctification received in 1842. I was a frequent contributor for years over the signature of "Dora" and "Ida." Perhaps some of the readers of the GUIDE will be interested to have my testimony after fifty years of experience.

I sought and obtained the second blessing as a distinct work from justification. I was in a justified state when deeply convicted for holiness. Its effect when received, was more emphatic than conversion. The inward consciousness of a distinct work was very clear. I have never gone back on this doctrine of the Methodist Church, viz.: the distinctiveness of the second blessing from the first, or justification and sanctification. The difference between Christians who are simply regenerated and those who have received the endowment of power from on high through the baptism of the Holy Spirit is apparent everywhere. It is as evident as the difference between the Apostles before Pentecost and subsequently, they were saved men and had the Holy Ghost before Pentecost. The baptism of the Spirit gave them a degree of holiness and an endowment of power for service such as they had not previously. It is what all of Christ's disciples need to-day.

Looking back over half a century I have great cause for gratitude to God that He, by His Spirit and Word, led me into this grace in the beginning of my new life. It gave me an intense passion for soul-saving. It gave power to win them. It enabled me to lead

Christians into the higher walks of the consecrated life. It saved me from backsliding. I never went to a camp-meeting unprepared to enter on active service for the Master, and I have attended scores. So many have first to get their own hearts right, and, alas, how few even then, do anything towards laboring for the salvation of others! God never intended His people to be drones, nor to work wholly by proxy. He wants them, after being saved, to seek to save others. For this special purpose He desires them to be energized with His Spirit. Thus I felt at the start, and now, at the age of seventy, having proved these many years the faithfulness of my covenant, keeping God under all circumstances; having known Christ as my Justifier, Sanctifier and Healer of soul and body, I have reached that land which lieth along the river between it and the Celestial City. It is "Beulah Land" where the sun goeth not down; where the meadows are green, the trees beautiful, the flowers lovely and sweet, the fruits delicious and causing those who eat thereof to have most pleasant dreams. So quiet is this land, so restful, it seems as though the warfare was accomplished. But well we know the watching unto prayer is still needful; the command, "Occupy until I come," still imperative, and that the armor of God is not to be laid off till the river is crossed.

The last has been the best of all the years, if

"Tongue can never express,
The sweet comfort and peace
Of a soul in its earliest love,"

how true that

"The bliss of those who fully dwell,
Fully in Christ sublime,
Is more than angel tongue can tell,
Or angel mind conceive."

And if our hearts are so full of joy and gladness here below "what heights of rapture shall we know, when round His throne we meet." O, the sweetness, the blessedness of dwelling in God and He in us!

ACQUIRE the habit of living by the minute. Take care of this moment now while you have it, the next when it comes, and you will not then neglect any. You can live this minute without sin! Is it not so? Do it then. Never mind what is before you. Do not sin now. When each successive minute comes, do likewise.—*Sel.*

GEMS FROM THE PSALMS.

"Remember, O Lord, thy tender mercies and thy loving kindnesses : for they have been ever of old."—Psa. xxi : 6;

The old adage that "Past blessings will not suffice," is true enough ; but God in His infinite goodness makes past blessings a basis of faith and petition for new ones.

"Man's plea to man's, that he never more
Will beg, and that he never begged before ;
Man's plea to God is, that he did obtain
A former suit, and therefore sues again.
How good a ' God we serve ; that, when we sue,
Makes His old gifts the examples of his new."

HOLINESS NEEDED.

REV. J. W. TOTTEN, CANNINGTON, ONT.



HIS is a critical age. Men will ask questions. They expect answers to their questions.

A man professes to do some kind of work, or to make a certain kind of article. The world is not prepared to accept his simple statement in this case. They ask him to prove it, and the strongest proof he can offer is a specimen, or many of them, of his work. Christ came, saying his work was to destroy the works of the devil. He said He came to purify the Church, to make this Church holy, not having spot or wrinkle, or any such thing. Now if Christ cannot do this He has sadly failed. Hence the world not unreasonably asks for a proof of Christ's power, and there is no proof so convincing as that found in the living epistles.

Said a once infidel husband to his Christian wife, after he had accepted Christ, "You forced me to accept your Saviour by being good to me when I was unkind to you." That was the strongest argument she could have used. If he had seen in her an unkind, jealous, vindictive spirit, all else would have been of little account. The world listens to our sermons, and they stand aside for a time and carefully watch us. They say, we will see if he is selfish, quick-tempered,

self-seeking, looking for place and position and the favor that comes from men. If so they will not be inclined to give very serious attention to the great truths we utter. So in the different departments of Church work. The world hears our professions, but they say, "We will see if the life corresponds."

Said a man to me who was a member of my Church : "My wife, who was a Christian before I was, prevailed on me once to go with her to a testimony meeting in the Church. I was specially pleased with the testimony of a certain man. I thought if I could speak like that man I would be pleased. But the next morning I was at the railroad station, and there I heard this same man use language that was very unbecoming any man making a profession of religion." That act was a great hindrance in the way of this man. Here was a Christian wife trying to lead her husband to Jesus. Here was one of the most prominent professors in that Church throwing serious hindrances in the way. The world wants to see the beautiful spirit of Jesus manifested in the lives and daily deportment of the professed followers of Jesus, and then we believe they will more readily receive Him as their Saviour.

THE RARE JEWEL OF CONTENTMENT.—*Mr. Cecil*, relates an instance of a member of his Church, a man of extraordinary piety, who had long been clerk in an opulent mercantile house in London. Often the partners had proposed to him, and at length urgently, to enter the firm. He had firmly declined. At last they applied to Mr. Cecil to use his influence with him, saying, "We are really ashamed that a man of his ability and high character should occupy a subordinate position in our house." Mr. Cecil spoke to his friend on the subject. He replied, "My dear Sir, I find the power of the world so great, and so hard to be contended within the Divine life that I dare not consent to have it increased." It is well under such circumstances to pray, "Teach me good judgment" and to act wisely.

TO A YOUNG LADY.

BY MISS ISABELLA S. LEONARD.

[We insert this letter of our beloved sister Leonard to a young lady believing that it will be profitable to others, as well as to the one to whom it was written. Many, in unguarded moments are betrayed by the adversary and need the helping hand of those who are established and in holiness, and we should be ever ready to extend such helping hand.—ED.]

A REPLY to your letter was addressed, but by mistake not sent; so I fear you have thought my interest in your spiritual welfare had abated, and I am sorry for this seeming indifference I have shown to you. How clear it is, that God would teach us, by such circumstances in our lives, to lean very fully upon our blessed Saviour whose interest for us is so abiding. His love never fails—and He never neglects. God's ear is ever open to our cry, and how quickly comes back the answer according to our need.

But now to the contents of your letter. As you may well know, I was very sorry to learn, that so soon after you were enabled to yield all and trust anew in Christ for the cleansing of your heart from sin, the enemy had betrayed you into some wrong temper. But I am glad you wrote me frankly about it, and I am quite sure you at once made humble confession of your sin to God. I should be glad to know that long ere this reaches you the joy of full salvation has returned to your heart. However, if it has not yet been restored, and you are still listening to the enemy's voice as he tells you that you need not trust again for a clean heart, as you could never be kept—may I urge you to close your ear now, once and forever, to such a delusive temptation. If you had to guard your heart yourself from Satan's re-entering to lead you into sin again, you might well believe that you could not be kept. Indeed you might despair of thinking again to live a life of inward and outward holiness, and so give up the attempt forever. But praise be unto our Blessed Lord, it is not your work to keep yourself any more than to save yourself. "The Lord is thy keeper—the Lord is thy shade upon thy right hand." Nowhere in God's Word do we read that so serious, nay impossible a work as the keeping ourselves in His love is ours. No, just so surely as He promises to save us from sins (outward) and sin (inward) so surely does He promise to keep us saved. How blessed is this!

Our part in the great work is that of abso-
lutely maintaining our consecration and
steadfastly believing in Jesus as our sanctify-
ing Saviour moment by moment. These con-
ditions being met, the heart continues
pure, and Christ living within guards us from
stumbling. (Jude 24.) Of course there is no
room for carelessness or indifference—one
must "watch and pray lest he enter into
temptation and be diligent to maintain good
works."

Now, may God help you, my young sister,
as I think you must see His will for you is to
turn your heart, weary as it is with its fail-
ures and sin, to Him who waits to apply the
blood of cleansing more fully than ever to
and then to *keep you by His power*.

Write me soon as you again yield all to God
and again, once and forever, receive Christ
as your complete Saviour. Then I think you
will be able not only to say "I believe Christ
is able to save unto the uttermost," but "He
saves me unto the uttermost, praise be unto
His name!" If you have any difficulty in
exercising faith for complete cleansing, stop
and search your heart to see whether your
consecration is indeed complete, asking that
the Holy Spirit may reveal to you if *ought* is
witheld from God. When you do feel in your
inmost being that you are *all submitted* to
Him for the present and the future, in all that
you see and all that you do not see, then be-
lieve without faltering—God accepts and
sanctifies your gift—yourself—the Holy Spirit
does apply the blood of Jesus and makes
your heart "thoroughly" clean.

Be very careful not to expect the Spirit to
assure you that your heart is made clean,
before you really believe the blood of Jesus
cleanseth you now—and indeed the witness
may not come, at the very moment that you
do thus believe, but if you *stendfastly* affirm—
I believe the blood cleanseth—sooner or later
the full witness will be given and then you
will not only be able to say "I believe" but
"*I know*."

"The blood now cleanseth from all sin,
And gives the victory."

God bless and help you is my earnest
prayer just now.

"ORIGINAL SIN acted as an extinguisher, and
therefore the soul is born in darkness and cannot
see, until enlightened by the Spirit of God."—*Sel.*

OUR BIBLE STUDY

"Stablish Thy word unto Thy servant, who is devoted to Thy fear." *Psa. 119: 38.*

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

OCT. 1. "Now there was leaning on Jesus' bosom, one of His disciples whom Jesus loved."

John 13: 23.

HE loved them all. They were the lambs of His tender care. What was the basis of His choice we cannot know, but He had "chosen them out of the world." It is not apparent why He selected Peter, James and John as His companions on the Mount of Transfiguration, in the sacred hour of Gethsemane, and on other special occasions. We may not be positively sure of our explanation of this description "whom Jesus loved." He seemed to have understood His Lord more fully than the others. However, His natural temperament might have been favorable to it, He seemed to have a clearer apprehension of His messiahship, and a deeper sympathy with His human nature and sufferings. It is a fitting posture to illustrate his love and loyalty that he leaned upon His bosom in that last sad night. There is a near, nearer, and nearest place in Jesus' love for poor mortals to nestle. It is good to touch the hem of His robe, it is blessed to sit at His feet, but close to His heart is love's warmest welcome. Why are many not comforted and thrilled and filled with holy victory? They have sung their longings, "Nearer my God to Thee, nearer to Thee," many times, but the distance has not lessened." Jesus said "no man cometh unto the Father but by me." "Nearer, O Christ, to Thee, nearer to Thee," will more quickly answer the longings of the soul. The bosom of Jesus is the central throne of God's Fatherhood. Leaning there in holy content we find the eternal rest that neither earth nor hell can disturb.

OCT. 8. "To keep Him: that He be not separated from the world." *James 1: 17*

This is a part of the apostle's definition of pure and undefiled religion. The other part is the practical, working side of it. A comforting visitation of the lonely and needy in Christ's spirit, is letting the light shine. There are those who emphasize the working phase of pure religion to the injury of the esoteric or inward phase of it. St. James would enforce both. The fact is, isolation from the world is the best way to successfully work the world toward God. By the world here is meant that system of things, thoughts, pleasures and maxims, which is hostile to the spirit and teachings of Christ. The "friendship of the world is enmity with God." "Be not conformed to this world." There is nothing in the moral nature more sensitive than the spiritual instincts. They need not be punished with great crimes to be destroyed. They can be vitiated by little grains of worldliness here and there interjected, until almost unconsciously, so gradual and delicate the decline, paralysis has come upon the soul. Isolation from the world. Alive with God. Here is the power that means something when it comes in contact with suffering and sorrow. Christ was a very popular man among men, but His long hours in the mountain with God gave Him might to grasp the diseases and demons that afflicted the world. What did He mean, when He said "Greater things than these shall ye do, because I go to my Father?" Are not wonders awaiting the souls who come into the world from without? Souls who come down from long tarrying with God? Perhaps some moral miracles have ceased because the souls who should work them have weakened through worldliness.

OCT. 15. "O taste and see that the Lord is good." *Psalms 34: 8*

The nearer the nature is pure from sin, the more correctly it comprehends and enjoys God. It is the pure in heart who see Him. His presence is their paradise, His joy is their strength, and His law is their delight. It is not the bliss of going to heaven that gives inspiration to their faithfulness; it is the heaven within them that puts wings to their feet in the path of duty and love. Their judgments are not bewildered as to the right or wrong on questions concerning which no explicit commandment is given, because they have purified moral tastes. They have come

to know the difference between the fruits of Canaan and the garlies of Egypt. How many there are whose tongues are too furred by the fever of evil indulgence or worldly compromise that they cannot taste of the goodness of the Lord. To them the law of separation from the appearance of evil is distasteful and frets the soul. They are far from smacking their lips with holy satisfaction over the viands of the King's table, and crying out, "O my Lord, this is sweeter than honey and the honeycomb!" One of the arguments for entire sanctification is the intensity it gives to the powers and faculties made alive in justification. It cleanses and empowers every function. Or, more correctly, *He*, the Holy Spirit, burns out the dross so completely, that the soul vividly realizes the thorough cleanness. The physical tastes are purified, and the law of their operation is a delightful doing all to the glory of God. The esthetic tastes are refined and directed, filling the eye and the imagination with the beauty of the Lord. The moral tastes are especially clarified and quickened. Religious experience is no longer a dry recitation of old facts, it is a living, to-day joy.

OCT. 22. "Adorn the doctrine of God our Saviour in all things." Titus 2: 10.

The saintly Rutherford said, "A believer studies more how to adorn the cross than how to avoid it." And God said, "ye are my jewels." It is the custom of Easter day that the cross be covered with flowers and beautifully decorated. It is well that the death bed of the Son of God should be made sacredly beautiful to the Christian who at once weeps and rejoices as he gazes upon it. But it was a plain, hard, unadorned cross when the dear Lord bowed His head upon it and gave up the ghost. And it is the plain, hard, unattractive thing now, it was when He glorified it and made it the symbol of salvation. It may be the "bed of roses" to those who shirk its offensive and self-denying responsibilities, but never to the true soul who enters with reverent consecration into "the dying of the Lord Jesus." To him it is suggestive of sacrifice, blood, and victory through faithfulness unto death. The one bright jewel that gives it its everlasting splendor is the royal victim whodied upon it. The only adornments that now become it are His followers who rejoice to "die daily." These are the jewels that shine in His eyes. These

adorn the doctrine of God our Saviour. That doctrine was the atonement. The center of the atonement was the cross. He who adorns the cross does it not with flowers or inlaid jewels of perishable material, but with himself. And he does it "in all things." He adorns it by a life of sacrificing love for God and the good of men. The adornment is an orthodoxy of practice—a correct theory of holy living that in all things shows the beauty of holiness.

OCT. 29. "Wisdom and knowledge shall be the stability of our times." Isa. 33: 6.

One of the pearls of Thomas à Kempis shines thus: "God walketh with the simple, revealeth Himself to the humble, and giveth understanding to the little ones. He discloseth His meaning to pure minds, and hideth His grace from the curious and proud. The "wisdom that cometh down from above" is a gift of the Holy Spirit. The knowledge derived from its exercise is the clearer conception of God and acquaintance with His doings. The freedom of man to think, plan and perform, complicates things wonderfully as seen by the natural understanding. What is human providence and what Divine, perplexes the philosopher and puzzles the scholar. These are the times for steady faith, and seeking the light that cometh down from heaven. It is the hour for ministers to preach, not about silver and stocks, but about God, and the promotion of hunger after righteousness. The times are what men make them. And when men have tangled up commerce and financiered policies into power instead of principles, then God comes to the front in answer to the cries of the simple and humble, and steadies up things and gives stability by a baptism of wisdom. Great commotions in the market places are precursors of revivals. Let not the pure in heart look to Congress but to Christ for help. To thy tents O Israel and to prayer! It is the scarcity of salvation and not the surplus of silver that is most to be deplored. The "times" are shaking because God and human interests and morality are left out, and the demagogue holds sway in the councils. Hold fast ye saints, for God lives, and His covenant is made, the meek shall inherit the earth. In these trying times they must hide themselves in God, on high tower. Thus hidden we shall be safe until these calamities be overpast, and we shall rejoice in Him with exceeding and everlasting joy.



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR OCTOBER.

"For the Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men." Lam. 3: 31-32,

AFFLICTION IN THE HOME.

BY REV. N. VANSANT.

EMMANUEL SA of the sixteenth century, wrote thus: "Sickness (affliction) befalls us in five ways: either for the increase of our reward, (Job. 42: 12); or to repress our pride, (Paul, 2 Cor. 12: 7); or to punish sin, (the paralytic, Matt. 9: 2); or for the glory of God, (the born-blind, John 9: 1-12); or as a commencement of penal torment, (Herod, Acts 12: 23).

It is plain that affliction in one form or another must come to us in this probationary life, for Satan the author of all evil, is ever alive and active while God's manifest economy is to allow him, in a measure, to have his own way with us for our needed discipline.

When Jesus said to His disciples, "In the world ye shall have tribulation," He premonished them of the lot awaiting them and all their successors in all the coming time.

"The path of sorrow and that path alone,
Leads to the land where sorrow is unknown;
No traveler e'er reached that blest abode,
Who found not thorns and briers on the road."

The sources of trial or affliction are threefold. The first and most common is that already named—Satan, the evil one. He lives to deceive and tempt, to harass and destroy. His malignant character is indicated by his very titles; devil, dragon, angel of the bottomless pit, prince of this world, prince of the power of the air, god of this world, Apollyon, Abaddon, Beliel, Beelzebub, adversary, false accuser, tempter. His agency is both moral and physical. We need to watch closely.

Again, many of the afflictions of this life are self-incurred; they spring from a misguided or perverted selfhood. Multitudes of diseases and accidents, so called, result from a careless or wilful violation of natural laws, the laws of our being. This is true of both children and adults as to eating and drinking, exercise and work, recreation and sleep.

The third source of affliction or trial is the direct administration of God. Just where to draw the line of distinction between this and the pre-named sources is not only difficult but oftentimes impossible all the existing conditions and passing events of life in both the natural and the moral realm, are referred to the providence of God. His trial of Abraham (Gen. 22: 1, 2,) and of others, seems to have been immediate or direct, while that of Job, of Jesus (Matt. 4: 1), and of Paul with many others, was indirect, that is, accomplished through Satanic, angelic, or human agency. Here comes in the doctrine of God's permissive will as distinguished from His direct, active will.

1. *Affliction in the home comes in various forms*—sickness, accident, losses, poverty, bereavement; involving simultaneously or successively the husband, wife, parents, children. "Yea, a sword shall pierce through thy own soul" (Luke 2: 35), finds its fulfilment in many a modern home, some of them as God-fearing and devout as Mary's.

2. *It is often sudden and unexpected.* "In such an hour as ye think not the Son of man cometh," (Matt. 24: 44), is frequently true of His coming in affliction and death, as it will be pre-eminently true of His second personal manifestation in the clouds of heaven.

3. *It comes not unfrequently without any perceptible or assignable cause.* Amid the utmost care and caution combined with "all holy conversation and godliness," disaster, losses, sickness, death, come on apace to blight and desolate many a Christian home. How deep and dark the mystery!

"Nor Gabriel asks the reason why,
Nor God the reason gives,
Nor dare the favorite angels pry,
Between the folded leaves."

4. *It comes with a gracious design.* Study the "Scripture lesson" for the month. "For He doth not afflict willingly," would literally read *from His heart*, as if He had any pleasure in it. Verse 32 plainly intimates a beneficent purpose. Compare Heb. 12: 5-11. To prayerfully and patiently wait the Divine

overruling in every affliction is the one secret of abiding peace. Dr. Kitto, after quoting Isa. 49: 23, says of the word *wait*, "It is but a monosyllable; but it is fuller of meaning than any other word in the language, and it is applicable to all ages and to all circumstances." How hard to learn, but O how blessed when learned is the lesson—"They shall not be ashamed that wait for ME."

THE CHILDREN'S HOUR.

THE RUNAWAY PROPHET.

BY REV. JESSE S. GILBERT.

HOW many of my little readers have seen the ocean? Did you ever see it in a storm? Long, long ago, before we were born, before America had been discovered, eight hundred years before Jesus came to earth, before Rome was founded or Æsop told his beautiful stories about birds and animals, there was a severe storm out upon the Mediterranean Sea.

A little ship was tossed up and down like a feather, and seemed at every moment about to disappear. The heathen sailors thought that the gods were angry with some one on board the vessel, and cast lots to see who it might be. The lot fell upon Jonah, and in one sense, the heathen sailors were right. God was displeased with Jonah, because he had disobeyed Him. God had sent a certain message by Jonah to the city of Nineveh, which Jonah was afraid to deliver, and so he tried to run away from God by taking a passage in a ship that was going to Tarshish. But God is upon the sea as upon the land, and the storm was God's voice calling to the runaway prophet. While God was displeased with Jonah, He did not cease to love him and to watch over him. He prepared a great fish that swallowed Jonah, but even then God remembered him, and kept him alive. After three days the monster cast Jonah up, alive and safe upon the dry land. Now, Jonah was ready to obey God, and went to the great heathen city of Nineveh, telling them just the message that God gave him. We learn from the story of Jonah that we cannot run away from God.

QUESTIONS.

1. Of what land was it said that "the gold of that land is good?"
2. Who had an iron bedstead?
3. Of what land was it said that "its stones were iron?"
4. What is better to get than gold and "rather to be chosen than silver?"
5. Who was "very rich in cattle, in silver, and in gold?"

LOVED ONES GONE BEFORE.

MRS. G. B. ROMMEL, of Pittston, Pa., closed her earthly pilgrimage on Sept. 1, 1893, in the 53rd year of her age. She was a native of Newark, N. J. She was a life-long member of the Methodist Episcopal Church. For years she had been a great sufferer, but not until within a few weeks did her disease assert its power so as to lead her friends to be apprehensive of a speedy departure. Rev. Dr. McAnully her pastor, said at the Memorial Services, "Firstly, she was faithful to herself, that her religious life began in her own heart—secondly, she was faithful to her home, being a model wife and mother—thirdly, she was faithful to her Church, in all departments of the work—and greatest of all, she was faithful to Christ, in her religious life and acts of charity." Rev. C. A. Benjamin, Mrs. Rommel's former pastor also spoke briefly, and Rev. J. LeBar and Y. C. Smith also participated in the services.

Sister Rommel was a subscriber to the *Guide* for years, and loved its teachings. Her friends mourn their loss, but rejoice in the thought that she is "forever with the Lord," and they anticipate a happy reunion in the world of spirits bright. How blessed that will be when the toils of life are ended.

MRS. J. A. PAINE.

Another of the *GUIDE* readers has been called to rest. Eliza Ann Butterfield, widow of Joseph A. Paine, was born in Buxton, Me., Aug. 5, 1809, where she grew up to womanhood, and was married June, 3, 1829. They lived in or near Corinne, Me., for sixteen years, after which they removed to Wisconsin, and made their home near Madison. Her husband was called home Sept. 2, 1857. Since then, she has striven to lead her children in the paths of virtue. Eleven children were given them, five of whom preceded her to the better land. She and her husband were converted not long after their marriage. For forty years she has been a constant reader of the *GUIDE*, and believer in the doctrine it teaches. Two days before her death, she assisted her daughter, Mrs. Nixon, to sing "Jesus lover of my soul," and asked her to sing, "O, for a closer walk with God." The writer, never knew a more humble follower of the blessed Jesus. Especially had she learned to "keep her tongue from evil and her lips from speaking guile." Her children were all present at her funeral save one son, Joseph S., of Ida Grove, Ia. The memorial services were conducted by Rev. W. R. Irish, D.D., of Madison, Wis., at her late home. This beloved one has thus finished her course, a devoted follower of the Lord Jesus Christ, and has at length entered into His joy and glory. Surviving friends will delight to cherish her memory and emulate her example.



"Accept, I beseech Thee, the free-will offerings of my mouth O Lord, and teach me Thy judgments." Psal. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2 30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THIS meeting might have properly been termed the opening of the fall campaign, and it was very evident from the augmented attendance, that the people were back from the seaside and mountain camps; as also equally evident from the enthusiasm manifested, that they had been gathering spiritual power and strength while resting their bodies. The meeting was in charge of Rev. Alexander McLean, and was opened in the usual manner by song and prayer. A number of verbal and written requests for prayer were presented, and remembered in three very fervent prayers which were offered by brethren and sisters present. After singing the hymn commencing,

Father, I dare believe
Thee merciful and true;

the Leader said:—

I suppose it may be proper to bring forward here, what has been most recently impressed upon our minds. And if I follow out that thought, I will read to you a little from the 17th of St. John, beginning with the 12th verse. "While I was with them in the world, I kept them in Thy name." Ah, how good and wise it is that the keeping power is with Jesus. I know that I would not be kept many seconds if the keeping power was in me. But, on the other hand, how well I can afford to let God do the keeping. It is just as easy then, to be kept, as to breathe. It is monstrous to say to God in thought even, if not inwardly, "O, I do not know, Lord; though Thou keepest the worlds moving round in their orbits through the centuries, and though they never vary an iota from their right paths, I

have some doubts whether Thou canst keep me. I am such a peculiar creature and know myself so well, that I have some doubts about putting my whole being into Thy hands." And yet Jesus says, "Those that Thou gavest Me I have kept." I believe that the people who doubt Jesus' ability to keep from all sin, have too much trust in themselves. And sooner or later what miserable failures they make of themselves. I think God sees that He must grind that idea into powder and blow it to the four corners of the earth, before we will get rid of self-trust and learn to trust in Him. "Those that Thou gavest me I have kept." The people who think they get into religious life by other means save through God and His Son Jesus does not try to keep; but of those whom God gives "none of them is lost, but the son of perdition"—and the only reason he was lost was his insistence on not being saved. And that will be the only reason if any of us are not finally saved. "And now I come to thee." The Saviour had been going up and down through the world for about twenty-three years and now He was about to go back to His rightful place. "These things I speak in the world, that they might have My joy fulfilled in themselves." We are not to go through this world like paupers, with nothing here to show, nothing here to know; but we are to have the joy of divinity itself. "I have given them Thy Word." And how we ought to cherish it—hug it up in our hearts as it were! "And the world hath hated them, because they are not of the world, even as I am not of the world." I think after this, that if any one takes a dislike to me I shall incline to take things easy. If the world hated the immediate followers of Christ in His day, I suppose we need not be surprised if they do not take kindly to those who are trying to live for Him to-day. And we find the reason for the world's hate right here. "They are not of the world, even as I am not of the world." "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." It is a greater thing to be kept in this world from sin with all its waves surging around us, than to be taken out of the world to the One where there is no sin. "As Thou hast sent me into the world, even so have I also sent them into the world." Should we then, be lazy and shirking Christians?

"Neither pray I for these alone, but for them also which shall believe on Me through

their word." That, you see, takes us all in if we will only let ourselves be included in the prayers of the Saviour. "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." That is the point where my soul has been drawn out for months past, and particularly so in the past few weeks. Jesus prays that you and I may be as closely knit to Him as He is to the Father. Only think of what a union that is. And yet some people dare look up into the face of Jesus, and by their actions say, if not by their tongues, "I am a little afraid to trust Him to that extent." Do you remember the time when you saw your grandmother knitting, and how every stitch was interlocked with with the next? Just so, it seems to me, the Saviour desires to be in us. And if the Lord will take such a poor creature as I into such a close communion as He enjoys with the Father, why I for one will gladly risk it. But you not see, that cannot be, till all sin is cast out of the heart? And then Jesus repeats, as though to add force, "I in them, and thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved me, and hast loved them, as Thou hast loved Me."

"Father, I will that they also, whom Thou hast given me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." Shall you be there? Shall I be there? I have only been talking here, and reading these Scriptures, in reference to what I trust is the individual experience of many in this room. You know He says in another place, "If we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Is it not clear then, that to be freed from sin is our blessed privilege? Is not this the secret of a truly successful life? Is not this the great desideratum and end of life? Yes, I believe it is, that we may be one with Him.

This I recognize, is God's precious will regarding me, even me, and I gladly yield myself to Him.

TESTIMONIES.

A Brother.—God is the absolute author and controller, the Alpha and Omega. The first

sentence in the Bible reads, "In the beginning God." We are to seek after God and nothing else. I thought I detected the wish, in the brother who asked for prayer, that he might feel differently. But if he gets an answer to his prayer he will get another idea altogether. We do not come here for feeling. This life is more than feeling. But we never go to the Fountain of Life, but that with the life we there receive, we get feeling. I wonder if this was not feeling? I had wandered for years, and when I turned around to God, I found I looked into brightness instead of into darkness as I had done; and I looked into riches instead of poverty. And yet, I had fewer pennies than I had before. But I was not looking for pennies. My dear wife once said to me when I was singing, "How firm a foundation ye saints of the Lord," "O, how can you sing when we are in such a position as we are?" But I had taken Him, and blessed be His name, He says, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." I was finding out that the Lord keeps His word, and I had something better than money. So I say to-day, give up all and the windows of blessing will surely be opened. The rule is, give all and get all.

Singing—

"All hail the power of Jesus' name."

A Sister.—I am so glad I am here this afternoon to testify to this wonderful love of Jesus. I in Him and He in Me. O, what a wonderful communion! He seems to be more and more to me each day. And how I have enjoyed this Words to-day. I could hardly keep still, for the spirit bears witness to its truth. He is a wonderful Saviour to me.

Singing—

"Still I'm trusting Lord in Thee."

A Brother.—Praise the Lord, dear friends, for this wonderful salvation so full and complete. I think when we get it, we come more fully to realize all that the blessed Christ purchased on Calvary. There was a time in my life when I thought I could do most anything, but the time also came when I saw I was not right before God. I went down before Him and gave up all, laid all on the altar, and this afternoon I am abiding in Him. He is

the Rose of Sharon, the Lily of the Valley, my all and in all. I know I was away out in the wilderness, but when I came to Jesus, He received me, and He is just the same to-day.

A Brother.—I want to be a living witness that the Lord is able to keep a young man holy. It seemed to me the other day when I was alone and thinking upon this subject, that the Lord came to me with the assurance that He could keep me from sin in this life just as well as in the next. Pray for me that I may be used of God and be able to tell of His wonderful love.

A Sister.—To-day, I am fully saved. Everything that is of me belongs to God, and I can say further, that I am willing for the Lord to use me in any way that pleases Him. Souls are perishing all around us, and so I am especially glad that the Lord has given me the spirit of work. I praise Him to-day, that He has used me in the conversion of hundreds of souls. I ask your prayers, that I may be fully fitted up for effectual service for the Lord. It is some time—over two years I think—since I have been privileged to be at this meeting. I have been down in the South at work amongst the colored people, and it takes a lot of salvation to go there. But I bless God salvation is full and free, and I am enjoying it to-day.

Singing—

“Blessed Assurance.”

A Brother.—The Psalmist says, “Bring my soul out of prison, that I may praise Thy name.” He evidently was where he could not praise the Lord; but I am glad I am free and my soul is where it can praise the Lord. I have been afraid of nothing for the past thirty years, but sin; and I have had a wonderful good time all those years. I have no known duty to perform. I have had some very heavy crosses to take up, but I have taken them up. Some years ago I was in Albion, in this State, preaching in the colored church there: I took this passage as a text, “Bring my soul out of prison, that I may praise Thy name.” A young woman present said, “Why Lord, I am in prison; now set me at liberty.” And she was made free and danced around that church in her joy, as free as the air. She went up into Connecticut and told them about her freedom and there followed one of the most wonderful revivals that ever visited Connecticut. O, get free! Get out of the prison of sin, and it will be a wonderful

revelation to you. I think the Lord has done more for me than for any other man that ever lived. I heard a man say that once in a meeting, and I replied to myself, “That is all right but that brother does know I am here.” I am glad this afternoon that I am free. Ready to live, ready to die.

Rev. A. McLean.—The Lord has privileged me during this vacation, to attend two camp meetings, one in Illinois and one in Nebraska, both for the promotion of holiness. And it has given me wonderful joy to see how aggressive for this doctrine, many people of the West are. There are many godly men and women out there who are determined to take that vast prairie country for Jesus.

And this thought was very frequently pressed upon my mind during those two meetings; this, that if we will venture out upon the line that it is God’s purpose to take all inherited sin out of our hearts subsequent to conversion, God will honor that venture. And as men ventured out on that line at those meetings, other old Christians seeing the blessed results, said, “Why, this is the Methodism of old, the regular old-fashioned sort.” The Lord was only doing as He always does, honoring the truth. If you dare not venture out, the Lord has not much for you, because He sees you are afraid to trust Him, afraid to put your whole being in His keeping. If you are not afraid to go out along the line of this truth which God so signally puts His seal upon, He will show you it is right. But if you are looking to the lead of ministers who will not preach it, if you are waiting to see how so and so who has tried it will come out, you are looking on the human side only. Put yourself on the God side of the question, and you will see that God will say, “That is My truth and I cannot afford to disappoint that man.” Yes, it is so every time, bless His holy name! Let us not be doubting. This world is going to be saved on the line of holiness. In proportion as you are doubtful and skeptical, you will not have much light. In proportion as you swing out in line with God, O, what mighty help and comfort will come to you.

The meeting was closed with a short consecration service and a general hand-shaking.

To be patient, cheerful, enduring and willing to work mightily in the face of disappointment, is to do the opportune thing, whether it involves the loss of every longed-for triumph or not.

OUR SOCIAL MEETING.

"NOTE.—We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

THE WORD: "But the anointing which ye have received of Him abideth in you." I John, 2: 27.

"Lord, we believe to to us and ours
The apostolic promise given;
We wait the pentecostal powers,
The Holy Ghost sent down from heaven,"

THE OCEAN GROVE LOVEFEAST.

As usual, there was a great gathering at the lovefeast on the Sabbath morning of the Camp meeting, not less than 3,000, increasing until the hour of public service.

President Stokes opened by announcing the time-honored hymn,

"And are we yet alive, etc."

The presiding elder, Rev. W. P. C. Strickland, led in prayer. Dr. Stokes read a portion of the 2nd Acts, "And there were in Jerusalem," etc., and vice-president A. E. Ballard followed with the 133rd Psalm, "Behold how good and how pleasant it is, etc." Then the sweet hymn,

"Blest be the tie that binds," etc.

which was sung with great spirit. There was no passing of bread and water, as is customary at our lovefeasts, but a general hand-shaking throughout the congregation, to which they were invited by the President who said: "Wait not for an introduction, let the Holy Ghost introduce you, and greet each other on the way to immortality. Let us have holy joy and fellowship." And there followed hand-shaking and the waving of handkerchiefs, while the choir led in the song, "*Beulah Land*." The scene was indescribable. Bro. Stokes, said, "How do you think this would compare, if we should go up to-day?"

Singing, "There you'll sing hallelujah," etc.

"Well," said the President, "This is the summit of interest—some have had considerable struggling, but knock the dust from your sandals, and say, '*The next step will be heaven!*'"

Singing.—"Home, Sweet Home"—coupled with "I'll be there," etc.

We gathered up a few of the testimonies, which were given with great eagerness and enthusiasm, sometimes several at once.

A Brother.—"The grace of God is sufficient—if we get under the blood He will keep us."

Brother.—"Sweeter than honey, ort he honey comb."

Rev. Dr. Richardson.—"Saved through the blood of the Lamb."

Brother.—"Saved up to date."

A Sister.—"I thank God for a Saviour, and for sickness."

Rev. J. Gaskill.—"I can never forget the hole of the pit from which I was digged—it was in the cellar of an old tavern where God came to my help and saved me."

Mrs. Wheeler.—"Jesus saves me to the uttermost."

Rev. Brother Edwards.—Washed in the blood of the Lamb—expecting to meet in the heavenly land many whom I have instrumentally saved.

Mrs. Palmer's testimony was read by Rev. Geo. Hughes (see page 109.)

Brother.—"The Lord is my life and my salvation."

Brother.—"I am saved, and I expect to live forever."

A Sister.—"I can call Jesus my Elder Brother."

A Sister.—"I am happy in the King's courts."

Brother.—I am saved in this world, down here—I was converted at a Camp Meeting fifty years ago. God revolutionized my soul, and the fire has never gone out.

Rev. W. G. Browning.—It takes a big supply of grace to save me, and I am rejoicing in the promise, "My grace is sufficient for thee."

Rev. Brother Faust.—(Converted Rabbi) "A year or so ago I was not saved—now proclaiming the name of Jesus."

Singing.—"Blessed be the name," etc.

A Sister.—"I am glad that God is in my heart—I am saved with a full salvation."

A Sister.—"I am going home."

Rev. J. Handley—I am saved—I realize that I am compassed about with a great cloud of witnesses.

Rev. A. E. Ballard.—"I was never so solid in the love of God as this morning."

Another.—"I am God's son."

Amanda Smith, gave her testimony in song,

"It reaches me," etc.

closing with an old time shout.

A Brother.—"He breaks the power of canceled sin," etc.

Rev. I. Vansant.—"He saved me in my youth—I bless the Lord I am saved to-day—I am on my way to heaven."

Rev. J. R. Daniels.—I heard Alfred Cookman say, "Holiness and happiness go together," and I am proving it so.

Mrs. Lizzie R. Smith, testified in song,

"I never shall forget the blessing,
And the power which the Lord gave to me, etc."

Rev. Bro. McAnney.—I cannot look back over eighty years, but the younger ones may rejoice. God is leading me in sorrow and affliction, some day we will be well and beautiful.



MOTTO: PURITY—LOVE—POWER

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4. 31-32

THINGS TO PONDER.—VIII.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Col. 3: 17.

Here is an infallible rule of life. "Do all in the name of the Lord Jesus." This includes words as well as deeds—in the name of the Lord Jesus—AS DISCIPLES CALLED BY HIS NAME, AND HIS—seeking His guidance and help, and desiring so to act as to gain His approval. (Rom. 14. 8; I Cor. 10; 34; II Cor. 5; 15; I Peter 4: 11.)

WALKING IN WISDOM.

PAUL, in writing to the Colossians, sets before Christians a very elevated course of life. He says,

Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man. Col. 4: 5, 6.

There is a parallel passage, Ephes. 5: 15, 16—which may well be taken in connection with the verses above cited, reading thus: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil, therefore, be yet not unwise, but understanding what the will of the Lord is:

On this an eminent commentator writes: "See how ye walk, &c. The double idea is compressed into one sentence: See (take heed) *how* ye walk, and see *that* ye walk circumspectly. The *manner* as well as the *act* itself, is included. See *how* ye are walking, with a view to your being circumspect (lit. accurate, exact) in your walk. Of Col. 4. 5 (as above). Walk in *wisdom* answering to "as wise," here) "toward them that are without," answering to circumspectly," *i. e.* cor-

rectly, in relation to the unbelievers around, not giving occasion of stumbling to any, but edifying all by a consistent walk. "*Redeeming the time.*"—"Buying up for yourselves the seasonable time" (whenever it occurs) of good to yourselves and others. Buying off from the varieties of them that are without, and of the unwise, the opportune time afforded to you for the work of God. In a narrower sense, *special favorable seasons for good*, occasionally presenting themselves, are referred to, of which Christians ought diligently to avail themselves. This constitutes true "wisdom." In a larger sense, the whole season from the time that one is spiritually awakened, is to be redeemed from variety to God. "Redeem" implies the preciousness of the opportune season, a jewel to be bought at any price as one says, Watch the time and make it your own so as to control it; as merchants look out for opportunities, and accurately select the best goods; serve not the time, but command it, and it shall do what you approve."

Now, let it be observed, if Christ be formed within us, in the fulness of New Testament manifestation by the Holy Ghost, He is, "of God, made unto us wisdom, righteousness, sanctification and redemption." We fear that significant word "wisdom" in this connection, is not as fully considered as it should be. Christ is our wisdom. What is wisdom? It signifies the choice and application of means to ends. And if Christ be our wisdom" there will be circumspection in all the walks of life, and this elevated character of "wisdom" will be most manifest to "them that are without." Some say that "we are not to have respect to the opinions of others." Such is not, however, the teaching of the New Testament. We are to so live and act that "them that are without," will acknowledge that we have been with Jesus and "our wisdom" and learned of Him. Christ within, as our wisdom will be especially manifest, in "redeeming the time," in a "speech always with grace, seasoned with salt" and a readiness to answer every man. As Jesus, in His own body was ever ready to answer with wisdom, so Jesus in our mortal body, will be to us mouth and wisdom at all times.

A DAILY CROSS.

JESUS, the Great Teacher, says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

An able writer says, "The thing imparted in this daily cross is *self-denial*, and with self-denial more or less of pain; of pain that has many alleviations, but that in few cases can ever be expected wholly to cease.

The point of duty for us, as for the Master, is not to seek the cross, but by the cross to seek the glory of the resurrection, which is found in no other path. The cross, for the cross, never; but the cross for the Lord, always; for no one can accept the crucified One without the cross, except he take the shadow for the substance. Christianity without the cross is Christianity without Christ. Every one is to take up *his* cross: not the trouble of another man, but that which is for his own trial, and adapted to his own case. Many complain that they could have borne anything else but that present evil under which they are suffering! God knew that, and therefore allowed it, to teach them patience, and to make them fly to Him for help and support under the pressing sense of their own weakness."

This taking up of the cross is an individual and voluntary act. Christ, under the prompting of pure love, love to the Father, and to our apostate race, said, "Lo, I come, (in the volume of the book it is written of me) to do thy will, O God." And as our hymn, beautifully says,

"Down from the shining seats above,
With joyful haste He fled;
Enter'd the grave in mortal flesh,
And dwelt among the dead?"

He surrendered the glory of the celestial for the humiliation of the terrestrial—enduring the cross and despising the shame, that He might lift us to the everlasting kingdom.

And shall we, in sight of such amazing love, be unwilling to bear the cross for Him? Gethsemane and Calvary are mighty in their appeal. Let us respond to that appeal, with a pure heart.

Each day brings its cross and it must be taken up in the joy of loving obedience, or, ingloriously shunned. But love's choice is soon made, the cross is lifted at every point.

DOCTRINAL FIDELITY.

BISHOP MCKENDREE wrote the following to the eloquent Summerfield:

"I trust you will ever keep in view, in *all your ministrations*, the great design which we believe God intended to accomplish in the world, in making us "a people that were not a people"—I mean the knowledge, not only of a free, and a present, but also a full salvation; in other words, a salvation from all sin unto all holiness.

INSIST MUCH ON THIS; build up the Churches herein, and *proclaim aloud*, that without holiness no man shall see the Lord. Under the guidance of the *Spirit of holiness*, this doctrine will be acknowledged of God: signs will follow them that believe and press after this uttermost salvation, and our people will bear the mark of their high calling—become a holy nation, a peculiar people."

This is a specimen of the kind of counsel that the early bishops of our Church were wont to give to the preachers. They were not only not afraid of preaching the doctrine of holiness, but they insisted upon a constant and earnest presentation thereof.

They did not consider or declare that it was a *Methodist doctrine*, but that it was a Bible doctrine but that the Methodists, as a people, were specially raised up of God to emphasize and propagate it. And in fulfilling this high commission Bishop McKendree declares "that it would be" acknowledged of God. Signs will follow them that believe and press after this uttermost salvation, and our people will bear the mark of their high calling—become a holy nation, a peculiar people. These utterances are confirmed in the fact that in proportion as the Methodist Church maintains what Mr. Wesley called "the Methodist testimony,"—that is, a clear and explicit testimony concerning the Bible doctrine of entire sanctification—she was prospered.

And what was true of our early history is true to-day. Whenever and wherever the pulpit has not an uncertain sound, but faithfully proclaims "the central truth of Christianity" signs and wonders follow. It strikes the heaviest blow at sinners. Holiness makes them tremble, and they yield themselves to Christ. This is the most effective way of reaching the unsaved, for which many call so loudly. God's method is to reach an unsaved world through a saved Church." We trust that the Church will hold to her position, loyally, and in so doing she will still have the Divine favor, and wax stronger and stronger.

THE PAST SUMMER.

THE past summer has been remarkable in many respects. In the outer world there has been a succession of severe and destructive storms—and in commercial circles depression and monetary stringency. The whole land has been groaning under the pressure. Whether the people to any extent have been obeying the divine injunction, "In the day of adversity, consider"—we cannot tell. We fear many have not been rightly exercised.

In the spiritual world, the aspects of the summer have been more bright and encouraging. The Camp Meetings throughout the country have been occasions of great interest and power—in fact, pentecostal.

We have spent most of the summer at Ocean Grove—"JERUSALEM by the SEA"—as we are disposed to call it. We had planned to be much in seclusion, in order to do considerable writing on the book that we have in preparation: "*The History of the Modern Revival of Holiness*." Our purpose has, however, been frustrated. In consequence of the continued disability of Mrs. Palmer, we were called to stand in the gap, and take the leadership of the morning meeting, by appointment of President Stodes—notwithstanding our protest in view of the plans above stated. But we have been greatly blessed in the work, in our own soul, in our family, and in the salvation of souls. Not less than 250 were brought into the light of full salvation—some of them converted. Our colleagues in Philadelphia, Revs. E. I. D. Pepper, John Thompson, Isaac Taylor, "the Yorkshire evangelist," Rev. John Parker, Mrs. Dr. Burris, of Washington, Mrs. Grace Weiser Davis, Miss Cassie L. Smith, Rev. Dr. Wright, President of the National Local Preacher's Association, and others, rendered invaluable aid.

Although kept in her cottage by the sea, throughout the season, Mrs. Palmer, in prayer and faith has contributed to the success of the meeting. She would send her sweet messages which were greatly inspiring. One of them ran thus:

Physically, feeble—spiritually, kept rejoicing in suffering the will of my Loving Father. Glory! Let every thing that hath breath praise Him.

S. L. PALMER.

IS HE?

PAUL inquires, in writing to the Romans, "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also." Thus the two interrogatories propounded are authoritatively and comprehensively answered.

The Lord whom we serve is indeed the God of the Jews, and their past history, and not less their present history, reveals His marvelous dealings with them. The Gospel, in the fulness of its provisions, was opened to them on the day of Pentecost, and there were wondrous displays of divine power. But their refusal to accept Jesus, the Messiah of God, has entailed upon them multiplied sorrows, and will continue to do so until the scales shall fall from their eyes. The time of this enlightenment we hope is not far off. There are indications, here and there, that this gracious illumination is coming upon them. There is a converted Rabbi, in this city, preaching to hundreds of his countrymen, and they are evincing thoughtfulness and interest in the story of Jesus of Nazareth. The missionary and his wife have both received the grace of entire sanctification, and often testify of it in "*The Tuesday Meeting*." Their nine children have received Christian baptism. Prayer unceasing should be made for poor, blinded Israel. When we meet a son of Abraham in the street we can hardly refrain from stopping to do him reverence.

We are now privileged to be in the midst of "the fulness of the Gentiles." God is the God of the Gentiles as well as of the Jews. The house of Cornelius, at the time of the opening of the Gospel dispensation, bore witness of it. And the glowing tokens run all along the centuries. It is ours to improve our gracious day, to accept all the fulness of redeeming love, to glorify God, and at length reign with Christ in His eternal kingdom and glory.

Do we understand the vantage ground that we occupy, and the greatness of our opportunities? If so, let there be a wise improvement thereof. The time is precious—it is swiftly passing away—and we should faithfully redeem it. As God has bestowed upon us great privileges He will expect to receive His own with interest when He comes.

THE VITAL CONNECTION.

Archdeacon Farrar, says: "He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the infinite One ever near, a refuge and a strength."

"*God in everything*"—that should be our motto. By this course of connecting God with everything, our whole life will be full of sunshine, buoyancy and strength. There are too many who fail to make this connection in their thought and faith. We do not mean that God is the author of everything, directly—but all things that happen to us are with His permission. And though the wrath of evil men may be put forth for our overthrow, He causes this wrath of man to praise Him, and whatever occurs the promise holds good: "All things work together for good to them that love God." What is needed is for us to appropriate the promise, and take all the comfort that it brings, to sweeten our life, and to uphold us in the great conflict with adverse powers.

FAITH PERFECTED.

Dr. A. T. Pierson, says: "Faith is never perfected by a morbid introspection, but by 'looking away unto Jesus, the author and finisher of our faith.' To get our eyes off self and on Him; that is the simple secret of increase of faith."

There is "life in a look," an earnest, steady, persistent look at Jesus. In Him all fulness dwells. Looking unto Him we shall see the infinite beauty of His face, and apprehend the omnipotent strength of His arm. Jesus must become to us a real verity. Our faith must apprehend Him and His divine personality, and saving power. Seeing in the New Testament sense is believing. The soul's interior eye must be turned toward Him in holy intensity, and faith in Him will become mighty—it will be *perfected*—able to believe all things—grasping revelation in its vast compass, and making joyful in the Lord.

It was when Peter began to look down at the water that he began to sink. And it is our downward glances that are depressing and dangerous. Look up!—that is the life-giving and conquering movement—the victorious act of faith.

"THE ENDURING NAME."

A contemporary furnishes the following beautiful incident:

Far away in dark Africa a native Bible woman was out on a missionary journey in the uplands. One day she met a company of natives whom she judged were heathen, and asked them where they were going. A woman, answering for the company, said they were going to a Christian service to hear the "Name that never grows old." She said she had first heard it many years before, from one of the missionaries sent out by the American Board; that she had heard it ever since, and that it never grew old!

That is indeed "The Enduring Name." It shall live when suns and stars shall fade away. It charms the untutored native in far-away lands as well as the cultured inhabitants of civilized countries. The examples of this are numerous and illustrious.

How strong then is the obligation upon us to make it known to the millions who are still unacquainted with it. Having ourselves been led to realize its preciousness and power, we should be eager to tell it to all who are "sitting in darkness, and in the region of the shadow of death."

CLEAR WHITE PAPER.

"THE TREASURY" gives us the following:

A missionary tells of visiting a dying woman recently in the west end of Glasgow, Scotland. She had been a worker in a paper mill, but she had led a very wicked life outside the mill. She was dying of consumption, and when she learned that her case was hopeless she gave attention to the missionary's talk and was converted. Her joy knew no bounds. The missionary says he has never seen so joyful a Christian. When asked why she was so jubilant, she spoke of her past life, and of God's wonderful mercy in saving so great a sinner. "I was like the rags that go into the paper mill," she said. "They are torn and filthy, but they come out clear white paper, and that is what Jesus is doing for me."

It is the all-cleansing blood that makes the clean record, and removes all obstructions between the soul and heaven. Its application gives peace to the conscience, purity to the whole being, and unbroken peace and comfort in life and death. Have you tested its all-cleansing virtue? Is your heart made clean through the blood of the Lamb? If so, let it be your joy to make it known, that those who are still under the sinful dominion may have a joyful release.

DEVOTIONAL SERVICE.

"Truly God is good to Israel, even to such as are of a clean heart." Psa. 73: 1.

"O that the perfect grace were given,
Thy love diffused abroad.

O that our hearts were all a heaven,
Forever filled with God."

WITNESSING TO PURITY.

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts, 1: 2.

SUCH was the commission of Christ to the disciples who were endued with power at Pentecost. The promise was that they should be endued with power after that the Holy Gospel was come upon them. And having received their commission they at once proceeded to its execution. And the first testimony given by Peter was marvelous in its effects. The multitudes which heard his testimony were pricked to the heart, and the same day three thousand souls were added to the infant Church. "And the Lord added to the Church daily such as should be saved. The subject matter of this testimony was Christ and His redeeming virtue and the power of His resurrection.

What was the peculiar vocation of the early disciples is our vocation. We are to be witnesses for our Lord, especially after we have been brought into possession of heart purity. Whenever we have opportunity we must tell "the pleasing story" of redeeming love. We must declare what we know of the cleansing virtue of the Redeemer's blood:

"What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

And the Holy Ghost will give sanction to our testimony, making it effectual to the salvation of those to whom it is given.

In these days there is a great temptation to keep silence, or, if not wholly to keep silence, at least to avoid the use of specific terms, and so avoid the criticism and censure of those who do not accredit the doctrine of entire sanctification. But we must neither be silent nor indefinite as to the use of terms. God's terms, as found in His Book, are the best, and in their use our faith is confirmed, and we wax stronger and stronger in declaring the whole counsel of God. The record concerning the triumphant saints is, "and they overcame him (the old dragon) by the blood of the Lamb and the word of their testimony."

Beloved, if we have received the gift of heart purity let us honor The Giver by humbly and yet confidently making our boast in the Lord, declaring explicitly in appropriate terms, what He hath wrought!

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is **PROPER** to introduce in this column.

QUESTION 1.—A brother in Canada asks, "Is it right to buy a religious book with *tenth money*?"

ANSWER.—We suppose the brother means by "tenth money," that portion of his income set apart for sacred uses. As to whether it is right to buy a religious book with a portion of it, depends upon what sort of covenant he has entered into in regard to the "tenth." If to devote the money to purely benevolent purposes, then it would not be right to purchase a religious book if for personal or family use. But, if to be circulated to do good to others it might be proper. We must hold to our covenant with the Lord in the use of money.

QUESTION 2.—A brother in Florida asks, can a freemason be a holy man, retaining his membership in the Lodge?

ANSWER.—We have expressed ourselves very explicitly on this subject again and again. We cannot judge for individuals. We can, and have stated New Testament principles, which are an infallible guide to our whole conduct and manner of life, leaving everyone in the fear of God to make the personal application. We cannot see how we could be connected with any such organization in the light of Scriptures like these: Eph., 5: 11; Rom., 13: 12; I Cor., 10: 31; II Cor., 6: 14-18—and, acting under this conviction we have no such fellowship. If others see differently, to their own Master they stand or fall. All we ask is, in order to settle this and every other perplexing question that there be a faithful, conscientious application of the pointed and comprehensive Scriptures cited above.

QUESTION 3.—A sister in Canada asks, what do you think of the "Annie Swan" books for a Sunday School Library?

ANSWER.—We are not acquainted with the books named, but we do know that many of the story books (novels) introduced into our Sabbath School Libraries are not fit to be there—they are poisonous to youthful minds. Books that are full of extravagant views of life, and of love scenes, courtship and marriage, etc., are deleterious. Not a single book should be selected until it has been carefully examined. One of the best Superintendents we ever knew would only admit about a dozen at a time, after careful examination. But some purchasing committees gather up a hundred or more in an hour or two, from the publisher's counter, governed largely by the taking titles and the amount of *gift* on the covers.

THE CLOSET HOUR.

THE WORD. "Seek the Lord, this strength; seek His face evermore." "He is the Lord our God: His judgments are in all the earth."

—Psa., 105: 4, 7.

"Jesus, my strength, my hope.

On Thee I cast my care;

With humble confidence look up.

And know Thou hear'st my prayer."

DAILY BIBLE CALENDAR—OCTOBER.

1. I. Thess. 5: 8; Isa. 33: 17; Lam. 3: 58; I. Chron. 16: 25.
2. II. Tim. 2: 16; I. Cor. 12: 7; Psa. 119: 170; Psa. 148: 2.
3. I. Pet. 4: 12; Job 5: 19; James 5: 13; Psa. 145: 11.
4. John 3: 13; I. John 4: 4; Psa. 54: 2; Psa. 61: 5.
5. Zech. 8: 19; Psa. 32: 10; Lam. 2: 19; Lam. 2: 17.
6. Prov. 3: 11; Deut. 33: 25; Lam. 3: 59; Col. 1: 12.
7. Phil. 2: 14; Prov. 14: 22; Lam. 5: 21; Lam. 3: 38.
8. Col. 1: 10; Eccles. 8: 5; Psa. 119: 31; Psa. 68: 34.
9. I. Cor. 4: 5; I. Cor. 4: 5; Psa. 139: 19; Psa. 92: 8.
10. Ephes. 4: 29; Heb. 6: 14; Psa. 141: 3; Psa. 119: 171.
11. Matt. 5: 37; Prov. 21: 23; Psa. 119: 17; Psa. 45: 17.
12. Psa. 105: 4; Matt. 7: 7; Psa. 63: 8; Psa. 40: 16.
13. Gal. 5: 26; Prov. 29: 23; Psa. 10: 17; Luke 1: 40.
14. Matt. 20: 26; Isa. 66: 2; Isa. 26: 13; Isa. 33: 22.
15. Ephes. 6: 6; Heb. 13: 16; Psa. 57: 2; Matt. 26: 30.
16. Isa. 41: 14; Deut. 33: 29; II. Sam. 23: 17; II. Sam. 22: 31.
17. I. Sam. 12: 14; II. Chron. 15: 2; John 13: 37; Isa. 60: 18.
18. Deut. 8: 2; Deut. 8: 7; Deut. 9: 26; Deut. 12: 7.
19. Josh. 22: 5; Deut. 11: 27; Deut. 21: 8; Deut. 11: 25.
20. Col. 3: 12; Job. 36: 7; Matt. 11: 26; Psa. 147: 12.
21. I. Thess. 5: 15; Rev. 3: 5; Isa. 63: 15; Psa. 16: 11.
22. Luke 10: 20; John 10: 28; Psa. 119: 43; Acts 2: 46, 47.
23. Phil. 2: 3; Isa. 58: 9; Psa. 71: 3; Psa. 72: 19.
24. II. Tim. 2: 22; Acts 15: 11; Psa. 86: 16; Ezek. 3: 12.
25. James 5: 7; John 15: 16; Psa. 27: 8; Psa. 50: 14.
26. Rom. 13: 14; Heb. 8: 12; Jer. 31: 9; Psa. 89: 8.
27. Gal. 5: 25; Isa. 30: 18; Acts 8: 15; Psa. 83: 18.
28. II. Thess. 2: 15; II. Tim. 4: 8; II. Thess. 3: 16; Psa. 47: 6.
29. Heb. 13: 5; James 5: 8; Prov. 15: 8; Luke 19: 37.
30. James 4: 8; Psa. 145: 9; Psa. 57: 11; Jer. 32: 18.
31. Isa. 24: 15; Job 34: 23; Psa. 134: 3; Psa. 148: 13.

THE ONLY MEANS.

Holiness is the only means by which holiness can be diffused. It is like salt: its usefulness to others must begin with itself. The man who fails to persuade himself to be holy is sure to be unsuccessful with others. It is the wise man that can impart wisdom to others; it is the good man that can diffuse goodness; and it is only the holy man that can diffuse holiness. Every man can bring forth to others only out of the treasures deposited first in his own heart. He who undertakes to restore mankind to clear-sightedness, must be of clear and accurate vision himself, for he who has a beam in his own eye is not likely to remove either beam or mote from the eye of the world. The physician who is to restore health to others must not himself be fretting with the leprosy.—*Jenkyn.*

A MEDITATION FOR OCTOBER.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God!"—*Matt. 16: 6*

Jesus propounded this question to His disciples: "Whom do men say that I the Son of Man am?" And they said, "some say that Thou art John the Baptist; some, Elias; and others Jeremiah, or one of the prophets." From this it appears diverse opinions were expressed.

This, however, did not satisfy The Master. He desired to know what the faith of the disciples was. And so, He gave them a close question: "But whom say ye that I am? Ye have been in familiar intercourse, heard My words, and seen My works—how far does your faith apprehend Me, My character and work?" Then, Simon Peter, who was ever ready to give response to these interrogatories, said, "Thou art the Christ, the Son of the living God." This was a noble and comprehensive acknowledgment—far-reaching, and in vital connection with the great interests of humanity. One of our excellent commentators remarks here, "He does not say Scribes and Pharisees, rulers and people, are all perplexed; and shall we, unlettered fishermen presume to decide?" But feeling the light of his Master's glory shining in his soul, he breaks forth—not in a tame, prosaic acknowledgment, *I believe that Thou art, etc.*, but in the language of adoration, such as one uses in worship, "*Thou art the Christ, the Son of the living God!*" He first owns Him the promised *Messiah* (see ch. 1: 16); then he rises higher, echoing the voice from heaven—"This is my beloved Son, in whom I am well pleased; and in the important addition.—

The reply of Jesus to "this emphatic declaration of Peter is memorable: Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

HEART QUESTIONS.

1. Do you clearly apprehend, by faith, the indwelling of the Holy Spirit?
2. Does He distinctly witness that your heart is cleansed from all sin?
3. Does He reveal Christ to you in His supreme loveliness?
4. Do you realize His intercessory potency in going to God in prayer?

AT THE MERCY-SEAT.

GENERAL REQUEST:

That the glorious Camp meetings of the summer may be followed by powerful revivals in the Churches.

REQUESTS BY LETTER:

Ohio.—That a brother may be saved.

Indiana.—That a bereaved and greatly afflicted family may be divinely comforted.

THE PRAYER UNION.

THE PROMISE.—"And I, if I be lifted up from the earth, will draw all men unto Me." John 12: 21.

"The head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow."

We invite our friends of the "*Guide Prayer Union*" to sit apart

TUESDAY, OCTOBER 17th,

for special prayer for the objects named in "*The Union*." The Scripture to be read in concert is, St. John's Gospel, 1st Chapter; and the hymn to be read or sung is No. 121 in the Methodist Hymnal. Let the hour of prayer, at noon, as nearly as possible be faithfully observed, expecting gracious visitations from on high.

THE FRAGMENTS.

—THE NEW DEPARTURE. We invite every reader of *THE GUIDE* to carefully consider the SUPPLEMENT at the end of this number.

—MRS. PALMER continues quite feeble. But prayer has signally prevailed in her behalf during the summer. At this writing, friends expect shortly to bring her back to her home in New York. Let prayer continue to be made.

—"Bless the Lord, O my soul, and all that is within me, bless His Holy Name."—Psa. 103: 1. The blessings of the past summer call for a note of praise. Raise it high.

—A BEAUTIFUL SIGHT! At Ocean Grove the wife of an Episcopal minister was earnestly seeking full salvation. One night, her husband took her little babe from her arms and walked with it around the tabernacle while she went to the altar. Soon the light shone upon her, and she said, "*I've found it!*" When the dear babe was put back in her arms at the altar, a heavenly smile illumined her countenance. It was indeed beautiful.

—TWO PRESBYTERIAN MINISTERS, and the wife of one of them, received the grace of perfect love in the tabernacle at Ocean Grove this summer, clearly testified of it, and said they were going home to preach it.

—"For the Lord will not cast off His people, neither will He forsake His inheritance."

Psa. 94: 14.

—THE TUESDAY MEETING at the residence of Mrs. Palmer, 316 East 15th Street, New York, has been kept up uninterruptedly the past summer. Rev. A. McLean, and the writer, have conducted it, alternately. Souls have reached the land of Canaan. Friends coming to the city should not fail to visit it.

—NOTE THIS! We desire, as quickly as possible, the following facts:

1.—The name and address of each and all the officers of Holiness Associations and Leagues.

2.—The name and address of each evangelist on the line of holiness, male and female, irrespective of denomination, accompanied by two or three lines of personal testimony concerning present experience—and the same from each *Leader of Song* at Holiness meetings.

3.—The time and place of each social meeting for the promotion of holiness—whether in churches, colleges, seminaries, school houses or private dwellings—without regard to denomination.

4.—The name, address, and educational connections of Presidents and Professors of Colleges and Seminaries who are in the enjoyment of entire sanctification, with two or three lines of personal testimony—also the time and place when and where meetings for the promotion of holiness, distinctively, are held in their institutions and the name of the leader.

We want these facts for a special purpose relating to the promotion of Holiness. *Please answer quickly.* Address Rev. Geo. Hughes, 64 Bible House, New York.

—PUSH THE BATTLE! We need more aggressive movements in this middle section of the country, on the line of holiness. Meetings in Churches, and Union Conventions should be held. Those desiring help should communicate with Rev. John Thompson, 921 Arch Street, Philadelphia—or, address Rev. Geo. Hughes, 64 Bible House, New York. Let there be a stir. Not much can be accomplished without agitation, AGITATION!

—THE MISSIONARY TRAINING INSTITUTE. Mrs. L. D. Osborn, the Principal, made an admirable address in reference to the work in the temple at Ocean Grove, one evening after the Camp Meeting. It was rainy and she did not realize what was desirable, pecuniarily. Next morning she gave a soul-stirring talk in the Holiness Meeting—and the people poured into her lap \$130.00 in the most joyous, gladsome and enthusiastic way. Help this noble woman.

—"And this I do for the Gospel's sake." I Cor. 9: 23. That is "be made all things to all men."—Will you?

—DO NOT BE OUT OF WORK. The times are out of work. Why not do a little special work for Jesus, in helping us circulate holy literature? We would like to enlist *one thousand or more agents* in this blessed service *this month!* Persons may help themselves in this way. *Write us at once.*

—THE OLD AUDITORIUM at Ocean Grove is being torn down. The closing services on Sabbath, Sep. 10th, were glorious—meeting for addresses in the morning—lovefeast, (very spirited) in the afternoon—a rousing evangelistic service at night, about 20 penitents at the altar, nearly all of whom were converted, closing with a grand, old-time shout in the Camp, *Glory!* The work of erecting the new auditorium will proceed at once as soon as the ground is cleared—\$45,000 have been subscribed.

THE GOSPEL SERVICE.

IN OUR OWN LAND.

Flat Rock, Ky.—At a Grove meeting in charge of Rev. M. W. Knapp, God's power to save was graciously manifested. The altar was crowded with seekers and many were converted and sanctified.

Maine.—The East Poland Camp Meeting in charge of Presiding Elder Corey, was a time of salvation. Rev. I. T. Johnson, Evangelist of Massachusetts, aided. Backsliders were reclaimed, sinners converted, and believers sanctified.

Ohio.—The Hollow Rock Camp Meeting was as usual crowned with saving results. Bishop Taylor visited it and preached twice.

Pennsylvania.—The Ridge View Camp Meeting was pentecostal in character. Dr. S. A. Keen was in charge, with a corps of workers, including Rev. E. I. D. Pepper of the *Standard* editorial staff. The meeting was characterized throughout by intense earnestness, and was rich in saving results.

Clarion District Camp Meeting, in charge of Rev. J. L. Glascock, evangelist. From the first song to the last benediction, the Holy Spirit was present in marked degree. The news of this wonderful meeting went out for many miles and the people came from far and near to attend it. A large number were converted and sanctified.

Bentleysville.—The Camp meeting here was in charge of Rev. John Parker, associated with Dr. Collins and Rev. E. I. D. Pepper. It is thought the meeting was affected this year by the World's Fair. However, a number were saved, converted and sanctified.

Ohio.—Mt. Vernon Meeting (Thirty-third State Meeting), Rev. J. S. Reager, of Cleveland, vice-president, had charge of the first part. Rev. J. H. Smith, Drs. Carradine, Watson, and others aided. It is said to have been a great meeting. Souls were sanctified and converted at all the services.

New Jersey.—The "Pitman Grove" Meeting was attended by the old-time power. Brother Updegraff, Dr. Jones, and other workers, rendered efficient service. "The power of the Lord was present to heal."

"Sychar."—Rev. J. W. Hill reports that this was a great meeting this year—about 1500 were tented on the ground. J. H. Smith, evangelist, and Dr. Carradine, rendered efficient service. Bro. Hill says he has been on board the "Old Ship" for over forty years, and never saw such displays of holy power.

IN FOREIGN LANDS:

IN GENERAL.—"God's man, in God's place, doing God's work; in God's way, and for God's glory." Such is the definition given in Miss Geraldine Guinness' "Story of the Inland China Mission."

Africa.—

—A brilliant Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated. "You are going out to die in a year or two—it is madness." The young man (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content; certain as I am that the final result will be a Christian Africa."

—"The children in the mission schools show great mental ability, write excellent compositions, take to music wonderfully, have a knowledge of the Bible, and are honest and generous."

"Twelve years ago the natives of the Upper Congo had never seen a steamboat. Now there is a fleet of 20 steamers on the upper river."

India.—In the Punjab more than half the native missionaries are converts from Islam.

—*Burmah* is peculiarly a Baptist mission field. Of the 61 missionaries in the country, the Baptists have 45; of the women, 54 out of 62; of the native helpers, 132 out of 146; of the native Christians, 81,805 out of 89,122, and 30,646 communicants out of a total of 33,037.

—Of 15,566 persons who sought salvation in one year in India, 5000 are now Salvationists. Col. Lucy Booth is now in command of the Army there.

China.—A missionary says, "The Chinese converts do not know any better than to go to prayer meeting every time."

—Dr. C. W. Mateer estimates that in China the sum of \$130,000,000 is spent annually for the paper money burned in ancestral worship.

—A Chinaman, applying for baptism, on being asked if he prayed, repeated a peculiar form of the Lord's prayer. Inquiry showed that it came from an edition of the Gospels printed by the London Mission more than thirty years before.

—One of the ablest native preachers refused \$50 a month to be in the consular service—preferring \$3 a month to preach the Gospel.

Japan.—

—Rev. Naomi Tamura, of Tokio, author of "The Japanese Bible," is pastor of one of the largest Presbyterian Churches in Japan, it has 500 members, and is self-supporting.

—The number of men in the Japanese Churches is greater than the number of women.

England.—It is announced that General Booth, of the Salvation Army is maturing a scheme for carrying on a war against the liquor traffic all over the world.

Canada.—A member of Parliament has been saved at a penitent-form in one of the Salvation Army meetings.

Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Ps. 89: 1.

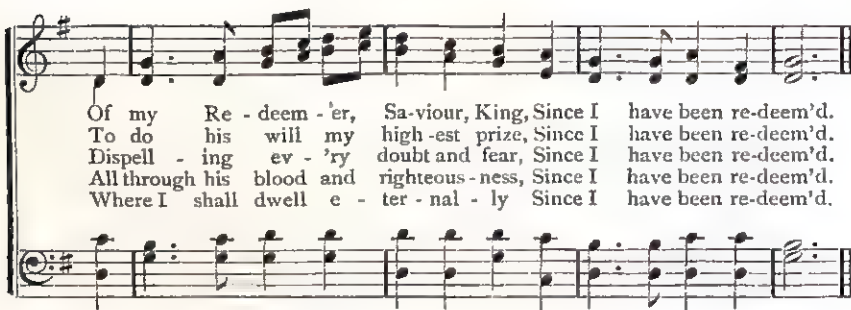
No. 116. SINCE I HAVE BEEN REDEEMED.

E. O. E.

E. O. EXCELL, by per.

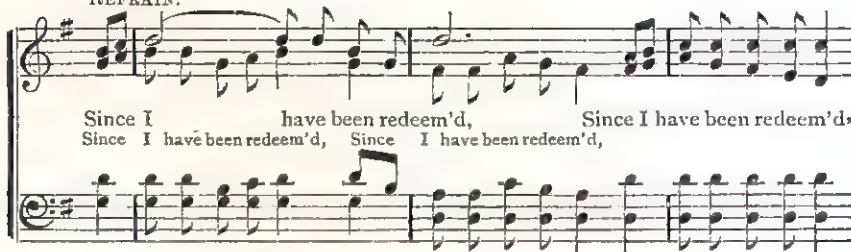


1. I have a *song* I love to sing, Since I have been re - deem'd,
 2. I have a *Christ* that sat - is - fies, Since I have been re - deem'd,
 3. I have a *Wit - ness*, bright and clear, Since I have been re - deem'd,
 4. I have a *joy* I can't ex - press, Since I have been re - deem'd,
 5. I have a *home* pre - pared for me, Since I have been re - deem'd,

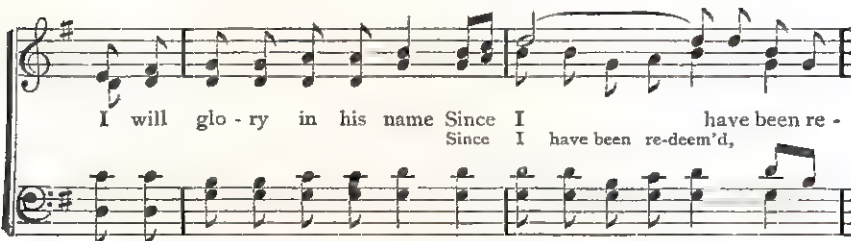


Of my Re - deem - 'er, Sa - viour, King, Since I have been re-deem'd.
 To do his will my high - est prize, Since I have been re-deem'd.
 Dispell - ing ev - 'ry doubt and fear, Since I have been re-deem'd.
 All through his blood and righteous - ness, Since I have been re-deem'd.
 Where I shall dwell e - ter - nal - ly Since I have been re-deem'd.

REFRAIN.



Since I have been redeem'd, Since I have been redeem'd,
 Since I have been redeem'd, Since I have been redeem'd,



I will glo - ry in his name Since I have been re -
 Since I have been re-deem'd,

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NOVEMBER, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR NOVEMBER. "With everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—Isa. 55 : 8.

PRACTICAL GOSPEL THEMES.

BY REV. GEORGE HUGHES.

A SHAMEFUL RECORD.

PAUL, preaching at Antioch, said : "For they that dwell at Jerusalem, and their rulers, because they knew him not (Jesus) nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And they found no cause of death in him, yet desired they Pilate that he should be slain."

What a shameful record ! To condemn an innocent man in whom, after examination, no fault is found, and to clamor that He be slain ; this surely was a crime without a parallel.

He was positively "without guile," harmless and undefiled, separate from sinners." His whole life was one of benevolence, devoted to the healing of the sick the comforting of the sorrowing

and desolate, and the seeking and saving "that which was lost."

Yet, despite all these lovely traits of character and these evidences of a beneficent life, they condemned Him to death. Sin is thus seen in its hideousness. It is black as hell itself. Who dare harbor it in his heart to any degree ? Why, a seed of corruption remaining there may be ignited by a spark from the infernal magazine and blaze up and do dreadful havoc.

Many who once had their whole being turned heavenward, have fearfully fallen and plunged into the grossest crimes. Purity of heart is the real safeguard, and this can be obtained by plunging into the purple stream of the Redeemer's blood. Let each and all seek to be redeemed from all iniquity, and made thoroughly holy to the glory of God.



"Thy testimonies which thou hast commanded are righteous and very faithful." Psa. 119: 138.

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

CALLED TO BE SAINTS.

BY REV. L. R. D. PUNN, D.D.,

[TEXT: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."—1 Cor. i, 2.



AX MÜLLER has well said, in his lectures on "The Science of Religion," that "the intention of religion, wherever we meet it, is always holy." And further on he says: "Religion places the human soul in the presence of its highest ideal of perfection, which, for the time being, it can reach or grasp. It lifts it above the level of ordinary goodness, and produces at least a yearning after a higher and a better life—a life in the light of God."

No one can fail to see how exactly this harmonizes with the language of the text. But while all other religions may have this intention, yet all, except the religion of Christ, fail to inform men how they can rise up to these ideals of perfection presented to their minds, how they can be lifted up into the light of God. It is just here that the religion of the Bible has the advantage over all other systems.

I. WHAT, THEN, ARE WE CALLED TO BE?

The apostle said to the Corinthians, and through them he says to us, "Called to be saints." This word for saint, both in the Hebrew and Greek, signifies a consecrated, godly, holy person. This, indeed, is the almost universal meaning of the word. We have no difficulty, then, in getting at the meaning of the apostle here. We are called to be holy persons. We see at a glance that this is no merely ideal or fanciful condition which is referred to, but an actual state or condition which may possibly be realized. The text, divested of its italics, reads simply, "Called saints." This appellation is given by the apostle to all true Christians, because they are separated from the world and devoted to God; and because even in the babe in Christ there are all the elements, in germ, of a saintly character and life. Hence the apostle sends his greeting to the Churches in this form.

Two things, however, are to be borne in mind here:

First. That the standard of religious experience and life was actually higher among them than it is in the minds of many at the present. It meant more among them to be a Christian than it means now. For them to profess to be Christians was frequently the sure road to the dungeon or the amphitheater; to exile or confiscation of goods; to the stake or the block. No one would be likely to avow himself a believer in the Christian religion unless he had actually experienced its grace, its power, and its hopes. And with the keen eye of the heathen world watching them, they knew how important it was for them to live holy lives.

With us it is often widely different from this; it has become fashionable, respectable to be Christians. There is none of the persecution of violence among us; and but little of that of vituperation or scorn. The vast majority of professing Christians, because of their

worldliness, fashion, folly, and pride, meet with very little opposition from the world or the powers of darkness. Religion at the present day, with many, is a matter of convenience, a secondary consideration, a holiday pastime, a Sunday "dress-parade," a sham fight on the part of the Church, in which Satan is sure to conquer. It evidently is not true of very many who bear the name of Christians that they are saints, or can with any propriety be called by that name. Indeed, they themselves repudiate it. But all in the early Church were thus called.

Secondly. While this was affirmed of them in their early religious life, there was constantly held out before them, in the preaching, epistles, prayers and exhortations of the apostles, a far higher grade of Christian experience, to be enjoyed in this life, and which they were urged to seek and press forward to enjoy. For instance, the members of the Church at Rome were "called saints," were "justified by faith, and had peace with God." "The love of God was also shed abroad in their hearts by the Holy Ghost given unto them;" and they had "the witness of the Spirit" to their childship. But they are besought, "by the mercies of God, to present their bodies a living sacrifice, holy and acceptable to God, which was their reasonable service," and to "be transformed, by the renewing of their minds, that they might prove what is that good, and acceptable, and perfect will of God."

II. HOW ARE WE CALLED TO BE SAINTS?

First of all, *by the revelation to us of the character of God*: "Be ye holy, for I, the Lord your God, am holy." "Holiness belongeth unto the Lord." "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is this view of the divine character which shows us the possibilities of our being, which humbles the soul into the dust, and makes us feel the need of being made like Him. So with Job when the Lord

spoke to him out of the whirlwind, he was overwhelmed with the sense of His purity and His power, and he cried out: "I have heard of thee with the hearing of the ear, but now mine eye seeth thee; therefore I abhor myself and repent in dust and ashes." And Isaiah, when he saw the Lord high and lifted up, His train filling the temple, and the six-winged seraphim crying, Holy holy, holy, until the posts of the door moved, and the temple was filled with smoke, cried out, "Woe is me, for I am undone; for I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." It is only when this view of the divine holiness bursts upon the soul that it is humbled into the very dust; and then the live coal touches the lips, the heart, and cleanses its iniquity, and purges away its sins. And it is well for us to remember here that there is no attribute of His nature upon which God dwells so frequently in His Word as He does upon His holiness.

Second. We are called to this *by the provisions of redemption*. Why were these provisions made? Why was God's only begotten Son given to our world? Why did He shed His blood and die? Why was the fountain of blood opened? Why was the agency of the Divine, Almighty Spirit secured for humanity? To all these inquiries there is but one answer, That we "might be redeemed from all iniquity," be "cleansed from all sin," be "sanctified wholly, and preserved blameless until Christ shall come." All these provisions seems to have a voice and to cry to man: "You are redeemed; you may be saved. Here is pardon for your guilt. Here is cleansing for your defilement. Here is heaven for your hell. No matter how deep or how foul the blot of your sins, it may all be washed away." Thus while Sinai thunders, "Be ye holy," Calvary responds, "The blood of Jesus Christ, God's Son, cleanseth from all sin."

Third. We are called both by *the command* and the *promise of God*. I have conjoined the command with the promise, because every command of God is an implied promise; and every promise an implied command. Whatever God requires us *to be* or *to do* indicates to us that He will help us *so* to be and *so* to do. And when He promises His gifts I am under obligation to accept them. I am responsible for my privileges. When God commands me to be holy I understand Him to say: "I will make you holy." The promise is always commensurate with the command. The two are inseparably joined. These commands are on almost every page of His Word, and breathe in nearly every line. And so there are given to us "exceeding great and precious promises that by these ye might be partakers of the divine nature." By these commands and promises God calls every person to be saintly, to be holy, as clearly and distinctly as if an angel from heaven were personally to utter them in his ears.

Fourth. We are called by the highest considerations of our *usefulness and happiness on the earth, and our full preparation for the glories of heaven*. The more saintly a man is, the more useful will he be. Nothing so really impresses the ungodly as a saintly character. Nothing so tends to elevate and bless and save men. This is the great preparation for the work of the ministry; and this is essential in all the walks and works of Christian usefulness. O ye ministers of Christ, ye official and private members of the Church! if ye would be useful, ye must be holy. Clad in the vestments of saintliness, even the humblest Christian may accomplish a work which will make all hell to tremble, and all heaven to rejoice. The heroes and conquerors in the Church, both men and women, have been those who were illustrious for their saintliness. "Holiness is power." It is the only thing which can lift this sin-cursed world up to God and heaven. This gives us

not only power with God, but also power with men. I need scarcely add, This is our only preparation for heaven. That is a holy place. The company there is all holy. The songs, the joy, the bliss, are all derived from holiness. And if we would be fitted for that world of light, if we are "made meet for the inheritance of the saints in light," we must be saintly, like them. The more saintly we are upon the earth, the brighter will be our crown, the sweeter our harp-notes, the higher our rank, and the more abundant our bliss. Holiness is the patent of heaven's high nobility.

All the elements of this saintliness are within our reach now. We may all become saints; not by human or legalistic efforts, but by the gracious agencies which God employs. Let us not, however, try to seem saintly when we are not saints. This is a pitiable sight. But be cleansed in Jesus's blood, be sanctified by the Spirit, and your light will shine without effort. The sun and the stars do not try to shine. Does any one ask, "How long will it take me to become a saint?" I answer, "By your own unaided efforts, never; by the blood of Christ and the power of the Holy Ghost, now." True, maturity requires time; but holiness may be had now.

God is calling us, as by a trumpet-blast, to be saints. While infidelity and Romanism and rationalism and intemperance are pressing upon us from without, and worldliness, fashion, pride, folly, unbelief, coldness, and indifference from within, O may the Churches arise and shine in the beauties of the saintly character, and in all the power of a saintly life.

OFTEN the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—*Theodore L. Cuyler*.

GEMS FROM THE PSALMS.

"God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psalm xvi : 1, 2.

God is not only a help in time of trouble, but a "very present" help. Too many think of God as far removed from human need, and the homely round of daily life. The beautiful truth is that God is in everything, in the little as well as in the great. Nothing is so small that it escapes his notice. He counts the hairs upon the heads of his people, and marks the falling sparrows.

THE MANIFESTATIONS OF THE SPIRIT.

THE OLD AND NEW TESTAMENT PRIVILEGES CONTRASTED.

BY ASA MAHAN, D.D.

(The Author of "The Baptism of the Holy Ghost").



ANY Christians magnify the privileges of old Testament saints, and especially those of the Apostles prior to the death of Christ, and speak of these as even more highly privileged than we now are. The former were witnesses of wondrous miracles, listened to the prophets, and sometimes even to angels; while the latter heard Christ himself, and were eye-witnesses of his mighty works. No wonder that they were "holy men of God."

No Christian who "has received the Holy Ghost since he believed" ever entertained such a thought as that. The means of sanctification, consolation, and "fulness of joy" within the sphere of our vision and faith, were wholly unknown to them; nor had the chiefest apostle, after Christ was glorified, any advantage in these respects over and above the least of all the saints now. Sanctification, "everlasting consolations, and good hope through grace," and "fulness of joy," are not through "mighty signs and wonders," talking with proph-

ets, or through "angels' visits," but "by the power of the Holy Ghost;" and this all-sanctifying power God is ready to pour out upon us, with all the fulness that he did upon Paul. "If thou canst believe, all things are possible to him that believeth."

DEGREE OF SPIRITUAL POWER AND SANCTIFIED CHARACTER EXPECTED UNDER THE TWO DISPENSATIONS.

We are now prepared to judge correctly of the degree of spiritual power and sanctification which was expected under the Old, and is expected under the New Dispensation. The lowest now is, in all these respects, to equal the highest then; while the highest now is to be like the sons of God before the throne. "He that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before him."

What, then, is the main cause of the present feebleness of our Churches? It is because the great doctrine of the baptism of the Holy Ghost has gone into a deep and dark eclipse among us. What meaning do most Christians now attach to the question: "Have ye received the Holy Ghost since ye believed?" Almost as little as if they "had never heard whether there be any Holy Ghost."

THE PRIMITIVE AND THE MODERN CHURCH.

We notice, also, the difference between the experience of the primitive and the modern Church, and the cause of that difference. The leading theme of the former was the doctrine which we are now considering. Hence the disciples were then "filled with joy and the Holy Ghost." Now this doctrine, as we have said, has gone into a deep and dark eclipse. As a consequence, many believers "walk in darkness, and have no light," sigh after their first love, weep in sorrowful widowhood under the bondage of sin, and know almost nothing of the hidden life, but "an aching void" in the soul—a sad state of experience.

When the primitive Church was scattered abroad, all its members "went everywhere preaching the Word." Now, when our members emigrate, many of them leave not only their religion, but their profession, behind them — very many of them carrying not the love of Christ, but of gold, in their hearts. This state of things will continue until the doctrine of the Spirit is everywhere understood, preached, and realized in the Church.

THE STATE TOWARDS WHICH THE CHURCH
IS ADVANCING.

With the deepest interest and heartfelt satisfaction, we next turn attention to the state towards which the Church is advancing, and to which she will attain, as the millennium draws on. "Conceive," says Mr. Barnes, "of the brightest form of experience known to the best Christian in his best hours now. Conceive of this state as increased to the full extent of the soul's capacities, and then conceive of this as the common and perpetual experience of all the Church, and then you may have some feeble conception of the coming millennium." We will only add. "Even so come, Lord Jesus, come quickly. Amen."

THE POWER OF THE SPIRIT NOW AND IN
APOSTOLIC TIMES.

We add but one thought more. We refer to "the power of the Spirit," for sanctification, consolation, and fulness of joy, now, and in apostolic times. That power, instead of being less, is much greater now than it was then. All that they had, we have, together with all of "our God and his Christ" that has been made manifest through the word and providence of God since that time. The power of the Spirit, as represented in prophecy, is a perpetually accumulating power. This great central truth of the present dispensation is specifically set forth in the 47th chapter of Ezekiel—and set forth by means of the emblem of "a pure river of the water of life," a river

issuing from the threshold of the House of God; a river flowing eastward, with perpetual accumulations, filled with life and food for man, fertilizing the whole country through which it flows, and healing even the waters of the Dead Sea. We cite a few verses from this wonderful chapter:

"Afterward he brought me again unto the door of the house; and, behold, water issued out from under the threshold of the house eastward; for the forefront of the house *stood* toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles. Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through: the waters *were* to the loins. Afterward he measured a thousand, *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." "The golden age" of the Church is not in the past, but in the future. There should be no sickly nor imbecile believers now. "He that is feeble among *us* should be," not "as David," but as Paul and the holy Apostles.

ALL that philosophy teaches of the majesty of the Father, all that inspiration teaches of the beauties in the character of the Son, all that experience and the Bible teach of the purifying influence of the Holy Ghost, are involved in the atoning work of Christ,—*Edward A. Park, D.D.*

GEMS FROM THE PSALMS.

"O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." *1 satv. civ: 2.*

Nature is as truly a revelation from God as the Bible itself. In fact it is the older and more universal revelation. Before a single line of the Bible was written the heavens declared the glory of God, and the firmament showed his handy word. There are many lands destitute of the written word, but in every land the "invisible things of him may be clearly seen, being understood by the things that are made." The earth is full of his riches.

"OUR OLD MAN."

BY D. B. UPDEGRAFF.

(Minister of the Society of Friends).

[TEXT: "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."]—Rom. 6: 6.



HE text above cited plainly says that "the body of sin" is to be "destroyed," which means "killed," "extirpated," "brought to naught." That such an end was never decreed, or such a sentence upon "sin in the flesh" divinely imposed, has been cause for devout Thanksgiving to God on behalf of millions besides Paul. And to every simple-hearted believer it will ever continue to be glad tidings of great joy.

But the efforts of theologians to substitute the traditions of men, for the plain, simple truth of God, seem to be endless. That this has been done largely to the hurt of true spirituality, and the wounding of Christ's little ones, is painfully evident wherever we go. In order to escape these errors, let us glance at some of their fallacies. (1.) It is claimed that the Greek word *katargeo*, which occurs here in Rom. 6: 6, does not mean "destroyed," or "extirpated," as we have seen. They say it means "to make of none effect," or, as in the new version, "be done away." Now we submit that if the "body of sin" is to be "made of

none effect" or "done away," he is quite as thoroughly "brought to naught" as could be expressed by any other words. To be sure we may concede that a mere senseless thing, such as a gun, might be "of none effect" if merely let alone and unused, but not so with an entity, such as our "old man" who can never be "made of none effect," nor be "done away" until life is extinct. Nothing short of death can be said to "do away" with a person. But let us look at the common-sense use of this same Greek word in other passages. See 1 Cor. 6: 13: "Meats for the belly, and the belly for meats; but God shall destroy both it and them." It will not be disputed that "destroy" here means "destroy." Again 1 Cor. 15: 26: "The last enemy that shall be destroyed is death." How destroyed? "Made of none effect," because no more people die? No; but because all men that have died are raised from the dead.

Again, 2 Thess. 2: 8: "Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." The words "consume" and "destroy" fitly express the divine method of "making of none effect," "that wicked that shall be revealed," or the man of sin. Surely the efforts to weaken the force of *katargeo* are only pedantic and vain.

(2.) Again, "the body of sin" is continually confounded, with the physical organism called "the body," and this leads to the dangerous error, stoutly maintained by many, that "sin in the flesh" can "only be eliminated by physical death." But to locate sin in man's natural body, is as unscriptural and erroneous as to locate holiness in mere animal life. Our text has not the slightest reference to the destruction of the physical body, but to "the body of sin," or "sin that dwelleth in me." Neither does any other text in the New Testament point to physical death, as connected with our deliverance either from sins or sin.

The whole theory is unwarranted by Scripture, and an utter confusion of figurative and literal construction. Instead of being "destroyed," the "body" is to be sanctified wholly, and "preserved blameless" (1 Thess. 5: 23.) It is to be "presented a living sacrifice, holy, acceptable unto God" (Rom. 12: 1). Its members are to be "yielded as instruments of righteousness unto God," that "the life also of Jesus might be made manifest in our body," which "is the temple of the Holy Ghost." Even in its lawful and sanctified appetites and desires, it is to be "kept under," and controlled by a sanctified will, so that we may "glorify God in our bodies." And finally "the Lord Jesus Christ shall fashion anew the body of our humiliation like unto his glorious body."

In like manner the term "flesh" is used in Scripture in two ways—in both the figurative and the literal. It denotes the physical body in such passages as Acts 2: 31: "Neither his flesh did see corruption." Heb. 5: 7: "Who in the days of his flesh." Heb. 10: 20: "That is to say, his flesh." 1 Tim. 3: 16: "God was manifest in the flesh." But it is figurative also, and personifies sin in its root, or principle of evil, just as the phrase "old man" does. Look at Rom. 8: 8, as an example of this: "They that are in the flesh cannot please God." Gal. 5: 17, 24: "The flesh lusteth against the Spirit." "They that are Christ's have crucified the flesh."

(3.) Once more: it is constantly taught that "destroyed," "dead," "cleanse," and all such terms as plainly mean to the common mind, an actual purification, have, after all, only a judicial meaning and significance. That the "body of sin may be destroyed" in God's sight, and we may know that it is so by faith (?), but by experience, and by the facts of consciousness, we are always to know that it is not so! In our "standing," we are as holy as Christ, while our actual "state" is one of vileness and conscious

unholiness, because "the flesh is yet in us." And we are told that the Christian is "chained to the 'old man,' as a living man is to a dead body." We quite agree that this is the figure used by Paul as he cries for deliverance, in Rom. 7. And suppose we fill up this outline picture with the facts of history from which the figure is drawn. A Roman prison is made hideous by the peculiar groans of captives who have been bound to a dead body, and compelled to carry it about until death comes to their deliverance. Of such diabolical cruelty one writes thus:—

" 'Twas not enough the good, the guiltless bled,
Still worse, he bound the living to the dead :
These, limb to limb, and face to face he joined :
O monstrous crime of unexampled kind !
Till choked with stench the lingering wretches
lay
And in the loathed embraces died away!"

It is no wonder that the Apostle speedily relieves the agonized feelings of his readers, by immediately proclaiming that Jesus Christ is a conqueror, girded with power to snap the chains that bind His spiritual child to his hated corpse of "the flesh," and make him free at once from "the body of this death"! Keeping in mind the wretchedness of the spiritual condition that is portrayed by that revolting picture, it is not strange that good men can be found who insist on proclaiming "no deliverance till the death of the body"? To represent Jesus Christ as unable to deliver such an appealing soul, is to represent Him as no more than a man. To represent Him as able, though unwilling, is to imply such an absence of pity, love and compassion, as to make Him less than humanity. Away with a theory that compels such a dilemma of dishonor to our blessed Lord, who not only bore our sins, but "as an offering for sin condemned sin in the flesh"! Away with the countless absurdities, contradictions and injurious errors that are always involved in every attempt to "limit the Holy One of Israel"! Not long since we heard an eminent Christian

publicly testify that the erroneous teachings of Mr. — were responsible for the past ten years of distressing conflict with the "old man," in his own experience. He had been constantly told there was no deliverance, and thought it was true, but now he knew for himself, and he knew better. Certainly, beloved, if the "new man" is to be "put on," the "old man" is to be put off. (Col. 3: Eph. 4.) If the one is judicial so is the other. If the one is a real, actualized experience, so may the other be, praise God!

THE SPIRIT'S FRUIT.

MRS. L. F. BAKER.

"But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith." Gal. 5: 22.

O HOLY Spirit! in this heart of mine,
 May all Thy blessed fruit
 Spring up abundantly—each briar and
 weed,
 Each hindering growth uproot!
 Let not the fretting thorns of earthly care
 Destroy one plant divine;
 For I would truly be a living branch
 Of Christ, the glorious Vine!

How tenderly, O gardener, good and wise,
 Thou did'st the ground prepare—
 That choicest seed of the all-blessed Word,
 Might spring in beauty there;
 And if the clouds of grief, and rain of tears,
 Fall aft upon the soil,
 It was to soften every stony spot
 Where Thou did'st deign to toil!

Lord, I believe that in the "harvest
 home,"
 Thy sheaves will all appear,
 When thy glad laborers from the fields shall
 come,
 From lands afar or near—
 What Thou did'st plant Thy tender care
 will guard
 From sin's destroying blight,
 Thy husbandry shall find its own reward,
 Our weakness is Thy might!

"Every man according to his several ability."

GEMS FROM THE PSALMS.

"Hear, O Lord, when I cry with my voice; have mercy also upon me, and unsteer me.

When thou saidst, seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Psalm xxvii: 7, 8.

It is with the heart that man responds to the Divine call. The heart of the Psalmist said, "Thy face, Lord, will I seek." God's call is to the heart. "My son, give me thy heart." The disciples were "slow of heart" to believe. It is not a new head but a new heart that the sinner needs. It is the hungry and weary heart that cries out for the living God.

THE DIVINE HOLINESS.

REV. JOHN PARKER.

THE holiness of God—does the thought oppress or delight you? Is it a subject to which your heart turns with pleasure, or is the subject disagreeable? Are you attracted or repelled by its august whiteness?

I ask the question as a test of your character and spiritual condition, for nothing will so reveal you to yourself as this. God and you are in the universe, neither of you will ever leave it. That He be your friend is more important to you than to be able to say that all other men are your friends; for if He approves who then is he that condemneth? And His approbation is His endorsement of your character, and He cannot endorse that which is opposite to His nature. He can love without loss of dignity, that which is inferior to Himself—but he cannot love with complacency, that which is contrary to Himself.

In the holiness of God is the infinite reason for all protest and all legislation against sin. The foundation of all moral distinctions and obligations is here. It is the reason which underlies all other reasons why you should be holy—so that you cannot escape this subject; it is on your hands as the imperial motive and the infinite possibility. The Bible has no reason for its being and no errand to

our last world apart from this central thought of revelation. This Holy Book is but the mirror of His holiness; the cross its demonstration; the law its luminous expression; the gospel its gracious provision; the judgment day its inquest, and heaven its eternal manifestation. Go to any world where God reveals His will, it will meet you, dismiss it now, because not agreeable, it will surely confront you and compel your recognition.

It is easier and less harmful to you to deny the existence of God than to deny His holiness. Plutarch said he should account himself less injured by that man who should deny that such a person as Plutarch lived than by him who should affirm that he lived, but he was a debauched fellow. So I should prefer to be an honest atheist rather than one who thinks and speaks of God as tolerant of unrepented sin. Let me deny His holiness and I have no sufficient motive left to induce me to become holy, and the unexplainable riddle of my moral nature and a moral universe remains to weaken and confound me.

The one calamity of the universe for which there could be no possible alleviation would be a God without holiness. For then His infinite power might justly become my greatest occasion for anxiety; for He might use that power in caprice or cruelty against me. But because He is holy I know that all His perfections are holy; His power, wisdom, goodness; hence by confident reliance on His integrity my safety rest and opportunity.

By the holiness of God I mean the infinite eternal rectitude of His nature. As His righteousness is the perfection of His conduct toward His creatures so His holiness is the perfect and eternal conformity of His nature with absolute right, purity and truth. As there is no darkness in His understanding, so there is no deviation in His will from essential absolute integrity.* His delight in that which is pure and His abhorrence of that

which is contrary to it must be forever. He never was more holy than now,—He cannot be less.

In men or angels holiness is a quality or accident that may or may not be; in Him it is the substance of His being. Theirs is derived, His essential; theirs a dewdrop, His the ocean, whence even the dewdrops come. In man it is as the glow-worm in the cold, matted grass of the earth; in Him it is as the effulgent sun in unchanged meridian. His holiness is so illustrious that even the unsinners feel that their unworthiness casts a shadow in the presence of His unsettled light. Sin is possible to them; hence He puts no absolute trust in the angels, but charges them with folly or weakness; Job 4: 18. In them holiness is an endowment and may be lost; in Him it is the inseparable glory of His nature. "He is the Father of lights in whom is no variableness." That is He is the fountain of holiness, in such sense, that all the holiness that angels or men possess or shall possess and enjoy to all eternity had, and shall have forever, its fountain and original impulse here.

The first recorded song in the Divine word is in adoration of His holiness. Exod. 15: 11. "He is glorious," or, magnified "in holiness." That is it is the blessedness of His nature, therefore is it that oftener than by any other perfection He speaks of himself in His word as "the Holy One." How holy must He be when He loves himself for this reason more than all others. His holiness is the reason for all His mighty works. None of them can be justly traced to any other perfection. There was a time when he was alone in the universe. No seraph song had broken the eternal silence around His throne; then He was free to create or not. He could not create other than in His own image of holiness and for the greater manifestation of this perfection.

After creation He had the power to speak by revelation or not, but if He did

* Charnock on the Divine attributes.

He could not do other than speak in holiness and for this end. After the ruin of our race by sin He could not endeavor to restore it to less than holiness, or He would thereby acknowledge an impossibility, a change in His own essential nature; for what He chooses the recovered race to be is the expression of Himself. If He is willing that I shall be less than holy He cannot be holy himself.

This is the one perfection always set before us for our emulation. "Be ye holy, for I am holy." No other perfection is offered to our adoring, loving, and obedient imitation. And it is to be alienated from the life of God to be in opposition to this perfection which we are called to copy. Indeed the holiness of God is the final and sufficient argument in support of a holy life. Take all other arguments and motives away and this of itself would make it necessary and possible to you.

To this greatest question in the universe then how far does your heart respond? Are you in harmony or discord, in correspondence or opposition toward it? Do you hate the light it brings, or like the morning after the viscid, clammy night, are you hungry for the light? I know men whose greatest soul hunger, justly interpreted is, "more light." Alas, I know many to whom the light and its revealings is very disagreeable. Their attitude towards it is resistance; for it streams along paths and reveals hidden facts to their confusion. Does his spotless holiness make you glad of existence in His universe? Or would you have him more tolerant of sin; and especially tolerant of the failings of His people?

The healthy living plant feels the attraction of the sun, and is pulled by it up from its dark, earth-bound, wintry cell into warmth and fruitfulness; but if not living the sun hastens its decay. Does the holiness of God pull you toward itself? With the exultant response of your divinely restored being do you reach

toward His will with the gladness of a perpetual Amen? Nothing is so dreaded in perdition, and nothing so adored in heaven as the holiness of God. So nothing more certainly reveals your real selfhood and foretells your destiny than your love for or dislike of the holiness of God. This makes your complete restoration from the guilt and pollution of sin a gracious possibility and an absolute necessity.

Continued and concluded in the next issue.

MEMORIES OF REV. HENRY BELDEN.

Giving of Property—Pastoral Visits—A Week-Night Talk.



RICHARD BAXTER, says:

"Another help to my success was the small relief which my low estate enabled me to afford the poor. Though the place was reckoned at near £200 per annum, there came but £90, and sometimes only £89 to me. In giving the little I had I did not inquire whether they were good or bad, if they asked relief; for the bad had souls and bodies that needed charity most. And this truth I will speak for the encouragement of the charitable, that what little money I have now by me I obtained it almost all, I scarce know how, at that time when I gave most; and since I have had less opportunity of giving, I have had less increase."

EXTRACTS FROM DIARY.

July 19, 1838.—The Lord's ways are not as our ways. He does not always just at the time when we wish Him. Yet He will come in His own good time. He will "avenge his own elect who cry day and night unto Him, though he bear long with them." O, God, wilt Thou use me if it seem good in Thy sight to promote Thine own cause, and do not suffer me to be discouraged!

I learn from Gen. 7th nothing is effectual without Thee, O Holy Spirit, and further, that God requires His servants to be not weary in well doing, although they see no favorable appearances for a long time.

Aug. 11, Saturday.—Read *Exod. 19*; in Hebrew, according to my custom. I learn from it God's love and care over His people. After He had set bounds over which the people could not pass and live, He sent Moses down to remind them of their danger if they failed to obey.

Wednesday, 15th.—This afternoon made two pastoral visits and found Mrs. B. in a very anxious state of mind and tried to point her to the Saviour. Before this, made several calls, once to the little cabin above here.

A GOOD MEETING.

Aug. 21.—This evening we had a good meeting—the Holy Spirit seems to be among us. O that He would abide with us! Alas, for our sins, that we grieve Him away! I did not intend to speak in the meeting, but before the close of it was much impressed with the following train of thought and spoke it with an energy that was surprising to myself.

"In the 1st Epistle of John we are told much of the love of God. The love of God is great—infinitely great. Sinners, unless you differ much from what I felt when I was a rebel against God, you do not believe that God loves you. You do not believe that He cares any more about you than you do about Him. You think He has the same indifference. And, Christians, if I should ask you, do you believe God loves you? you would answer, "Yes," because the Bible says so, but you do not realize it. Neither do most Christians believe the same because they have become entangled with the world. But, sometimes we do feel the love of God, and it gives us a joy that is unspeakable and full of glory. We remember seeing the smile of approbation and love on the countenance of our earthly father, and it sent a thrill of joy into our hearts. But, O, it was nothing to what we feel when, by the eye of faith, we see the smile of love on the face of our Heavenly Father that gives us glo-

rious joy. But the thought which more especially caused me to rise was this: You know that when two friends, who have been united as one in the warmest and strongest attachment, become at variance, and differences arise between them and produce alienation, dislike and hatred; such hatred is the most implacable on earth. And if you want to see the most horrid, deadly hate, you must look for it between those who have felt for each other the tenderest affection and have become estranged, even to enmity. You cannot find it among those who have been strangers to each other. Now, my friends, if you stand out against God, and turn away from all His counsel and despise all His offers of love, He will after awhile have His infinite love turned to hatred.

As He loves you now, He will abhor you then. He says, "He will laugh at your calamity. He will hate you, so that when dreadful fear comes upon you like a terrible desolation, He will mock at your anguish. He will pour out the vials of His wrath upon you while the fires of hell blaze up around you. He will laugh at your torment. *God loves you now*, but He will hate you then. This language may seem harsh to you perhaps, as you have never been accustomed to have any one talk so, and may not be pleased. I would not speak as I do did I not feel that we are dead to these great realities.

A YOUNG bugler in the French army lay on his narrow bed in the camp hospital mortally wounded. The commander, passing from bed to bed, to speak a kind word to each occupant, paused by the little bugler, and laid a cool hand on his fevered brow. "O, General," said the little fellow, "if only I were a man, I might have helped to win the battle yesterday," "Win the battle!" he replied, "why, without your aid we should never have won the day; though your duty seemed so simple and so insignificant, I could not have done without you."

GEMS FROM THE PSALMS.

"But know that the Lord hath set apart him that is godly for himself; the Lord will hear when I call unto him." Psalm 5: 3.

When the heart is cleansed from sin, we are "meet for the Master's use." Only after the lips of the prophet had been touched by the "living coal," and his iniquity taken away, was he able to respond, "here am I, send me." "But know that the Lord hath set apart him that is godly for himself." It is only after there has been created within us, "a clean heart, that we are fully prepared to work the divine will."

THE LAW OF CONTINUAL ACCEPTANCE WITH GOD.

REV. J. H. TIMBRELL.

SECOND PAPER.



It is not unfrequently the case, that a pointed putting of the teachings of the Gospel relative to the question of justification will arouse a combative spirit that will hold up its hands in horror at the idea that all the hosts of good people who were never known to witness, either in life or death, to the fact of sanctification, are thereby necessarily lost.

It has been sometimes asked of me, in a very emphatic manner, "Do you hold that a converted man can be lost?" I have replied, "No justified soul can ever be lost. Get your justification, and maintain it, and the gates of pearl will swing wide before you. Still, upon the authority of God's word, no unsanctified soul can be saved, for "without holiness shall no man see the Lord." Look out then for your justification. Do not trust in the Church record for it. It is undoubtedly larger, and includes more, than you think, or are prepared willingly to admit.

Primarily, our justification rests simply upon our submission to the will of God, and faith in the atoning blood of our Lord Jesus Christ. To-morrow it will rest upon this, and something more, —our obedience to the marching orders

which the Lord Jesus gives us as we step out upon the highway of eternal life, and when we reach the end, all that will be necessary to pass us through the gates of the celestial city will be the fact that we are still justified before God.

Let us recur to the text quoted in the previous article, "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of My Father, and I will love him, and will manifest myself unto him." If any man say, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him." "How shall we escape if we neglect so great salvation?" Again, Jesus says, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand," etc. These texts, together with a multitude of others, which teach the same truths, flash large light upon the question of the continuance of our justification in the Christian life.

In the light of these texts justification will appear to be larger than sanctification, for, it undoubtedly includes it. We are commanded, "Be ye holy, for I am holy." "Ye shall therefore be perfect, even as your Father which is in heaven is perfect." "This is the will of God, even your sanctification." Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection. "He that hath this hope in him purifieth himself, even as he is pure."

These commands bring the issue squarely before us, and in unmistakable language show the continuance of our justification will depend upon our obedience to the expressed will of God, and obedience together with the assured help, and guidance, of the Holy Spirit, will lead direct to all the fulness of God as a blessed experience in the soul.

The kingdom of Christ is a reality. The office of the Holy Ghost, who is regnant in the kingdom, is also a reality, and the absolute necessity of submission to the divine requirements of this kingdom arises from the nature of the kingdom, and the character of the King, who demands a sanctified character in all who approach His immaculate being.

Suppose a man who has just entered the portals of this kingdom, through conversion, shall say I am content to have entered this glorious realm. I shall not concern myself about the laws and regulations of this heavenly citizenship. They demand too much, in fact I think I can enjoy myself better if I establish largely the old customs of the realm from which I came. What kind of a relation would he sustain to the government?

Suppose the young convert refuses to obey the unmistakable dictates of the Holy Spirit; evades obligations which he knows rest upon the Christian, how can he retain his justification?

There is a time when entire sanctification will be essential to justification. It will be so at the Day of Judgment. It will also be so in that hour when the Holy Spirit clearly points out the path of duty.

"He that hath My commandments." The Lord is patient with us. Perhaps prejudice, false teaching, unworthy guides, or some half-instructed Apollos, may have stood in the way of our clearly grasping the will of God. While this may palliate to some extent our failure, or refusal, to keep the commandments of Christ, yet it does not affect the main question. "This is the will of God even your sanctification," and the issue must be joined, our loyalty to the kingdom tested, and our justification established in the light of our attitude before the expressed will of God.

"Thy word have I hid in my heart."

GEMS FROM THE PSALMS.

"Deliver me, O Lord, from mine enemies: I flee unto Thee to hide me.

Teach me to do Thy will; for Thou art my God: Thy Spirit is good: lead me into the land of uprightness."
Psalm cxliii: 2, 10.

This is the cry of a soul, panting after holiness, praying to know the divine will, and to be led into the "land of uprightness." Such prayer is never offered in vain. Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

*"He wills that I should say but,
What can withstand his will?
The counsel of his promise me,
He surely shall fulfill."*

THE HEAVENLY GUEST.

REV. H. B. BEEGLE.

"And He went in to tarry with them."

HE became their guest. What a truly unspeakable honor! How great the privilege to look upon His face, hear His voice, listen to His teachings, and feel the charm of His presence! So great was this privilege that we can but wonder if those who enjoyed it knew its worth and properly appreciated their great opportunity. We are ready to say had the privilege been ours we should have had our sorrows relieved, our troubles removed, our perplexities solved, our fears scattered, and our burdens lifted. O that we might sit down in His presence, listen to His words, and feel His influence! But great as was this privilege, we all enjoy one so much greater that we can scarcely make a comparison between them. Of the human family, the number who could enjoy such a privilege as they were favored with, must be extremely limited. But having gone up on high and sent forth the Holy Spirit to reveal Him to our hearts, every one, the wide world over, may have Him as guest in the heart—"Christ in you the hope of glory." The duration of such a visit as these people enjoyed must be brief; but to us who enjoy this greater

privilege He gives the assurance, "I will never leave nor forsake thee." Instead of His presence for a few hours, precious as it was, we may have it during the whole pilgrimage of life; and instead of being limited to a few it may be enjoyed by every one. And the dear Saviour having gone up on high and given us the written Word, the means of grace, and the blessed Holy Spirit to "take of the things of Christ and show them unto us," for purposes of spiritual improvement, we are more highly favored than those who enjoyed His personal presence upon earth.

But how may we secure the great privilege of having Christ as guest in our hearts? *We must ardently desire Him.* No honorable person desires to be a guest where he is not wanted. The desire must be expressed by a godly sorrow for, and renunciation of, sin. Sin is His enemy; and so long as we willingly harbor it, He knows we do not really desire Him as guest, and will not come. *We must cordially invite Him.* We do not expect even our fellow creatures to become our guests without invitation. And the Lord Jesus, though He stand at the door of our hearts and knock, will never enter as guest, until by earnest prayer we invite Him. Nor will a merely formal invitation be sufficient. He must see that we are truly sincere and thoroughly in earnest, and be willing that He should turn out all His foes and make our hearts fit for His home. *We must properly respect Him.* We must give Him a suitable amount of our time. As we would not invite a fellow being to become our guest and then leave him to himself, so when we invite the blessed Jesus to become our guest we must find time for communion with Him. He does not ask us to leave our employment, but will go with us to a proper one, and His presence will enable us to say,

"With Thee conversing I forget
All time and toil and care,
Labor is rest and pain is sweet
If Thou my God are here."

But when the day's duty ends we must find time for communion with Him, or He will cease to be our guest. How often has it happened that the too eager pursuit of the world has left no time for communion with Him, and He has ceased to be guest. Furthermore, we must respect our guest by introducing Him to our friends.

If Jesus becomes our guest, and friends come and go, and He is not introduced, or His presence recognized, He can but see that we are ashamed of Him, and sorrowfully leaves. Let us not fail, on all suitable occasions, to introduce Him as our best friend. *We must suitably entertain Him.* As with any other guest we must consult His choices and preferences, devise ways and means to please Him, and make such service our delight. Before we invited Him we knew He hated sin and loved holiness; and are therefore bound to shun the one and desire the other. While He does not ask to go on excursions to see the wonders of nature, He is ever ready to go with us on errands of piety or mercy to the bedside of the sick or hamlets of the poor. But in all our efforts to please Him, we must ourselves find pleasure. Mere formal politeness will not do. If we find no pleasure in trying to please Him, in consulting His likes and dislikes, He will find no pleasure therein Himself, for He knows our hearts and such service will be vain.

Would you have the blessed Saviour as your guest to comfort, guide, and keep you? Then desire Him, invite Him, respect Him, and entertain Him. Be sure to go nowhere where you cannot take Him with you. His presence will be a constant source of delight, a wellspring of joy and salvation.

Furthermore, if we invite Him to become our guest here, He will invite us to become His guests in His Father's house above. He intends to gather the saints of all ages to the great supper of the Lamb. He will then introduce us as His guests to His Father, and all the glorified host," and so shall we ever be with the Lord.

OUR BIBLE STUDY

"Establish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

Nov. 5. "I would not live alway." Job. 7: 16.

It is impossible for the holy soul to be without aspirations to be with Jesus in heaven. The gravitation is all that way. The Psalmist cried, "Oh that I had wings like a dove; I would fly away and be at rest." And Paul in holy Scripture exclaimed, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Were this a desire to be rid of service, or to ignominiously flee from the battle, it would be unbecoming an apostle. He was willing to stay, and did stay until the hour of martyrdom had fully come. The hunger for heaven is but the drawing of like things together. Christ in the soul filling it with all the fullness of God, is the prophecy and partial realization of heaven; but the grander revelation is to come. The longings for it are not to repine at things present, but to make them stepping stones in the progress upward. Fasten the steeds of faith and obedience to every trial and make it a chariot. Plunge into the work of salvation with all might and main, and all royal work for the Master will prove the strength of the wings that bear us Godward. When longings for heaven become a paralyzing homesickness, they are destructive; but when they promote Christlike consecrations to sacrifice they are life-giving. What an unspeakable luxury it is for one who is washed in the blood of the Lamb to bask in the delights of His presence, in sight of the celestial turrets and towers of the New Jerusalem, and within hearing of the "new song," and to know that there

"The saints of of all ages in harmony meet
Their Saviour and brethren transported to greet."

It is clear to careful observation that those best fitted for heaven, are the most useful on earth. There has been a suffering saint on a sick bed for over thirty years in New York city whose labors and sacrifices for the poor would be worthy of a city missionary. She never pines to die, but will hail with rapture the call to come home.

Nov. 12. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8.

In mercantile language, this means, "Timothy, it pays to be godly." The profit of being good is appreciated by every one, as it applies to the future state, but is not so apparent to observation in the present life. "Having promise of the life that now is," is like an odor in the atmosphere, only perceptible under favorable circumstances. The temporal conditions of the righteous and the wicked contrast strongly in favor of the wicked. The boils are on the pious, and the health with the ungodly. "There are no hands in their death and their eyes stand out with fatness." So argues the narrow sighted critic, and he turns aside from the lonely path into the wider way.

Even some Christians favor this delusion by their moanings of the hard times they are having in pushing on to God. It is the blunder of a low state of religious faith that it gets but little out of the present life. There is an animal life which all have in common. In this realm there is an arranged system of eating, drinking, sleeping and enjoying. There is an intellectual life, rich in its varied supplies of gratification. There is a spiritual life teeming with the splendors of God. It is in this realm we know the meaning of the "life that now is." Jesus explained that the entrance to this life is, "Seek first the kingdom of God and His righteousness." Men invert the order. Their early years are given to enterprise and accumulation. Their strong years are engrossed in caring for their fortunes and enjoying the fruits of them. Their old age is a period of regretful retrospect that life has had so little of substantial reality. Not so in God's plan. A holy nature, filled with God, finds a luscious pleasure in everything but sin. Every day's doings, pleasures, travels, scenes, conflicts and companionships let in new light, and open new springs of joyful content. Holiness gets sweetness out of every flower. O, blessed be His name for

the portion of everlasting life we have this side the grave.

Nov. 19. "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

Few words are more misunderstood in their definition and application than the word freedom. Men who are loaded down with the chains of bondage, throw up their manacled hands and shout their liberty. The slavery of the black race, which cost the nation many thousands of brave men, was as nothing compared to the bondage that it cost the blood of the Son of God to break. The common idea is that a man is free when he is not hindered from doing as he pleases. In this sense the prodigal son was free. This passage of Scripture emphasizes an unnoticed fact: "Ye shall be free *indeed*." *Free indeed!* Not relatively free, nor conventionally free, but free inside and out, free from the world, the flesh and the devil. Free from bigotry, prejudice and superstition. The will free from compromising weakness. The heart free from forbidden affections. The whole man free to glorify God without a chain of sin upon the smallest faculty. Only the blood of Jesus can effect such a result in the body, soul and spirit. Only the faith of a complete consecration can claim such a freedom. And for just this freedom the Son gave Himself. The cross is a challenge to the devil that nothing but the entire destruction of all his works will meet the case. A full and perfect deliverance will alone satisfy. Hence the satanic forces are concentrated on preventing a man from "perfecting holiness in the fear of God." When he cannot hinder a soul from repentance and pardon, he transforms himself into a helper, and suggests many thoughts about works and methods of growth. He is solicitous that you should not be fanatical and over presuming in your prayers. He presents texts that confuse the judgment. It is his last hope that you will not give yourself to God for perfect freedom from all imbred sin. But this is the call, and for this the fountain of cleansing was opened. O, proclaim your liberty, if you have not until this moment, by an immediate surrender to be a free man. The Son of God is near by His Holy Spirit; say amen, believe, and it is done. Entering into this "holy of holies" you will be brought into the most precious divine fellowship, walking ever in the light of God's countenance.

Nov. 26, "Nigh by the blood of Christ."

Eph., 2: 13.

The sense of being afar off from God grows upon us as we get away from the simplicities of childhood. If true to holy training we cultivate the tender nearness to Him we felt in the nursery, we are exceptions to the general experience. The world crowds him back. He is ruled out of so many places that absorb our time, and we listen to so many counselors who have not been with Him, that we become aliens and strangers to Him. Even with God's people, many are not joyously near to Him. He seems to be on the rim of a circumference in the center of which their lives find a limited sphere of thought and duty. I had been at church. The sermon had been on this text. God was near to the preacher, and a sacred unction rested upon the assembly. When the doxology was ended and the benediction pronounced, the organ struck up a lively tune, the hush was shattered into fragments amid the animated conversation of many voices, and the ear could catch parts of sentences here and there of business, pleasure, social chat, and listen almost in vain for something that suggested He was still near. No doubt there were many quiet souls gliding away among the throng with a great song of welcome to Him who had drawn near for their refreshing. Would that more had walked with Him in sacred nearness from His temple! By His precious blood this is a great privilege to the sons of men that they be brought nigh to God. The blood draws while it cleanses. The distance from purity to God is too small for measurement. The pure in heart not only see Him but are nigh unto Him. If He seems afar off, it is because there is defilement upon the soul,—a defilement which no polishing can remove but the blood of Jesus. God can not become nearer while it remains. Fly then to the blood! Keep under the blood! Pray much for the Holy Spirit to apply the blood. So shalt thou be made nigh to Him whom thy soul loves.

NEARNESS of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward Him.—*Spurgeon*.



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR NOVEMBER.

"I will bless thee and thou shalt be a blessing,"
Gen. 12: 2.

"For I know him that he will command his children and his household after him," etc. 18: 19.

DIFFUSIVE INFLUENCE OF THE HOME.

BY REV. N. VANSANT.

THE influence of the home may be for either good or evil. Among the lectures at the Ocean Grove Sunday-school Assembly in 1885, "one of the most thoughtful and suggestive" was that by Gen. Rusling on "The Relation of the Sunday-school to the State." If, in reading that eloquent address as published in the *Ocean Grove Record* of August 8th, the family be substituted for the Sunday-school, the comprehensive argument of the lecturer loses none of its appropriateness or force; for in large measure the Sunday-school is not only dependent upon, but takes its shape and character from, the family. In no unimportant sense the family is "the power behind the" Sunday-school "throne." At the risk of exposure to suspected egotism we quote this striking passage: "Put the children of America well through our public schools, compulsory if need be, and then through our Sunday-schools, and I will answer for the future of the Republic. Neglect the children, and the logical result is 'Margaret, the mother of criminals and paupers.' Educate and care for them, and the result will be Vincent and Vansant, Grant and Garfield, saviours and defenders of the State."

The influence of the home for the highest measure of good depends upon the three great factors of heredity, training, and piety.

1. *Good heredity or pedigree.* Heredity meaning "the transmission of the physical and psychical qualities of parents to their offspring." Yes, but what is meant by psychical? This is employed "to mark the difference between the soul or living principle in man, and the rational or spiritual part of his nature. In this use the word describes the human soul in its relation to sense, appetite, and the outer visible world, as distinguished from spiritual or rational faculties which have to do with the supersensible world." Thus while the laws of heredity directly affect the bodily and sensuous natures of offspring, they necessarily operate with less directness and force upon the higher spiritual nature, since this belongs to the invisible realm of faith.

Were moral qualities absolutely transmissible, the race might long ago have been recovered from the ruin of Adam's fall without need of the atonement, or conversion, or sanctification; but whatever heredity has done or might do, it never has and never can wipe out the stubborn fact of the inherent depravity of the race. Yet within certain limitations, this depravity often has been and always may be corrected by a godly parentage running through successive generations; hence in every home with such a parentage the probabilities of right influence in and by that home are greatly multiplied and strengthened.

2. *Right training.* Not every godly parent is a wise and successful trainer of childhood. This will account in part for the prevailing sentiment often so flippantly and confidently expressed, 'that ministers' children are so "bad"—a sentiment as false as it is popular. Yet if we pause to consider the great number of ministers in Christendom, we can hardly wonder if some of them are not altogether good; and in such cases what kind of children ought we on general principles to expect? Moreover, some really good ministers with equally good wives, are sadly lacking in the wisdom, forbearance, and firmness so necessary to the right training of their children. This is true on a much broader scale of good Christians but poor parents in the laity. Alas, that a right training of childhood in the home should be the exception rather than the rule!

3. *Consistent piety.* The piety of too many professing Christians is a bundle of gross inconsistencies. Pity it is so. But others there

are who in "holy conversation and godliness" are "comparable to fine gold." In their spirit and life they give continual proof that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The children become inoculated with such a piety, or, changing the figure, they are gently drawn and held to it as by a powerful magnet.

The influence of such a home cannot be confined within its own precincts. As "the house was filled with the odor of the ointment" when Mary anointed the feet of Jesus, so the fragrance of a loving piety fills all the home where the rich ointment of grace is poured forth; and as the incense that burned upon the golden altar in the Holy Place of the Temple sent forth its delicious perfume upon the congregation without, so the influence of a holy home diffuses its healthful aroma upon the homes and community around!

LETTER TO THE CHILDREN.

Little Abby's Testimony Seventy Years Ago

BY THE LATE LOIS L. SMITH.

SEVERAL years since, while holding evangelistic services with the Evanston, Ill., W. C. T. U., we were entertained at Rest Cottage, the home of Frances E. Willard. Being confined to my room one day with severe indisposition, "Mother Willard" kindly sought to relieve the tedious hours by the relation of many anecdotes of the time when she was herself a Christian child, as well as "when Frank was a little girl." The following sweet story which she told me on that never-to-be forgotten day, is such a perfect gem that I have thought it can only find appropriate setting in the GUIDE.

Mrs. Willard was converted at the age of twelve years. She said: "There was a revival in our neighborhood; my oldest brother, a sister older and I professed conversion and joined the Church. A brother two years younger than I, ten years old, a sister eight, and another six, and we, who had just been converted, held prayer meetings every day in one of the outbuildings. In the course of a month or two after beginning these meetings the brother professed conversion, and also Betsey (the sister eight years old). The little six-year-old sister Abby, being asked in one of the meetings how she felt, said: '*I am not converted like James and Betsey, I'm so little, but I've got*

where peace is.' This was the starting point in her religious life. She went home to the mansions of peace at the age of forty-six, but I doubt if she ever gave a sweeter or more comprehensive testimony than this, '*I've got where peace is!*'"

QUESTIONS.

1. What shepherd boy became king of Israel?
2. Where is it said, "The Lord is my shepherd?"
3. Who was murdered at a sheep-shearing?
4. Where is Jesus called the "Lamb of God?"
5. What "churlish" man had 3,000 sheep?
6. Who is the Good Shepherd?

LOVED ONES GONE BEFORE.

MRS. ELMIRA ROMMEL, of Pittston, Pa., after a painful and protracted illness, wife of George B. Rommel passed away at the family home on Luzerne avenue, at 6.15 o'clock, p. m., September 1st. Mrs. Rommel had been a sufferer for years, but she had been able to be about until six weeks ago, when her illness took an alarming turn. For several weeks past her condition has been critical, so that her family and friends were not unprepared for the sad end. Mrs. Rommel's age was 52 years, 7 months and 9 days. She was a native of Newark, N. J., her maiden name being Rowland. Besides her husband, one daughter, Mrs. Coray Perrin, survives her. She was a life-long member of the Methodist Church, and an earnest Christian woman.

There was a very large attendance of relatives and friends at the funeral of this beloved and faithful follower of Jesus. Services were held at the family home on Luzerne avenue, at three o'clock. Dr. McAnulty, of the Methodist Church, conducted the service, and delivered an address appropriate to the occasion. He took for his text these words, "Be thou faithful unto death, and I will give thee a crown of life." He spoke especially of the fidelity of Mrs. Rommel, and said that, firstly, she was faithful to herself, that her life began in her own heart; secondly, she was faithful to her home, being a model wife and mother; thirdly, she was faithful to her Church, in all the departments of the work; and greatest of all, she was faithful to Christ, in her religious life and in her acts of charity. The Rev. C. A. Benjamin, Mrs. Rommel's former pastor, also spoke briefly, and the Rev. Y. C. Smith and the Rev. J. La Bar took part in the service. Interment was afterward made in West Pittston Cemetery. Her earthly pilgrimage ended—she rests with Jesus.



"Accept, I beseech Thee, the free-will offerings of
Thy mouth O Lord, and teach me Thy judgments."
Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the
residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth
Street, New York.

ANOTHER victorious meeting in the spacious parlors of Sister Palmer's house, was opened in the usual manner, with song and prayer. Brother Hughes had the meeting in charge, and after reading a number of requests for prayer, the leader made a fervent appeal, in which Sister Palmer, who was in an upper chamber too feeble to be present, was especially remembered.

The grand old hymn "Rock of Ages" was sung, and it was evident that the people were following out the exhortation of the Methodist Bishops in the preface to the Hymnal, "To sing with the spirit and with the understanding also."

The Leader said, I had selected a lesson for this afternoon, but I went into the room of Sister Palmer before coming into the meeting, and said, "Sister Palmer, have you any special message for the meeting this afternoon?" She replied, "No, nothing special, but my mind has been running upon two thoughts; the sufficiency of grace and the importance of being filled with the Spirit." At once, it struck me that there was a very close connection between the two.

And so I turned to some passages which I think will bring out these two points. The first few verses are found in Second Corinthians, ninth chapter, beginning with the eighth verse: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." What a revelation that is! The passage is certainly

clothed with wonderful strength. "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." For the administration of this service not only supplieth the want of the saints, but is abundant by many thanksgivings unto God. God does not want any of His people to be poor. He desires that they shall "be enriched in every thing to all bountifulness."

The other selection you will find in the fifth chapter of Ephesians, the seventeenth verse. "Wherefore be ye not unwise, but understanding what the will of the Lord is." God's people are to be an understanding people, and above all things to understand what the will of the Lord is. And let me say, we are not left in doubt as to what the will of the Lord is. The Lord has given us a "Book of directions" and His instructions are "so plain that the wayfaring man, though a fool, need not err therein." Let us take the "Book of directions," and study it, and follow the precepts which the Lord has been pleased to give us. "And be not drunk with wine, wherein is excess; but be filled with the Spirit." That is the curse of this world. How sad it made me to-day when I read the request for a man who is a professed Christian, but who is giving himself to his old enemy, drink. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Did you notice that verse particularly? It seems the heart is to be a singer of the Lord's praise, as well as the mouth. If we sing with the mouth only, it is mere formality and is not acceptable unto the Lord. But if we make melody with the heart as well as with the lips, He will accept it just as surely as He does the melody of the angels. "Submitting yourselves, one to another in the fear of God." There are many occasions when we are called to submit ourselves one to another. We are not to be high-minded and stiff-necked, but submissive and yielding. This is the Christian's standard, God being able to make all sufficiency of grace abound to us. And then we finish with the divine injunction to be filled with the Spirit. These are the ends we ought to aim at in all our Churches. If all the ministers of God, in all the denominations, and all the people of all Churches were filled with the Spirit, how long do you think it would take

to ring the death-knell of Satan in this world? I think he would soon make up his mind to quit this sphere. But as Christians, we cannot afford to be looking at the faults of others. Let us see to it that we are all right ourselves. Father Coleman (you remember him Brother McLean) was a quaint man, but he said many good things. And I remember hearing him say at one time, "Old Coleman has about all he can do to take care of himself." Yes, friends, let us see to it that we are right ourselves. And we may be. This is the day of grace—the day of sufficiency of grace. Will you receive and hold that thought? Now, have you had any fresh experience within twenty-four hours? I might almost go so far as to say within twenty-four minutes, for God is willing to give fresh blessings to His people, continually. Give us some of the fresh manna which you have gathered very recently. I may say for myself, that God is blessing me wonderfully

Singing—

"Jesus lover of my soul."

THE CLEANSING BLOOD.

Brother Broas.—I rejoice that the blood of Jesus Christ cleanses from all sin, and He keeps me every hour. I am employed in a very trying place among Catholics, drinking and swearing men; but I bless the Lord I can praise Him and live for Him even there. My companions honor my religion now, for when a word comes out, they will often catch themselves and apologize for it. I gave all to the Lord and I praise him to-day that I stand firm upon the rock.

A FORGIVING SPIRIT.

A Sister.—I can thank God, to-day, for an answer to prayer. I have a sister who is a professing Christian, but she has her ups and downs, and she could not seem to have a forgiving spirit for an injury that had been done her. But this morning she said to me, "Mary, I am praying to God for a forgiving spirit." And so I am encouraged to keep on praying for my husband. His heart seems to be just as stubborn as her's has been, but if she has yielded to the Lord, I know my husband will be brought to yield too.

GRACE MAGNIFIED.

A Young Brother.—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son

of God, who loved me, and gave himself for me." Bless the dear Lord, I am rejoicing in His cleansing power this afternoon. I am cleansed from all unrighteousness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I believe His word fully.

A Brother.—The seventh of next month, I will be just four years old, in the way. God found me in a coal-tub, and I will never forget to tell it while God gives me breath. I was brought up a Christian by a praying mother, but I wandered far from God. But I bless God He found me, and where He leads me I mean to go. If the Lord can find and save a man in a coal-tub, He can find a man anywhere, no matter how low he may be. I am a poor man and have to work hard but I am glad I am rich in the Lord.

Singing—Led by a colored Sister.

"I am glad I've got salvation in my heart."

WHAT DOES IT AMOUNT TO?

Rev. A. McLean.—Next week they are proposing to have a great race between the Vigilant and the Valkyrie. The one represents the best sailing craft of America, the other of Europe. They have the two crack boats of two continents. And a lot of men (and I suppose women, too) will be just carried away with excitement. Which shall have the great America's Cup? And what will they do with it after one or the other has won it, but lock it up for safe keeping? This thought occurs to me. These people have plenty of money and they hardly know what to do with it. So they get up an international race. They get all the papers interested, and the papers get ten thousand people all aflame. And what does it all amount to after everything is said and done? O, I am so glad that we have something which really does amount to something. (Responsive Amens). Jesus intends, I believe, to come to us in such a wonderful way that when the devil is pitted against us, our blessed Christ shall still lead us to victory, and every time. And I rejoice that the humblest mind may grasp it, just as well as any taller intellect. Now, I suppose it might be very pleasant to take a sail down the bay and see the beautiful water-lines of these wonderful yachts, but what does it amount to? We have something better. Another thought, as to the difference between justification and sanctifi-

eration. You have all seen that picture which is on so many walls, of a woman clinging desperately to the cross with the angry waves dashing around her and doing their best to tear her away. That it seems to me, is Justification. And I was there, you know. At the cross, to be sure, and clinging to it; but there was an awful nervous, almost desperate energy required, for me to hold on. But bless you, since God sanctified my soul it has been a very different sort of experience. It seems to me now, as though I stood on the spacious porch of a great massive structure, with Corinthian columns and splendid carving, and the Saviour standing at my side, saying, "Walk in; all the inside is grander, more beautiful and lovely than it is here, and it is only a few steps." Yes, a few more steps, and I shall enter the jasper walls. It is good now, but will be better then. The Lord says, "Come on; get the best I have for you." I am glad to see these young people coming into this rich experience, and I say to them from my experience, it is better farther on.

EMINENT TESTIMONY.

LADY MAXWELL.

From day to day I am made to taste of that perfect love which casts out fear; and often I experience a plenitude of the Divine presence. But I most sensibly find it is only by a momentary faith in the blood of Jesus that I am kept from sin; and that my soul is more or less vigorous as I live by faith. I have never known so much of the nature of simple faith, and of its unspeakable value, as since I have tasted of the pure love of God; by it, how has my soul been upheld in the midst of temptation! The Lord has taught me that it is by faith, and not by joy, that I must live. He has, in a measure, often enabled me strongly to act faith on Jesus for sanctification, even in the absence of all comfort; this has diffused a heaven of sweetness through my soul and brought with it the powerful witness of purity.

REV JOHN FLETCHER, M. A.

As when you reckon with your creditor or your host; and as when you have paid all, you reckon yourself free, so now reckon with God. Jesus has paid all, and hath paid all for thee! Hath purchased thy pardon and holiness. Therefore, it is now God's command: reckon thyself dead indeed unto sin; and thou art alive unto God from this hour! O, begin—begin to reckon now! Fear not!

Believe, believe, believe! And continue to believe every moment; so shalt thou continue free.

REV. JOHN WESLEY, M. A.

By this token you may surely know whether you seek sanctification by faith or by works. If by works, you want something to be done *first*, before you are sanctified. You think I must first *be or do* thus and thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and if as you are, then expect it *now*. It is of importance to observe that there is an inseparable connection between these three points,—expect it *by faith*, expect it *as you are*, and expect it *now*. To deny one of them is to deny them all. Do you believe we are sanctified by faith? Be true, then, to your principle; and look for this blessing just as you are, neither better nor worse; as a poor sinner that has still nothing to pay, nothing to plead, but "Christ died." And if you look for it as you are, then expect it now. Stay for nothing. Why should you? Christ is ready; He is all you want; He is waiting for joy: "He is at the door! Let your inmost soul cry out;

"Come in, come in, thou heavenly guest!
Nor hence again remove;
But sup with me and let the feast
Be everlasting love.

HESTER ANN ROGERS.

You ask how I obtained this great salvation. I answer, Just as I obtained the pardon of my sins—by simple faith. No sooner did the pride and remaining unbelief of my heart submit to be taught and to receive His precious full salvation, as a free gift of His grace by faith alone, without any fitness or worthiness, but I was instantly filled with such humbling depths of love to God, and union with Him, with such discoveries of my own nothingness as wholly swallowed up my soul in gratitude and praise. I knew the faithfulness of my God and ventured on the promise, in spite of reasoning and unbelief, and all the lying suggestions of the enemy, and believed *against hope*, or whatever opposed, when I felt my soul sink into nothing and Jesus became my all.

I cried, "This is what I wanted; I am emptied of self and filled with God: I am now where I ought to be—a worm at Jesus' feet, saved by grace." But a thousand suggestions were soon darted, such as "Thou wilt soon lose it," "Thou canst not stand," "When thou art tried, thou wilt fall." I said, "Lord, Thou alone canst be my keeper; see *Thou* to that. I have given myself into Thy hands, and I will hang upon Thee. Thou hast promised, 'My grace is sufficient for Thee.'" O, the preciousness of these words! I shall praise God in eternity that they are written in His book.

OUR SOCIAL MEETING.

"NOTE. We desire our friends to send us brief testimonies—a few lines on a postal card—for this department."

THE WORD. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." Psal. 37: 1

"Since all the varying scenes of time
God's watchful eye surveys,
O who so wise to choose our lot,
Or to appoint our ways?"

MY EXPERIENCE.

BY F. MORRILL.

I know I was converted many years ago,
But longed for something deeper, and what I did not
know:

I tried to love the Saviour, but failed to bear the cross—
To pray and speak for Jesus—and thus I suffered loss.

My mind was oft in darkness, and then I'd cry aloud,
"Lord, send the Holy Spirit, and drive away the cloud."
I'd promise to do better if Jesus would restore
The sunshine of his presence that I had felt before.

He did not then upbraid me, and from me turn away;
But quietly He whispered, "Will you indeed obey?
And will you bear the cross, whate'er the cross shall be,
And come out and be separate, and follow only Me?"

"Did I not die to save thee—to save thee from all sin?
And have I not the power to cleanse and keep thee
clean?"

Go, plunge into the fountain: it now stands open wide,
And do not rest contented until you are sanctified."

O then I searched my Bible to really know if I
Could have my heart made holy before I came to die:
I saw it was my privilege—ah, yes, and duty too,
And what the Lord required of me, he would give
strength to do.

I ventured to a meeting where holiness was taught,
And many there did testify what wonders God had
wrought

They told me I must give up all and come out for the
Lord,

And then not look for feelings, but trust the naked
Word.

What! trust, without an evidence: how was I to know
That Jesus blood had cleansed my heart, and made it
white as snow?

I'd like to feel some mighty power, and then I would
believe

That Jesus did that very hour the sacrifice receive,

And for that power I waited long—yes, waited several
years

And many days and nights were spent in earnest pray-
ers and tears:

I might have kept on praying, and still found no relief,
Though all, I think, was given up, all but—my unbelief.

Sometimes I think I will not try this blessing to obtain
Just live as many others do, and justified remain
Here is our preacher (as good a man as he),
He don't profess this holiness, as far as I can see.

I'll seek a deeper work of grace, and more like Jesus be,
For I must have this perfect love, or fear it is not for me:
And now I feel I cannot rest unless I am sanctified:
I can't go back and live as I did and feel I'm justified.

There may be other ways for some, there is only one for
me,

Either return unto the world, or else must holy be:
What! give up all my hope in Christ? I'd rather die to-
day,

For if I can't have Jesus here I do not want to stay.

My soul in agony cried out, "Lord, cleanse my heart to-
day;

For inbred sin doth still remain: Lord, take it all away,
I come just as I am; thou canst, thou wilt receive."
Christ saves me to the uttermost; I can, I do believe.

A Mother in Israel Speaks.—Mrs. E. S. Shaw
(widow of a superannuate minister who is in
heaven). I am shut up in my room from age and
infirmity. When the January number of the
GUIDE came with that exceeding great and pre-
cious promise, "Fear not, for I am with thee; Be
not dismayed, for I am thy God; I will strengthen
thee, yea, I will keep thee with the right hand of
my righteousness." "I said, that is enough." The
Lord Jesus spoke these words to my heart, not as
man speaketh. The fragrance abideth. This
promise is truth in my soul, and the Lord makes
me free. Jesus is mine. He does "save unto the
uttermost." Glory be to the Triune God.

The Cleansing Blood.—R. C. Owen, Loveland,
Ohio. The all-cleansing power of Jesus' precious
blood hath made me free, even to full redemption.
I daily walk in that blessed sunlight of God. It
sweetens and cheers and comforts my soul, amid
all the trying scenes of this mortal life. Now, for
that blessed assurance in Christ, and His all-
atoning blood, I praise him!

Full of Praise.—Mrs. Susan L. Megarath, Pio-
neer, Ohio. I am rejoicing in Jesus, my Saviour,
saved, fully saved. This beautiful Monday morn-
ing, all nature is praising God. The birds are
full of praise. The fields are ready for the harvest
and the laborers are going forth to reap the abun-
dant harvest. My heart goes out after souls. O
that God would send more laborers into his field,
that there may be an abundant ingathering of
souls ere this year closes.

I love the blessed GUIDE, it always has a place
by my precious Bible.

Saved by the Blood.—Mrs. J. C. Chappell, Knox-
ville, Pa. I was glad when I read your call for
testimonies. I like to publish to the world that I
am saved by the blood, in Jesus' name. I bless
God that He ever enabled me to see it was
"Holiness or Hell" with my soul, and that speed-
ily. And since that time the way keeps narrow-
ing down to me—there is only room for God in
my soul. There is no room for the world, glory
to His name!



MOTTO: PURITY—LOVE—POWER

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4. 31-32

THINGS TO PONDER.—IX.

"Judge nothing before the time, until the Lord come."

—I Cor. 5: 5

If judgment were suspended until "the time"—the time set for the great "Day of Judgment"—it would save an amazing amount of trouble. But people are not inclined to wait—they are hasty in pronouncing judgment, and they often entail upon themselves as the consequence, great sorrow. "Shall not the Judge of all the earth do right?"

"SERVE HIM ONLY."

THAT was an interesting period in the history of ancient Israel when the ark of the Lord was brought into the house of Abinadab. It is sorrowfully written, "while the ark abode in Kirjath-jearim" that the time was long; for it was twenty years, and all the house of Israel lamented after the Lord." Long indeed, must it have been, to have this palpable symbol of the Divine presence removed from them.

On its return, Samuel spake unto all the house of Israel, saying, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines."

This reasonable and earnest appeal on the part of Samuel elicited a timely response. It is written, "Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. Then Samuel said, gather all Israel to Mizpah, I will pray for you unto the Lord. And they gathered together to Mizpah, and drew water, poured

it out before the Lord, and fasted on that day, and said there, we have sinned against the Lord. And Samuel judged the children of Israel in Mizpah." Subsequently, the Philistines were moved to come up against Israel, but "the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel." Thus the word of the Lord was magnified above all His name, as He appeared as the glorious Deliverer of His people.

The significant and potential sentence in the appeal of Samuel was, "*Serve Him only*,"—Jehovah, the one true and living God. All the sanctions of reason and revelation were at the back of that demand. Idol worship was to be utterly abolished, and there was to be an utter abandonment to God, to worship, serve, and glorify Him, and Him "*only*."

Thus we see that in every age God has required "a perfect heart." A partial service would never satisfy His high and commanding claims, and will not now.

The Old Testament calls wax louder and louder under the higher and grander sanctions of the New Testament. There are plaintive Calvary voices proceeding from the blackness and overhanging terrors, and there are inspiring voices coming from the empty sepulcher of Joseph of Arimathea, conjointly saying, emphatically, persuasively, and all commanding—"Serve Him only."

Shall we heed the call? Shall Divine love secure an immediate and all-comprehending response? Shall we move as quickly as did Israel in putting away the strange gods of Ashtaroth? Shall we surrender all our darling idols that Christ may have the pre-eminence? Yea, let every heart say:

"Here, Lord, I give myself to Thee,
'Tis all that I can do."

Let it be an immediate, complete and perpetual consecration unto the Lord. Not a spasmodic act, but an intelligent, whole-hearted devotion to Him "whose right it is to reign." Not a fitful, evanescent movement, like that of ancient Israel, passing away "like the morning cloud and early dew," but now, henceforth and forever, "*Serve Him only*." Then will He bless us indeed.

TEARS AT THE GRAVESIDE.

MRS. HARRIET BEECHER STOWE,
says :

"The bitterest tears shed over graves are for words left unsaid and deeds left undone. 'She never knew how I loved her.' 'He never knew what he was to me.' 'I always meant to make more of our friendship.' Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre."

There is much truth in the above. Many such bitter tears have been shed at the graveside. Wisdom teaches that such experiences should be avoided. The domestic relations are too tender to admit of these painful retrospects.

How are they to be avoided? We answer, by allowing love to have the pre-eminence.

We never love our earthly friends as we should, until we love God supremely. When our love is perfected toward God, then it is also perfected toward those to whom we are bound by such tender bonds in every-day life.

Love will be in the glances of the eye, in the home circle, in the tones of the voice, in speech seasoned with salt, and in acts which will be full of kindness, even loving-kindness.

Perfect love is the home regenerator, brightening each day, even when cloudy, making its burdens light, and sweetening every cup of sorrow. A home under the dominion of perfect love is a miniature heaven.

Who would not have his dwelling-place in a heaven upon earth? There, evil-surmising, hatred, malice, evil-speaking, and all the brood of unholy dispositions have no place. Love sits upon the throne, sways her benignant scepter, and Jesus Himself is the constant Guest. Dwelling there, and abiding, we may convey our friends to the tomb without shedding these *regretful tears*.

Love makes pure homes—homes from which all that is forbidding is excluded, and where all the heaven-born qualities prevail, and have constant exercise. This is the work of grace, that grace which came by Jesus Christ and which is communicated to the heart by the Holy Ghost. It is imparted freely to all who ask for it, and abundantly too, so that its power will be manifested day by day in eradicating the evil, and imparting that which is good in new Testament fulness.

THE UNDERWORKED MEMBERS.

DR. CUYLER is one of the most pointed, practical and evangelical writers of our times. He says of our *underworked* members :

"Next to the outpouring of the Holy Spirit, what our Churches most need is the development of all the members. While pastors are often overworked, a large proportion of the people are underworked. In every Church there is a lamentable lot of drones. In seasons of revival nearly every member is alive and busy; but what we call a 'revival' ought to be the normal condition of every healthy Church."

The great problem for the Christian pastor to solve is, *How to give each member something to do, and so to keep them spiritually alive*. We once heard a Presbyterian minister say, that it had been his aim in a pastoral career of over thirty years, to give each member something to do, if only a very small thing. That he thought was the secret of having a *living Church*.

That was a good programme so far as it went. But we would enlarge upon it so as to have *A Pentecostal Church*. That is, 1st. A baptized Church, after the order of Pentecost, purified in heart and filled with the Holy Ghost. This baptism is the working power—when received, the working follows naturally. No urging, no strained effort, but a working out of the New Testament salvation within. That is the picture of *A LIVING CHURCH*.

Dr. Cuyler very distinctly recognizes the outpouring of the Spirit as the primal need. This should come upon the Church copiously, in all its length and breadth, up to the Pentecostal standard, which includes purity and power. Having this endowment, all-pervading, the *underworked* members would be insignificant in number, and the active workers would be in the majority. A revival condition would be the normal state of the Church, there would be a steady aggressiveness, and there would be added to the Church daily living converts.

The question is, how to secure this Pentecostal endowment upon the whole Church, and the consequent practical results? Well, let the living ones in Zion pray for it, let them besiege the throne of grace earnestly, and give the Lord no rest until He plenteously pour out His Spirit from on high, so giving the working power

HOLINESS IN SORROW.

A CONTEMPORARY has these appropriate thoughts on this subject :

"To be overpowered by sorrow is to be selfish in sorrow. One can never be crushed by sorrow who is unselfish in a sense of sympathy with others, or in a sense of the duty of loving service for others. Selfish grief absorbs the soul in thought of self. Its despairing cry is—

"Is it nothing to you, all ye that pass by?
Behold and see if there be any sorrow like unto my sorrow, which is done unto me,
Wherewith the Lord hath afflicted me in the day of His fierce anger?"

Unselfish grief thinks of others who also mourn because of this very cause of grief. "Jesus wept"; but He wept not for Himself alone. His heart went out in sympathy toward the sorrowing sisters of His friend Lazarus; and as He wept, He spoke words of comfort to them, and He did a deed of loving ministry in their behalf. So of those who are like-minded with Christ."

Self manifests itself in this as in various other expressions of the heart. In the extinction of this selfish sorrow holiness asserts its power. It will set proper bounds to our grief amid life's bereavements and sorrows, enabling us to maintain a proper attitude when the heavy pressure is upon us. Like the blessed Jesus, whose followers we are, we shall give a proper expression of natural feeling, even to flowing tears, when the afflictive hand strikes us. But while the waters of a full cup are wrung out, smiles will intermingle with the fast-falling tears, and while every heart-string tremble with anguish, the soul will be trustful, and even utter its triumph-word, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"

There is something morally sublime in the spirit of Job amid the severe and multiplied calamities that fell upon him. His friends, so-called, deserted him and heaped their reproaches upon him, esteeming as they did his affliction as evidences of his sinfulness. Even the wife of his bosom took sides with the enemy, and besought him to "curse God and die." But he had a firm grip upon the Almighty God, and he said, with holy exultancy, "Though he slay me, yet will I trust him." This rational, holy, and consistent conduct has given him a noble place on the roll of ancient worthies, who believed God, and knew how to behave in affliction. Let us possess the same spirit, learning from these bright examples how to behave in affliction.

"THE FORWARD MOVEMENT."

OUR readers will have had their attention directed to the unfolding of "A FORWARD MOVEMENT" in the last number of the GUIDE. The *International and Interdenominational* features of this "Movement" will have been especially noticed. There is a loud call in these times for the maintenance of Christian unity, and that the Church present a bold and united front to the common foe. And it is peculiarly appropriate that those who are identified with the modern revival of Bible Holiness should be brought into close relations and bonds of fraternal unity. We trust that God will enable us to be instrumental in the securing of this object.

"The GREAT PERIODICAL COMBINATION," which it will be seen is one of the prominent features of this "FORWARD MOVEMENT" will doubtless have led to careful consideration. The two Periodicals, the GUIDE TO HOLINESS and THE CHRISTIAN STANDARD, it is proposed happily to combine so that they shall go into thousands of homes where they are not now found, and other thousands where only one of them has entered shall be favored with both, beautiful companions, dwelling together in delightful harmony, and working to promote holiness.

The scheme by which this is to be accomplished is very simple, and its terms are, as we think, of unsurpassed liberality. We offer to furnish for \$6.50 only, a superb copy of THE OXFORD TEACHER'S BIBLE, latest edition of Nelson & Sons, size 6x8½ inches, morocco binding, red under gold edges, and a copy of each of the periodicals without further cost. The Bible and the two periodicals are thus obtained for the price of the Bible, and a little added to cover postage, and the name in gold lettering on the cover.

Now here is an opportunity for ministers, teachers, and Bible students of all classes to possess a life-long treasure, by having a copy of this magnificent edition of the *Genuine Oxford Teacher's Bible*, (not a reprint or diminutive edition), but full size and in superb binding.

Old and new subscribers to the GUIDE can thus be credited for a year's subscription, also for the STANDARD, and the Bible with them, for simply the ordinary price of the Bible, postage be added.

"JOYING IN BEHOLDING."

PAUL, in writing to the Colossians, says, "For though I be absent in the flesh, yet am I with you in the spirit, joying in be holding your order, and the steadfastness of your faith in Christ."

This is the expression of deep interest in their welfare. What gave him joy was in beholding their "order"—good order—answering to "*knit together*," (v. 2), as a well organized body, the same Greek, it is said, as that for "*knit together*," is used of "the body" of the Church compacted, in Ephes 4, 16.

The other thing which gave him "joy" was their "*steadfastness*." An eminent writer says, "The Greek expresses it, "*the firm* (or solid) *foundation*." As "order" expresses the outward aspect of the Church; so, "steadfastness" expresses the inner basis on which their Church rested. This correspondence between the *inner* and the *outward* was a joy to the apostle.

Having thus expressed his joy in view of their present favorable condition, he counsels them to continue in the way upon which they had entered. He says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

The eminent commentator above quoted, further says here:

"As therefore ye received (once for all: the aorist tense from Epaphras) Jesus the Christ as your Lord (cf. I. Cor. 12: 3; II. Cor. 4: 5; Phil. 3: 8) so walk in Him. Ye have received once for all the Spirit of *life* in Christ; carry into practice that life in your *walk*. Gal. 5: 25."

A Church that has in all its members *received* Christ, and is "*walking in Him*," will indeed be a model Church and exceedingly fruitful in every "*good word and work*." The graces of the Spirit will be seen in their lustrous manifestations, and Christ will be eminently glorified. To this end continual prayer should be made by the living ones in Zion, in order to the fulfilment of the great design of the Founder of the Church and the salvation of the world through this instrumentality. It is these practical demonstrations of *life* in the Church that will win the world from Christ."

HIDDEN GLORY.

ROBERT HALL, says:

"Never was any one so exalted as our Saviour; and never did any one make such a use of his exaltation. He shrouded it in the deep veil of humanity; He concealed it from the view of the world. None but the piercing eye of faith, illuminated by the Spirit of God, could behold it."

The lowly mind of the Divine Redeemer, as shown in His voluntary and deep humiliation, teaches us great lessons. It especially teaches us that He is our example and we are to walk in His steps. Hence the counsel, "Let this mind be in you which was also in Christ Jesus." *Let it be in you*,"—if we consent, this beautiful mind will be in us richly, self will be hidden, and God's glory our chief aim. To be a Christian is to be like Christ—having His mind and image. Only as we come up to this are we entitled to this high designation, "*Christian*." Make your title sure to this inheritance.

THE OLD BOOK LIVES.

THE following statements are significant, showing the enduring character of the Divine Word.

In a prison in France, in the year 1794, Thomas Paine wrote his book against the Bible entitled, "*The Age of Reason*," and said "he had destroyed the Bible, and in the course of fifty years, whoever desired to see a copy of it would have to go to a museum and pay twenty-five cents for the privilege of beholding an exploded relic of a past superstition." In 1809, Mr. Paine died in great agony of mind, praying, it is said, "O if there be a God, let Him have mercy upon me." But the Bible still lives—it has not yet become a "*relic*"—but is in the flood tide of success, increasing daily in numbers, influence and power. It is now translated into three hundred different languages and dialects, and during the last seventy-five years 160,000,000 copies of this blessed Word of God.

Despite all the efforts of inveterate foes to destroy it its imperishability is demonstrated, and it shall continue to assert its sway in the world.

Those who have thought to banish the Bible from the world, and to overthrow the Christian religion have undertaken a hopeless task. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision, and he shall vex them in his sore displeasure."

DEVOTIONAL SERVICE.

"He that trusteth in the Lord, mercy shall compass him about," Psa. 32 : 10.

"How good Thou art! how large thy grace!

How ready to forgive!

Thy mercies crown our fleeting days;

And by Thy love we live."

GROWTH AFTER PURITY.

"But grow in grace, and in the knowledge of our Lord Jesus Christ." II. Peter, 3 : 18.

THE language of the apostle here is very explicit. "Grow in grace." We must be in grace before we can grow therein. Some make great mistakes at this point—they think "we grow *into* grace and then grow *in* it. But this is erroneous. We reach justification by a definite process, by a definite exercise of faith for which we are prepared by a thorough repentance. The act of faith is a momentary exercise, appropriating the merit of the atonement in an all comprehending now—which says, Jesus forgives my sins now. God accepts and makes me His child *now*, and the work is done. He is freely justified."

"The Spirit answers to the blood
And tells him he is born of God."

Now, being brought into this high estate of justification, he grows in this grace, supposing that he continues faithful. "This seed remaineth in him." He daily waxes stronger and stronger, and his light "increases like the rising of day." And in this continuous growth in the knowledge and love of God, he grows *toward* the further grace of entire sanctification; he obeys the Scripture injunction, and goes on "unto perfection."

Fidelity after justification and a steady growth will soon lead to the second stage in Christian life and experience, *perfect love*. Any one walking in the clear light of justification longs for holiness, for entire conformity to the mind and will of God. Hence he prays for this, aspires after it, and will not be satisfied until the work of entire purity within is wrought. Such exercises of soul are not long continued ere the goal is reached, and he becomes a joyous possessor of full salvation.

This advanced state of grace is emphatically the Christian's growth period. It is not a stopping place but rather a beginning place, opening up a line of indefinite growth and expansion in the life of faith. Some confound *purity* with *maturity*. There may be *perfect* purity, but not *perfect* maturity.

When entire purity is wrought the obstructions to growth are removed. The conditions of growth being well established, under the genial rays of the Sun of righteousness, and by the gracious operations of the Holy Spirit, the soul is led out into

larger, and still larger places, where faith and hope and love have ample scope for exercise. Yea, there is opened in this "Babylon Land" experience, the riches of grace, and still "there is more to follow."

BIBLE TEACHING ON FAITH.

Being justified by faith, we have peace with God Rom. 5 : 1. Sanctified by faith Acts 21 : 10. Purifying their hearts by faith Acts 15 : 9. The just shall live by faith Rom. 1 : 19. Without faith it is impossible to please God Heb. 11 : 6. I live by faith in the Son of God Gal. 2 : 20. Great boldness in the faith which is in Jesus Christ 1 Tim. 3 : 13. Full assurance of faith Heb. 10 : 22. Knowing this, that the trying of your faith worketh patience James 1 : 3. That the wish of your faith, being much more precious than of gold that perisheth though it be tried, with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ 1 Peter, 1 : 7. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time 1 Peter, 1 : 5.

HOPE.

For we are saved by hope Rom. 8 : 24. Rejoicing in hope Rom. 12 : 12. Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost given unto us Rom. 5 : 5. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into the vail Heb. 6 : 19. Full assurance of hope Heb. 6 : 11, and a good hope through grace 1 Thess. 2 : 15. For the hope which is laid up for you in heaven Col. 1 : 5.

LOVE.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first commandment. And the second is like namely this: Thou shalt love thy neighbor as thyself 12 : 30, 31. Love worketh no ill to his neighbor. Therefore love is the fulfilling of the law Rom. 13 : 10. Let love be without dissimulation Rom. 12 : 9. Be kindly affectioned one to another with brotherly love; in honor preferring one another Rom. 12 : 10. For this is the love of God that we keep His commandments 1 John : 5, 3. We love Him because He first loved us 1 John : 4, 19. God is love, and He that dwelleth in love dwelleth in God, and God in him 1 John : 4, 16. Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world.

THE CLOSET HOUR.

THE WORD "And who is he that will harm you, if ye be followers of that which is good?"

I. Peter, 3: 13.

"I will not fear, though armed throngs
Surround my steps in all their wrath;
Salvation to the Lord belongs;
His presence guards His people's path."

DAILY BIBLE CALENDAR—NOVEMBER.

1. Num. 6: 27; I. Kings 6: 13; Lam. 3: 56; Psa. 115: 18.
2. Exod. 34: 21; Isa. 56: 2; I. Cor. 14: 15; Jer. 10: 10.
3. I. Sam. 7: 3; I. Kings 8: 23; Psa. 119: 144; Psa. 86: 10.
4. John 16: 33; Jer. 33: 3; Psa. 51: 8; Psa. 89: 5.
5. Phil. 2: 16; II. Tim. 2: 19; Psa. 88: 13; Psa. 95: 3.
6. II. Chron. 20: 15; II. Chron. 25: 8; Psa. 31: 4; Psa. 103: 22.
7. Psa. 105: 2; Rom. 8: 34; Psa. 119: 34; Psa. 115: 1.
8. Titus 3: 2; I. Peter 3: 10; Psa. 119: 37; Sol. Song 2: 4.
9. Deut. 13: 17; Psa. 24: 5; Psa. 19: 12; Psa. 48: 10.
10. Ezech. 5: 8; II. Cor. 5: 1; Isa. 65: 24; Psa. 46: 7.
11. Rev. 1: 17; Isa. 30: 15; Jer. 17: 14; Psa. 27: 6.
12. Eccles. 9: 10; Prov. 11: 28; Psa. 94: 3; Psa. 103: 20.
13. I. Tim. 3: 9; Psa. 37: 29; Heb. 3: 6; Jer. 31: 12.
14. Ephes. 6: 7; John 7: 17; Ephes. 1: 17; Psa. 100: 5.
15. James 1: 22; Isa. 59: 1; I. Kings 8: 39; Zeph. 3: 17.
16. I. Thess. 5: 22; Mark 6: 50; Judges 10: 15; Dan. 4: 2.
17. Ephes. 5: 10; Luke 1: 35; Rom. 15: 13; I. Chron. 16: 35.
18. Gal. 6: 2; Job. 22: 28; Hab. 3: 2; Psa. 119: 52.
19. I. Peter 4: 1; Psa. 149: 4; II. Sam. 7: 18; Rev. 12: 12.
20. Gal. 6: 1; Prov. 10: 12; Dan. 9: 19; Luke 1: 64.
21. I. Thess. 4: 11; Heb. 10: 36; Col. 1: 9; Psa. 108: 1.
22. Joel 2: 13; Isa. 54: 8; Psa. 119: 76; Psa. 116: 19.
23. Rom. 14: 1; Rom. 14: 4; Psa. 90: 8; Rom. 15: 9.
24. Col. 2: 6; II. Peter 1: 11; Psa. 5: 3; Psa. 13: 6.
25. II. Peter 3: 8; II. Peter 3: 9; Matt. 6: 6; I. Chron. 16: 10.
26. Jer. 51: 10; Acts 1: 8; John 20: 22; Acts 9: 31.
27. Mark 11: 25; Luke 6: 37; I. Kings 8: 50; Neh. 8: 17.
28. Prov. 4: 23; Isa. 45: 17; Zech. 8: 21; Isa. 63: 7.
29. Zech. 1: 3; Psa. 72: 14; Psa. 119: 149; I. Tim. 6: 16.
30. Col. 3: 17; Matt. 28: 18; Psa. 45: 7; Exod. 15: 6.

FAITH WANTED.

"Yes, times are hard," admits the banker. "But all we need is confidence. People have lost faith, and that makes all the trouble." "There should be no panic," adds the merchant. "The conditions are favorable enough if the people could only be induced to believe it. There is the trouble; men have lost their nerve, and have become alarmed." "We must somehow restore confidence," declares the far-seeing statesman. "It is our only hope."

What the business world needs to save it from panic and ruin, the Church of Christ needs to save it from demoralization and defeat. Lack of faith! Here is the greatest present-day impediment to the conquest of this world for Christ. Without it we stand paralyzed in the presence of difficulties.—*Epworth Herald*.

A MEDITATION FOR NOVEMBER.

"With long life will I satisfy him, and show him my salvation."—Psa. 91: 16.

This Psalm presents a graphic picture of the blessed estate of the godly man, his dwelling place in God, his security amid life's changes and perils, and the guardianship which angels exercise over him.

Here we have, in the closing verse of the Psalm, a promise of long life. All, it is true, who are godly, do not live to old age. But godliness does have the "promise of the life that now is" as well as "of that which is to come." And there are many conspicuous examples of aged saints. Their hair is whitened by the snows of four-score winters, it may be, and the "hoary head is a crown of glory if found in the way of righteousness." God fulfills His promise in this as in all other respects.

There is something very attractive in seeing a person early in life enter upon the Christian service, and throughout his whole earthly course stand for the right and the true. If in youth and manhood he gives proof of fidelity to Jesus, and a continuous spiritual growth and development, he will have an overflowing cup of happiness, and will put a bright impress upon his generation. And, coming down to old age, though "his steps halt feebly to the tomb," his spirit will be full of divine serenity, and he will look forward with joy and hope to his heavenly home. Many such venerable pilgrims we see sitting in the chimney corner.

HEART QUESTIONS.

1. Do you experimentally prove the truth of Psa. 92: 1?
2. Have you an experience which leads your heart to respond affirmatively to Psa. 94: 12, 13?
3. Have you a personal realization of the truth of Phil. 3: 7?
4. Does the faith of your heart lay hold strongly on Phil. 4: 13?
5. Have you an internal consciousness of the living Christ? Luke 24: 34.
6. Do you realize this in your heart? Rom. 8: 10.

AT THE MERCY-SEAT.

GENERAL REQUEST:

That the adversity into which many are being brought in these times may lead them to draw nigh unto God.

REQUESTS BY LETTER:

Connecticut, E. N.—For three friends in the Church, but without spiritual experience.

New York.—A Sister for deliverance from a great sorrow, and for the conviction of one who is in grievous error.

For a man who is wrecking the happiness of his family.

THE PRAYER UNION.

THE PROMISE.—"Honor shall uphold the humble in spirit." Prov. 29 : 23.

"Thy mercy never shall remove
From men of heart sincere;
Thou sav'st the souls whose humble love
Is joined with holy fear."

The day set apart for special prayer on the part of members of "The Prayer Union," is

TUESDAY, November 14th.

The Scripture for the day is Psalm 119 : 145-152, and the hymn to be read or sung is 179. We hope all who can, will, near the noon hour, be at the throne of grace, with strong faith in the exceeding great and precious promises.

Every member of "The Prayer Union" should, if possible, have a copy of our beautiful closet companion, "FOUR PEARLS," containing Scripture Precept, Promise, Prayer and Praise, for each day.

THE FRAGMENTS.

A WORD TO SUBSCRIBERS.

—THE NEW YEAR CANVASS. The time for beginning the canvass for new subscribers to the GUIDE for 1894 has come. Let each old subscriber renew at once—we do not wish to lose any of the old subscribers—*hold on, friends*, though the times may be hard. God will bring us out into a clearer atmosphere. Do not give way to despondency.

Get every new subscriber you possibly can, and report the names as received, the sooner the better, so they may receive the remaining numbers of this year free. Note well, second page of cover, and *The Supplement* at the end of this number. Call the attention of your friends thereto. If you wish copies of the GUIDE to canvass with they will be supplied. *Improve the favorable weather.*

—"Sound speech that cannot be condemned." Titus 2 : 8. Every Christian should possess this.

—THE FORWARD MOVEMENT, as announced in our last issue, under the "International Inter-denominational" banner, is exciting interest in every part of the country, and there is more to follow.

—THE INTERNATIONAL PRAYER ROLL. When this reaches our readers (D. V.), the Philadelphia Section of The STATIONARY ROLL will have been dedicated in the rooms of "THE INTERNATIONAL PUBLISHING HOUSE," 921 Arch Street. Prayer will be offered, each morning thereafter, for all who are recorded thereon. We shall have a similar dedication of the *New York Section* soon. Requests for prayer may be sent to either of our offices in New York or Philadelphia.

—GREAT WORK IN COLUMBUS, OHIO. Rev. Isaac Naylor, evangelist, has been conducting Union Services in Columbus. Several Churches, and Christian Endeavorers and Epworth Leaguers, joined hands in the work. God's saving power was manifested. A Holiness Association was formed as the result.

—"Showing all good fidelity." Titus, 2 : 10. Fidelity is demanded in these trying times. Be loyal to Jesus, every time and every where.

—THE PERIODICAL COMBINATION. We want to send the two beautiful companion periodicals, The "GUIDE," monthly, and "THE CHRISTIAN STANDARD," weekly, into every home where it is possible. The price of the two together is only two dollars. The matter and writers of each different. *No sameness.* Good value for a little money. See also second page of cover for "The Great Bible Premium."

—HOLINESS WAGONS. One of the features of the "FORWARD MOVEMENT" is to have "Holiness Wagons" in service in different parts of the country. One has already been enlisted (See Standard, Oct. 19th.) We want our friends, who have means, to pray about this arm of the service. Ask the Lord if you had not better before you go hence put five or seven hundred dollars of *His money* into a "Holiness Wagon." It will pay good interest. Any who think they are inwardly moved of the Holy Ghost to be *wagon drivers* let us hear from them. Be well assured of your call.

—"Giving heed to seducing spirits." I Tim. 4. There are those who are being seduced. See that they do not seduce you.

—HOLD US UP. These are trying times for all classes of business men, and not among the least those who are engaged in publishing religious periodicals. It requires much wisdom from on high in such a crisis. *Pray earnestly for us*, and if you are indebted to us in any way, *remit speedily*, in part, if not in whole.

—"VICTORY OR DEATH!" Our "All-the-world-around evangelist," Bro. Isaac Naylor, writes : "*Holiness must and shall come to the front. Victory or Death !*" That is the sort of heroic talk that suits us just now more than ever. We are on a *fiery course*, led by the great Captain of our salvation. There is no death among this line. With holiness it is victory all the way.

—OUR GLORY MAN. Our colleague in Philadelphia, Bro. Pepper, keeps us well supplied with "GLORYS." He closes each letter with an emphatic "GLORY !" Sometimes it is "GLORY" anyway ! Well, let it be "GLORY"—hard times or no hard times, GLORY ! God deserves it, and He shall have it. Again, GLORY !

THE GOSPEL SERVICE.

IN OUR OWN LAND.

New York, 17th Street.—Rev. A. McLean, pastor. The Church is held steadily to the salvation line, and souls are saved.

"The Metropolitan Meetings," in charge of Rev. C. H. Yatman, evangelist, had an *"Autumnal Day,"* September 24th. Souls were brought to Christ. There is an increase in attendance and interest. The services are held in the Academy of Music.

Texas, Denton.—The pastor reports 74 happily saved as the result of fifteen days' special services.

Florida, Fruitland Park.—Rev. James C. Teter, one of Bishop Taylor's missionaries, on furlough, says he finds at that Southern point souls hungry for salvation.

Staten Island, N. Y.—Grace M. E. Church, N. Y. Johnston, pastor. At a Sabbath's service lately, conducted by H. C. McBride, evangelist, there was a gracious outpouring of the Spirit. The work moving on.

Dakota.—"Wessington Springs." First Camp Meeting of the South Dakota Holiness Association held here, in charge of Rev. Geo. R. Oake, President. God wonderfully owned his Word. A number of clear conversions, and many believers sanctified.

Indiana.—"Vincennes." Last Camp Meeting of the season held by H. B. Roller and D. Tasker, 40 conversions. These evangelists have had 375 profess conversion under their summer labors.

Pennsylvania.—"Rochester." Bros. Collins, McKee and others, have been holding a Home Camp Meeting. A number converted and sanctified.

Missouri.—Anna Romack and Anna McCulloch, evangelists, have held a meeting in "Acato," 14 converted, 3 sanctified.

Michigan, Grand Rapids.—A brother started a meeting for holiness in his house. A number sanctified as the result.

—First Camp Meeting of the S. E. Missouri Association, 100 saved. Some came 90 miles, and went away sanctified. Several preachers received the blessing. Bro. H. C. Hart of Dr. Carradine's Church, St. Louis, was greatly blessed in his labors. He goes into the evangelistic work.

Massachusetts.—Mrs. Grace Weiser Davis, evangelist, has been working in Lynn and Florence, Mass., with soul-saving results.

Illinois.—The Camp Meeting of the Southern Illinois Association was victory from the start. God revealed His saving power.

IN FOREIGN LANDS:

England.—The attendance at "The Keswick" and "The Southport" Conventions was larger than ever. Dr. Walker, of the Free Church of Scotland, Monthly, says:

—"Keswick looked to me more like what our towns will become when the millennium arrives than anything I have ever yet witnessed."

Palestine.—The Salvation Army is sending a pioneer to the Holy Land.

Canada.—The Camp Meeting in Toronto, under the auspices of the Agnes St. Methodist Church, Rev. W. McD. Kerr, pastor, was a grand success. A number converted, and many sanctified. Bro. Isaac Naylor, evangelist, Amanda Smith, and other zealous workers, preached.

—At the Cobden Camp Meeting entire sanctification was preached with power. Scores groaned for full redemption, and some received the promised gift. Sinners were converted and backsliders reclaimed.

India.—Twenty Hindu Cadets are in the Training Garrison of the Salvation Army at *Kajputania*. There are seventeen girls in the "Rescue Home" in Calcutta.

Australian.—The Melbourne *War Cry* says a wave of salvation is sweeping over Southern Australia.

Africa.—Seven natives have been ordained as deacons in the Christian Church of Uganda.

Bro. A. A. Withey writes to Bishop Taylor:

"I think we are into a building stage for a few years and may be enabled to get a good row of lights through this dark land by God's grace. Then I hope we shall see them filled with the presence of the Lord in a glorious manner, and the 'residue of men seeking after the Lord and the Gentiles upon whom his name is called.'"

—It is said not even one Arab woman in Algeria is able to read. Hence the Gospel must be spoken to them.

—*Ethiopia* is certainly lifting up her hands, not only to God, but in defense against the vices of civilization. A Zulu Church recently organized has it among its by-laws that "no member shall be permitted to drink the white man's grog."

—"Twelve new missionaries have been sent out to reinforce the Tambesi Industrial Mission, making 30 in all. The amount of land now owned is 100,000 acres. An effort is to be made in behalf of 150,000 slaves found in the vicinity."

The Islands, Samoa.—

The King of Samoa has issued a proclamation for bidding, under pain of heavy penalties, any native Samoan or Pacific Islander to sell or give away any intoxicating drinks whatever. An Exchange asks the pertinent question, "Who is the barbarian?"

Korea.—

—There are now 54 evangelical Protestant missionaries in Korea. The Presbyterians have the lead, having 21 and the Methodist 16. Let the work move on.

Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Psalms 89: 1.

No. 114.

LOW AT HIS FEET.

MRS. R. N. TURNER.

WM. J. KIRKPATRICK.

1. There's joy for the comfortless heart, There's joy that is ho - ly and true!
 2. There's love that is dear - er than earth, Far dear - er than jew - els or gold;
 3. There's One that is tru - er than all, The Friend of the friendless is he,
 4. Sweet joy, and sweet hope, and sweet love, All come from the Saviour divine!

There's hope for the pen - i - tent soul, There's pardon and blessing for you!
 No wealth of the sea or the land Can measure that treasure un - told!
 And all that will seek him, may taste Of love that is per - fect and free!
 But seek them, poor sorrowing soul, And all of their rich - es is thine!

REFRAIN.

'Tis low at the Sav - iour's dear feet we must fall, 'Tis

low 'tis low, we must fall; The bless - ing so precious and

sweet is for all, The blessing so sweet, so sweet, is for all.

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DECEMBER, 1893.

OUR FATHER'S FAITHFUL PROMISE

FOR DECEMBER. "For if, when we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."—Rom. 5: 10.

PRACTICAL GOSPEL THEMES,

BY REV. GEORGE HUGHES.

AN IRRESISTIBLE APPEAL.

"The nobleman saith unto him, Sir, come down ere my child die." John 4: 49.

JESUS came again into Cana of Galilee, where he made the water wine. As He entered the city, a nobleman whose son was sick at Capernaum, approached him and made the tender appeal which is at the head of this article. He besought Him with all the agony of a father's heart "that He would come down, and heal his son: for he was at the point of death."

In order to test his faith, "Jesus said unto him, Except ye see signs and wonders, ye will not believe" To this he made no response except to reiterate his plea: "*Sir come down ere my child die,*" He had no time to speak of "*signs and wonders*"—the all-absorbing matter was

the restoration of his dying child. He undoubtedly had faith in the Master, and Christ honored his faith at once by saying, "Go thy way; thy son liveth"—When he reached his home, he learned that his son's recovery dated from the hour when the authoritative word was spoken. Every step of the way as he returned he believed the word that Jesus had spoken unto him—and as he entered his home life and salvation met him,

Reader, are you a parent? Have you an unsaved child ready to die? It is December! The year goeth away! Do you know and feel the peril of your child? Make haste! Eternal destiny is impending. Take the case to Jesus quickly. Get the omnific word spoken. May that sin-stricken son or daughter of yours see the opening of the new year saved! But no time to be lost.



"Thy testimonies which thou hast commanded are righteous and very faithful." Psa. 119: 138.

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

THE SERMON IN BRIEF.

THE HOLY GHOST PRAYER.

DOUGAN CLARK, M.D.

[TEXT: "The Spirit Himself maketh intercession for us with groanings which cannot be uttered."] Rom. viii: 26.

THE reason why we need the aid of the Spirit in praying aright is given in the context, "we know not what we should pray for as we ought." And therefore the Spirit who does know is graciously given to "help our infirmities." Thus while we have a high-priest who is touched with the feeling of our infirmities, and who ever liveth to make intercession for us, we have also the Blessed Holy Spirit begetting within us the longing desires, and the unutterable groanings, after those things which God knows we need and which He is ready and anxious to give us on condition that we offer to Him the true prayer of faith.

All blessings, both spiritual and temporal, come from God. These blessings are revealed in the precepts, the prophecies, and the promises of the Holy Bible, and when any particular one of these precepts, prophecies or promises expresses

a present need, we may plead it before the throne, and ask with confidence that it be granted to us *now*.

Of course it is implied that we are in a proper state of mind, and sincere in making the request. An insincere prayer is no prayer at all. A prayer that is not according to the will of God will not be heard. A prayer that is not accompanied by faith will be of no avail. A prayer that is offered in a rebellious or unsubmitive state of mind will find no access to the ears of the Most High. A prayer that is a demand and not a petition will receive no attention from the Omnipotent God.

Millions of prayers are lost and wasted because the persons offering them are confounding their own natural or affectional desires with their real needs. They are saying in effect, O Lord give us what we want, instead of saying as they should, O Lord give us what Thou seest we need.

And so our gracious Heavenly Father sends forth His Spirit to show us what are the true and proper things to pray for at the particular time when we pray, and under the circumstances by which we are surrounded while so praying.

Nothing is too great and nothing is too small to lay before our blessed Saviour for His help and His direction. And He Himself enjoins upon us that we should ask and receive, seek and find, knock and be opened unto.

It is clearly revealed in Holy Scripture that the Lord controls the operations of nature in such a way as to promote or to prevent the production of such crops as are necessary for human sustenance. Did He not send the seven years of plenty and the seven years of famine into the land of Egypt, and did not Joseph say that God had sent him thither to save much people alive? And did He not shut up heaven that it might not rain in the days of Elijah and in answer to his prayers? If the plain declarations of Holy Writ are of any value it is He that

sendeth the rain, and He that withholdeth it, and thus whatever the rainmakers may say or do.

God may and generally does employ second causes, it is true, but He is not dependent on them, nor subject to them. They are His servants, and not His masters. The prophet calls upon Israel to pray to the Lord about the weather—a thing which is now regarded by many Christians as absurd. "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain." Let the meteorologist explain the rain and the droughts as he may, it is the Lord that does it.

Now, as a rule, no doubt it is very well to leave the weather in the Lord's hands, with full confidence that He will "cause His sun to rise on the evil and on the good, and send rain on the just and on the unjust." But if the Holy Spirit begets in Christian hearts the true spirit of prayer in reference to the weather, whether it be in times of drought and famine, of storms and floods, or even on ordinary occasions, then the Holy Spirit also is ready to exert His divine power in bringing about the answer to the prayer. There He also maketh intercession for us according to the will of God and the result is sure. This kind of prayer, however, is not in our own wills. It is praying in the Holy Ghost.

In reference to the healing of the sick, and in reference to rain and sunshine, and many things we know not what to pray for as we ought. Let us then leave our hearts in God's hands, watch carefully the gentlest intimations of this Spirit, and when He worketh in us the prayer of faith, give place to it and utter it, and we shall assuredly realize that according to our faith it shall be unto us. Praise the Lord.

GEMS FROM THE PSALMS.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psalm xxx: 7.

When God gives the desire of the heart it is because that desire is right, the desire of a sanctified heart. How perfect must be the union between the soul and God, when our Heavenly Father can bring to pass the wishes of the heart. In perfect peace and confidence we can trust all in his hands. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

THE FELLOWSHIP OF THE SPIRIT.

BY REV. ASA MAHAN, D.D.

Phil. 2: 1. "If any fellowship of the Spirit."

2 Cor. 13: 14. "The communion of the Holy Ghost be with you all."

1 John 1: 3. "And truly our fellowship is with the Father, and with His Son Jesus Christ."

PECULIARITY OF JOHN AS A WRITER.

THE Apostle John is the only Old or New Testament writer whose productions have an avowed reference to his own personal observation and experience. Of Christ he speaks so far only as he hath himself "seen, and heard, and handled, of the Word of life." Of no forms of truth does he speak, but of those only which he has personally "known and believed." He speaks of no degree or form of spiritual attainment or experience, but such as have been fully realized in the interior of his own mind: "That which we have seen and heard declare we unto you."

THE RANGE OF HIS EXPERIENCE.

The range over which the experience of the Apostle conducts us is a very wide one, an experience which commences with that simple form of faith which results from "seeing, hearing, and handling" the visibilities of Christ, as "God manifest in the flesh," and terminating in that divine anointing, that baptism of the Spirit, in which "love is made perfect," "fear is cast out," "joy is full,"

"FOR we are made partakers of Christ."

and "the soul's fellowship is with the Father, and with his Son Jesus Christ."

OBJECT OF THE APOSTLE IN MAPPING OUT HIS OWN EXPERIENCE.

In mapping out before us his own experience as a believer in Christ, the Apostle had in view a fourfold end of infinite moment—that we may have, and "know that we have, eternal life," that our love, with His, "may be made perfect;" that with Him we may "walk in the light, as God is in the light," our "fellowship being with the Father, and with his Son Jesus Christ;" and that, as a final consequence, "our joy may be full." This fulness of joy all flows out of the state previously named—the state towards which real Christian experience, in all its forms, is tending, and in which it finds its ultimate consummation—"fellowship with the Father, and with his Son Jesus Christ." In and by sin, man has lost this infinite good. The object of the whole plan of redemption is to recover fallen humanity to this one relation to the infinite and eternal mind; and the work of redemption is fully consummated when, and only when, God thus becomes the everlasting light of the soul. This conducts us to the special object of the present discourse, which is, to elucidate the great truth represented by the words, "fellowship with the Father, and with his Son Jesus Christ," together with the kindred topics which circle round this truth in the passage before us.

THE IDEA REPRESENTED BY THE TERM "FELLOWSHIP."

What then, we inquire in the first place, is the idea represented by the term "fellowship?" Evidently, a far higher idea is intended than mere *companionship*, the existence of two or more minds in the same locality, or the interchange of thought between such minds; or *partnership*, that is, co-operation for the promotion of common ends, and the participa-

tion of common interests, or indeed any form of mere external connection. All this, and far more, something infinitely higher, is represented by this term. Two minds may be connected in the most endearing external relations, as husband and wife, for example; they may often interchange thoughts with each other; they may even co-operate together for common ends, and mutually partake of common interests. Yet they may never, in the true and proper sense of the term, have fellowship, the one with the other. While thus related, there may be principles of repellency between them—principles which may render each to the other the object of inward aversion.

Two minds, we will suppose, are brought together in the same locality, are associated in the pursuit of common ends, and become mutual participants of common interests. As they interchange thoughts, the one with the other, each finds in the other a character, spirit, and leading views and sentiments wholly genial to his own. In their intercommunication there is a consequent sympathetic blending of thought with thought, feeling with feeling, sentiment with sentiment, and purpose with purpose; an intercommunion, in which each becomes to the other, as it were, another self, each making the other the beloved depositary of his own mental treasures, and each becoming a full participant of the other's joys and sorrows. This deep and sympathetic intercommunion, this blending of mind with mind, is represented by the term "fellowship." In this relation, minds are said to "make their abode" the one with the other, each finding its happy dwelling-place in the heart of the other.

CONDITIONS OF FELLOWSHIP.

The *conditions* in which any two minds can enter into relationships of real fellowship, now become quite manifest. There must be, in the first place, in connection with a common medium of inter-

communication, a unity of knowledge, views, feelings, and sentiments, in respect to some common objects of mutual interest and regard. We meet with an individual, and find that no medium of intercommunication between us exists. However genial to each other our characters and mental states may be, there can be, while this medium is wanting, no intercommunication or fellowship, no blending of mind with mind, between us. Suppose this medium to be established, and that, as we come to know each other, it is found, that we have no objects of common interest and regard, and no common sympathies on any subject. Real fellowship, in such a case, is absolutely impossible. If, on the other hand, the objects which one regards with supreme interest, the other regards with aversion, such minds will naturally repel each other, and no blending of heart with heart can occur. But if, on a mutual acquaintanceship, it is found that there is a union of views and sympathies in regard to leading objects of thought, and where each approves of the other's relations and character, their minds naturally blend in the most loving intercommunion and fellowship; and this is the idea represented by the term under consideration.

GOD has a sympathy with anybody that is in any kind of toil. He knows how heavy is the load of bricks that the workman carries up the ladder of the wall. He hears the pickaxe of the miner down in the coal-shaft; He knows how strong the tempest strikes the sailor at the mast-head; He sees the factory girl among the spindles, and knows how her arms ache; He sees the sewing-woman in the fourth story, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and he shall sustain thee." —*Dr. Talmage.*

"GREAT peace have they which love thy law."

GEMS FROM THE PSALMS.

"Thou shalt guide me with thy counsel, and afterward receive me to glory." *Psalm lxxiii: 24.*

Herein is all that the soul needs for this life or the life to come. To be guided by the divine counsel here, and afterward taken up into the fuller life of heaven is surely "making the best of both worlds." Only the willing heart can be guided. Those who do not trust their guide can walk with neither safety nor comfort. The trusting soul may pray.

"Guide me, O, thou great Jehovah,
Pilgrim through this vale of tears,"

THE WILL OF GOD.—YOUR SANCTIFICATION.

REV. J. H. TIMBRELL.



T. PAUL makes this transparent statement to the Thessalonians. "This is the will of God, even your sanctification," 1 Thess. 4:3. It seems hardly possible that its import should be misunderstood; nor that any lower sense should be attached to it than that which the New Testament doctrine of sanctification sustains to the plan of salvation. That the statement was addressed to those already in a justified state does not admit of question; both epistles are in evidence as to this. They had been, as a Church, soundly converted to God, and were bringing forth precious fruitage in the new-found life; which fact, when ascertained by the apostle, seems to suggest the possibility, in their case, of an immediate advance into all the fulness of God. Sanctification was set before them as the manifest will of God. It was essential to the completion of their Christian life, and in consequence is just as essential to the rounding out of the spiritual life of every child of God, as it was of theirs.

The fact that sanctification is the will of God, that it holds some sort of a relation to the scheme of redemption, is rarely disputed. There is general acquiescence in respect to holiness as a pre-

requisite for heaven. For, "without holiness shall no man see the Lord." Those glorious robes of white, which John saw in the streets of the heavenly city, had all been washed in the blood of the Lamb. Yet, in the face of this fact, so generally admitted, and so widely recognized in the creeds of all Churches, How strange, how wondrous strange, the attitude of vast multitudes of the members of these Churches, in regard to this confessedly essential Bible requirement. Instead of pressing on, immediately after conversion, to prove what is that good, and acceptable, and perfect will of God, they stand aloof from the doctrine of sanctification as though it were some great fog-bank into which it might be unsafe to enter. Of course, the doctrine is all right, and proper, when its design, and limitations are understood. It is as clearly set forth as any doctrine contained in the Word of God, and, therefore, must be held in some sort; but, with the mass, it is considered to be a subject which may be safely deferred; it evidently does not concern them at the present time; is not adapted to their circumstances, nor adjustable with their manner of life; and, perhaps, not intended for them, as they could not possibly keep it, nor live it, if they should seek and obtain it. They do not care to dispute, that there may be a few specially favored ones to whom it might possibly be fitting, but not for them at the present time. At any rate, if it is the will of God, they will grow into it by-and-by, or receive it in the hour of death. Thus they advertise their distrust of the will of God, and their unbelief.

The wide-spread work of evangelism has, in many instances, rehabilitated the old doctrines of antinomianism. Superficial work is relied upon to roll up the statistics, and herald the evangelist's fame. Sin is recognized as a persistent force in human life; irradicable by any power that we are able to employ, and we are doomed to serve it while we

live. Our only refuge is in the spotless robe of Christ's righteousness, which will cover up our pollution; and pass us through the gates, or, in other words, Christ having shown his inability to fulfil the promises of His gospel, is now engaged in smuggling wolves into heaven in sheep's clothing. I would not be understood as questioning the proper and legitimate imputation of Christ's righteousness. The demands of the broken law can be met in no other way, but while this a glorious fact, its imputation cannot be made to cover a course of continued sinning nor to cover up unwashed vileness in the presence of the seraphim whose ceaseless chant is, "Holy, holy, holy, is the Lord God Almighty; heaven and earth are full of His glory." Christ commands every converted soul to "go and sin no more." Righteousness and holiness are not identical, though frequently confounded in connection with this doctrine of imputation. Righteousness is a term having a legal significance; relating, in the abstract, to the state resulting from conformity with the expressed will of God; while holiness is the resultant of the office work of the Holy Spirit in cleansing the soul from all sin, or, as in the case of our Lord, relating to sinless purity. His righteousness is imputable—His holiness is not. The sinner is condemned by the broken law of God. The merit of the atoning sacrifice of Christ meets the demands of the law, and delivers him from the consequences of his transgression; but it does not cover nor relieve the sinful leprosy that clings to his nature. If the sinner could be covered with the robes of morning light, still he is unclean and is barred by his impurity from entering heaven. This teaching, that Christ's righteousness, or rather holiness—for the terms are generally used interchangeably, or are confounded, flatly rejects or ignores the agency of the Holy Ghost in cleansing the soul from sin. If it is to be covered by Christ's robe, or, his merits accepted in

him, then plainly, the work of the Holy Ghost is a supererogation. While there are many in this error, there are others who accept the scriptural doctrine of a *de facto* cleansing from sin, who are equally as far astray in respect to other vital points. They will grow into it, notwithstanding the fact that the man who really did grow into it has never yet been produced, or death will effect for them what the combined power of Christ and the Holy Spirit have failed to do, and they rely upon this while utterly unable to produce a single text from the word in proof that death is a sanctifying agency. Presumption here is astonishing. Death is simply a physical event, and has nothing more to do with sanctifying, than it has with justifying. Salvation is by faith in the blood of Christ, and is effected by the agency of the Holy Ghost. The Apostles received the Holy Ghost and He purified their hearts by faith. The Gentiles under Paul's ministry were sanctified by faith (Acts. 26: 18), and by the Holy Ghost, (Rom. 15: 16). By faith we have access into this grace, wherein we stand rejoice in hope of the glory of God, (Rom. v: i.) The factors then, are neither Christ's robe, death, nor growth; but faith in the blood, and the Holy Ghost. Neither justification nor sanctification seem possible without the agency of faith. Faith may take either, or both, in a dying hour, but it can do it now as well as then. It is the will of God that all men should be saved, He willeth not the death of any; yet vast multitudes will be lost forever. He willeth also our sanctification. Failure here to exercise an appropriating faith may in like manner limit the power of the Holy Ghost and end in irretrievable spirituableness spiritual disaster. It is the will of God now. Let us believe it, yield to that sweet will, and enter in.

"LOVE suffereth long, and is kind—thinketh no evil."

GEMS FROM THE PSALMS.

"Salvation belongeth unto the Lord: thy blessing is upon thy people." *Selah. Psalm iii: 8.*

In a single word, we have compressed the whole economy of grace, and that word is "salvation." It means deliverance from sin, its guilt, pollution, dominion, consequences and power. No wonder that it is said it belong unto the Lord, for it could never originate with man. The plan of redemption was wrought out in the council chambers of infinite wisdom.

HOLY ADORATION.

REV. JAMES CAUGHEY.



HIS eminent evangelist so richly crowned in his labors with salvation, now wearing his crown on high has left many excellent things for our instruction and encouragement. In one place he writes:

Jan. 16.—An adoring state of mind, which some, in old times, supposed to be the highest love. It is, certainly, a sweet state of soul,—full of gratitude, love, contentment, humility, and decided happiness,—a sort of quit-rent one pays to the Author of all our blessings. It is the duty we pay to Heaven on our goods. He who avoids the duty is a smuggler, and risks all his merchandise. There are many smugglers now-a-days, and many forfeitures. It costs some all they possess; and some lose their health, and others their lives, by running their goods through Immanuel's land without paying the duties. Sinners do not or will not understand, and wonder at the severity of God's government towards them. Professors are often in trouble for their neglect. God will have His revenues, or resume His property. "*She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.*"—Hosea 2: 8. Ah, Baal received the revenues that belonged to God, just as the world and Satan receive them now! What does the Lord resolve upon? "Therefore will I return

and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness."—Hosea 2: 9. Remarkable language. Those who think God cares little for this world, because of its insignificance, are greatly mistaken. Sooner or later they will find this out, to their sorrow. Think of this, O my soul, and be much in doxologies! Amen. In order to this, let me hold fast to *contentment*; it is a buoyant, light-hearted, yet profound emotion—more of a habit of mind than an emotion, perhaps; but is as full of sweet sensibility to one's happy condition, as of rest and quietness of mind. A contented mind may be likened to a staunch ship, which, though tossed among the waves, is buoyant and unhurt. Discontent is like a leak—it sinks the ship, the poor heart, till all the waves go over it, and it sinks down, down into the abyss of misery. It is economy to pump out discontent as speedily as possible, but better economy never to let it in.

Ahab called Elijah "a troubler of Israel," falsely; but discontent is a real soul-troubler. It brings troubles, frequently, "not singly, but in battalions." It grieves the Holy Spirit. It arrests the kind designs of Providence. It tempts the soul to plan for itself,—to say, I know better than Providence seems to know what is best for me. Discontent would not allow the soul of one to hearken to that piece of good advice,—“The man who thinks he can manage his affairs better than Providence seems to be managing them, has as much lost his wits as his faith; he might as well take upon himself to govern the world!” But no; he would care for himself, and cut his fingers! And so he entered “Disappointment’s School, amidst the wreck of *is*, and the wreck of *was*, things incomplete, and purposes betrayed; with sad fears, swayed by sorrow and plenitude of ill.” And what is this, O my soul, but the history of thousands in epitome?

Discontent vitiates *prayer*. Its requests are often granted in anger, and no good comes of them. “Give me children, or I die,” cried discontented Rachel. Her request was granted, but it cost her life. “O that Ishmael might live before thee!” prayed Abraham. The boy lived, grew to be a man; but Abraham had little comfort from Ishmael. He became a man of strife. His hand was against every man, and every man’s hand was against him.

There was weeping in the tents of Israel, and murmuring. They were discontented with the manna, the heavenly manna, and longed for flesh, and looked back towards Egypt. Quails came in plenty, and with them the plague; while the flesh was but between their teeth, the plague was upon their bodies;—alas! and that encampment was called “the place of graves,” for there were many buried there.—Numbers 10.

He who compared a contented heart to a watch hit upon a good simile; for, whether one runs, or walks, or rides, or is jostled about ever so much, the *main-spring* keeps its place, and every wheel, and the motion remains regular and perfect. I have often realized this. So did St. Paul: “I have learned in whatsoever state I am, therewith to be content.” A profitable education that! To have this the habitual state of one’s mind is worth a world of wealth, for real happiness. To be pleased when everything goes as one would have it,—anybody may attain unto that. But, when things are contrary, to be content is grace, is holiness. The former is a fortuitous state of mind; the latter is permanent, and independent of events. The one is accidental, or a happen-by-chance state, as a face naturally pale and unhealthy may redden into blushes and healthy color; but the habitually contented are made constitutionally so, so to speak, by divine grace, like a fair face and healthy, naturally. To be fair and ruddy is the habit of the face; to be contented and happy, the habit of

the mind. Aristotle, in his Rhetoric, makes a similar distinction, somewhat, where he speaks of color from passion and color from complexion; an idea I have once seen enlarged upon ingeniously by another old author.

THE RETURN TO GOD.

BY REV. T. E. STEPHENS.

TO thee, my Saviour, now I come,
And at thy feet I fall;
O let me ever be thine own,
My life, my heart, my all.

I know I've wandered far from Thee,
My sins I now confess;
But Jesus' blood was shed for me,
I plead His righteousness.

The foulest stain upon my soul
His blood can wash away;
His power avails to make me whole,
His Word is all my stay.

To thee, O Christ, I lift my heart,
O cleanse it from all sin;
Take Thou my will, Thy life impart,
O wash and keep me clean.

I bring to Thee my friends, my all,
And leave them in Thy hands;
Gladly I'll go at duty's call
To near or farther lands.

SALVATION BY LOOKING. Isa. xiv. 22.—
An earnest Christian woman lay upon her deathbed in a Boston hospital. She had devoted herself to an unselfish life, and contracted the disease that caused her death in spending her life for others. The night she died, she said to her attendant: "Please raise the curtain." There, on a great church, opposite the hospital, flooded by moonlight, stood Thorwaldsen's statue of the Master. Long and silently she gazed upon it. "Don't drop the curtain," she pleaded. "I want to look at Christ." Our doubts, our sins, our troubles, our perplexities, are all curtains that fall between us and the true meaning of a simple Christian life. Raise them, and look at Him; the one Teacher whose wisdom none can question; the one Saviour by whom immortality is assured.—*ScL.*

GEMS FROM THE PSALMS.

"Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous." Psalm cxii: 4.

The Psalmist has given us a beautiful picture of the good man. He is called "upright," a word that means straight, erect, perpendicular. All these terms as applied to character, signify moral rectitude, or applied holiness. Love makes the perfect, or ideal character. "He is gracious and full of compassion." This exactly corresponds with Paul's description of love in 1 Cor., 13th chap. It "suffereth long and is kind."

THE ATTRACTIONS OF THE DIVINE HOLINESS.

REV. JOHN PARKER.

SECOND ARTICLE.



AS the attribute most dear to God, He appeals unto, and pledges His holiness for the certainty of His promises. As if it were by this, He would be judged and trusted,—He swears by it more than by any other perfection. Speaking of His perfections, He calls His Omnipotence His arm; Omniscience His eye; Mercy His bowels; Eternity His duration; and Holiness His beauty. To behold this beauty of the Lord and to enquire in His temple, David would dwell in the house of the Lord forever; that is, that he might see the holiness of God manifested in His hatred of sin in the daily sacrifice. This perfection is called by the unsinners angels, and by the apostle Paul, His "glory," which while beholding in the gospel glass, we are changed from one degree of holiness to another by the Spirit of God.

Holiness is that revealed glory of His Godhead which gives to a renewed soul the chief attraction of His service. For all His other perfections have their superior honor in this, that they cannot be or act apart from His holiness. Holiness is the rule of all His acts; the support of all His laws; the reason for all His prom-

ises and His judgments. "He is righteous in all His ways and holy in all His works." Ps. 145: 17. Apart from this "His patience would be an indulgence to sin, His mercy a weak and doting fondness, His wrath a madness, His power a tyranny, and His wisdom an unmeasured and mischievous subtlety." His Omniscience, a universal terror, and His very goodness a yielding tolerance and weakness in the presence of audacious and persistent sin. It is His holiness that makes anarchy in the universe and the ultimate triumph of evil impossible. His abhorrence of wrong-doing can never weaken, nor His resources against it be exhausted. Toward evil He cannot change, toward holiness, evil cannot be modified. Its doom and the eternity of its opposite are certain as His existence. Holiness is enthroned in the universe and will be triumphant.

It is on these accounts that He is so often compared to that subtle elastic medium called light, this being the purest from blemish or defilement of any substance; so that "if we walk in the light, as He is in the light." He and "we have fellowship one with another." Indeed it is a contradiction to speak of God as the infinite source of all beauty and excellence unless you speak of Him as the unmixed and infinite whiteness of holiness and purity. "In Him is no darkness at all." His deity could not outlive His purity; nor can we desire that it should; for as an excellent writer has justly said, "If He were not infinitely holy with all His other attributes of power, presence and knowledge,—He would be an infinite monster."

As He cannot commit sin, neither can He approve it. If He could approve it, He would consent to that which He essentially abhors. But "He hath no pleasure in wickedness, He hateth all workers of iniquity." Ps. 5: 4-5. "He is of purer eyes than to behold or admire it." His hatred of sin must be as great as His love of holiness. It can find no

tolerance in Him. It is the only thing in the universe He has not made, and the only thing He hates. How great must be the intensity of that abhorrence when the perfections of the Godhead are set against it. Every threat of judgment and punishment is an expression of that abhorrence, and every promise a motive and incentive to our hatred of sin. The highest bliss of heaven is but the smile of His approval of holy beings; and hell is but the eternal prison-house of the willing victims of sin, and its deepest anguish is but the expression of His unchangable wrath against it. With pitiless justice His first-born sons of light, who willingly fell from their first estate, were thrown into outer darkness, and their judgment made eternal because of sin. Nor could He spare the ancestors of a new race when they became defiled, but doomed them and their posterity to misery in life and to the peril and possibility of an eternal hell, if persisted and unrepented sin should be their choice. Indeed His abhorrence of sin in those who were once His people seems to be more severe than in those unfortunate and guilty persons who have never repented, have never seen His holiness or been attracted by it. If after I have known Him, and then preferred to live in sin, what is it but my denial of Him as my Chief good? Since I have given my choice and my chief love to some earthly or sinful object, now He is toward me "a jealous God." A metaphor taken from a jealous husband who cannot endure the least sign of unfaithfulness in his wife. Because of one sin in David's life, God's judgments never left his house. For Jonah's one disobedience, he is severely punished. For one act of unbelief Moses is refused entrance upon the promised land. For one rash irreverence in Uzzah, he is stricken dead. And yet there were in the days of these persons, multitudes much more wicked in the number and malignity of their sins, who were not so visibly punished. But He will not allow

His people to misrepresent His holiness. He and they must part unless they walk in the light; and parting they must bear the brand of His displeasure. But walking in harmony with His holiness—the wealth of the universe is theirs, and more and more His infinite purity becomes their supreme attraction.

A brief epitome of the argument is this, "He is glorious in holiness." He could not be holy and be indifferent to your becoming holy. Then He has made it possible. Then He has made available all the help you need to become holy; such as His revealed truth, the instrument of your sanctification. The gracious impulse and help of the Holy Spirit; the efficient instrument. The atoning blood; which is the purchasing or procuring instrument, and the foundation of your hope. These must be all sufficient if fully received and obediently trusted to make you holy; or He would besides have suggested the supplementary need. That He has not done so, but requires you to be holy here; now and through life, by the use of the Word, the grace of the Holy Spirit and the merit of the atoning blood, settles the question of your responsibility; for your opportunity to be holy is the measure of your responsibility. With myself this reasoning is conclusive, so that if there is but one holy man on earth I must be that man. I greatly desire that all men should be holy. I cannot conceive that any should prefer to be polluted by sin, but for myself, I prefer to stand above with God—rather than with a whole world in sin.

I ought; therefore I can. I may; therefore I must. I have no time but now; therefore I must now be holy. His approbation is more to me than the approval of all the universe beside. I cannot have it and not be holy. At any cost then, give me this. Without this I am an infinite pauper; with this I am an adopted and divinely cherished son, having fellowship with the Father and with His son Jesus Christ.

GEMS FROM THE PSALMS.

"Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever." Psalm xciii: 5.

How refreshing in this changing and uncertain world, to turn to that which is sure. In the word of God, the heart finds peace and rest. "Thy testimonies are very sure." The heart craves not only certainty, but purity. This too can be found in God. "Holiness becometh thine house O Lord, forever." The holiness here mentioned, is not sanctity of wood and stone but the holiness of life heart that makes every believer a "living stone" in God's great temple.

JESUS OUR BURDEN BEARER.

BY MRS. MARY GLENN STANTON.

[TEXT: "Casting all your care upon Him, for he careth for you."—1 Peter 5: 7.



AVE you ever noticed how few, very few faces, are free from care? Why? Is it not because the heart is burdened?

For, in spite of effort to conceal our inner state, it is generally written upon the countenance.

This verse presupposes that man in general carries burdens, is full of care, and it also teaches the secret of freedom from this troublesome foe. But you say your whole life has been a struggle to obtain what is necessary for living, and then there is the education of the family to be provided for, and as each one approaches manhood and womanhood, and the crisis of their life is before them, the mother's heart cries, "How can I be anything but careful? Yes, mother, we should be true and good and see that our lives are a mirror without blemish, but do you not know that the very meaning of anxious, carking care, is decay of piety? And while you are fretting and worrying you are not trusting God. But I hear a saddened heart say, "My boy is wayward, and my daughter gives me sorrow." Yes, parent, but the one way to bring our children to Jesus is to trust Him for their salvation and ours too; this is the victory that overcometh even our faith.

Thus might the different cares be enumerated, business care, yet this is re-proved by God in the verse, "the love of money is the root of all evil." The worrying for the first places—love of ease, ambition to push our family's interest at any cost, the great struggle for bread which most of us have tasted, and the worry that the soul has about being saved; why, if you are really God's child you have a right to expect to be kept. O the time lost, the precious moments wasted, in worry, solicitude, anxiety!

Christian, fellow traveler to heaven, has not our Father promised that if we seek first the kingdom of God and his righteousness implanted within us that all our needs shall be supplied? You admit then that some or all "of these cares have troubled you, but cry what shall I do with them?" We answer in language divine, "cast" or throw off all burdens, carry them no longer. Can you not do it? do you not for short periods throw off the burdens of life, and in social intercourse, music, or in the reading of some interesting book, in travel, sojourn at seaside or mountains, for the time being push aside the great problem of life? But it comes back, and with sleepless eyes and aching brain, you try through the night watches to plan some way for real happiness, yet in vain. But there is a remedy, praise His name! God the Creator, Jehovah the immutable, the "I am that I am," the Redeemer, the Comforter of our race gives us the glorious privilege of committing all to Him.

"Your case is peculiar!" Wisdom and Love have provided for that, for all care is to be cast upon Him. Why? Was language ever so sweet? "For He careth for you." The God that spared not His only Son, the Son that suffered, bled and died, was resurrected and has ascended. He that came into the world to make you happy. He the victor over death, hell and the grave. He who is all love, all power. Yes, "He careth for you." You who are so sorrowful, so burdened with

trials. You that are sick over sins committed, you that are troubled over the inward tendencies to doubt and fear, whoever you are, whatever your lot, the words of the inspired penman come soothingly to your hearts, "Casting all your care upon Him, for He careth for you."

This life of commitment to God is delightful, you will not only be at peace with Him, but the very same kind of peace that fills the Divine will be yours, and a great contentment will come to you. He is with you, and as any good parent does the best he can for His child, so will your Father give you just the training needed.

Doubt His goodness to you no longer. Cast all your care upon Him, and with saints of all ages you will sing:

"Careful without care I am,
Nor feel my happy toil,
Kept in peace by Jesus' name,
Supported by His smile.

Joyful thus my faith to show,
I find His service my reward:
Every work I do below
I do it to the Lord.

GOD'S METHOD OF TRAINING.—Deut. 32: 11.

YOU read in the book of Deuteronomy about the eagle stirring up her nest, spreading her wings, taking her young and bearing them on her wings. You know the habits of the eagle; she trains her young fledgelings to fly; as they nestle down upon the soft lining of the nest, she plants a thorn in the side of the nest to make them move about; if this will not do she crowds them out of the nest and off the edge of the cliff and lets them fall; but the mother bird watches and spreads out her great paternal wings beneath them, and bears them back to the eyrie rocks. That is the way God does with His children; if He lets them fall He still lovingly seeks to secure their recovery.—*Sel.*

THEREFORE come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.—*F. W. Robertson.*

GEMS FROM THE PSALMS.

"O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle." Psalm cxi: 7.

The Christian is compared to a soldier and the Christian life is a battle. Our enemies are numerous, strong, and bent upon our destruction. In our own strength, we could never vanquish them; for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But we are safe, for we can say of the Lord, "Thou hast covered my head in the day of battle."

THE GLORY OF THE LORD.

BY R. K. SCHOLEFIELD.



It is only after much forbearance and long suffering that the Holy Spirit leaves man. We read in Gen. vi: 3, that the Spirit strove with man one hundred and twenty years, before He took his final departure, and God let loose the floods of His wrath upon mankind. And when He does depart it is with reluctance.

We are told in Ezek. xi: 23, "And the glory of the Lord went up from the midst of the city and stood upon the mount which is on the east side of the city." This was not a final departure, because at a later period the prophet saw a vision of a new temple and city, superior to the former, and the glory of the Lord entering in having come from the place where he had seen it linger when it departed. "And the glory of the Lord came into the house by the way of the gate whose prospect is towards the east." Ezek. xlv: 4. The glory of the Lord departed reluctantly, for it stood awhile on the mountain on the east side of the city, but it gladly came back as soon as the place was prepared for its reception. Do not these facts suggest important lessons to all who neglect the strivings of the Spirit? "He will not always chide, neither will he keep his anger forever."

Judah received a great many warnings from the prophets of God before His glory finally departed. "How shall I

give thee up?" Thus He asks many an unfaithful professor—many a one who "neglects so great a salvation," and turns a deaf ear to the strivings of the Spirit so that He sorrowfully departs.

With joy we note that when His glory returned it was not with reluctance, nor was it less than it was before. The prophet speaks of no lingering, but as soon as the temple was ready for its presence the glory of the Lord came and FILLED the house of the Lord.

The glory of the Lord came on the day of Pentecost into temples not made with hands. See Acts, chapter second. Perhaps it was a prophetic vision of this descent of the Holy Spirit that the prophet had. Yet the coming of His glory then was but the forerunner of many more manifestations. The glory came into the hearts of the believing Gentiles, first in the house of Cornelius, Acts x: 44; afterwards on all "who fear God and work righteousness." And the glory of the Lord comes into, and abides in, the hearts of those who obey "the law of the house." "This is the law of the house; upon the top of the mountain the whole limit thereof shall be most holy; this is the law of the house." Ezek. xliii: 12. Note that the fact of its being the "law of the house" that "the whole limit thereof should be most holy," is twice repeated, as if the better to impress on the minds of the worshipers that if this law was not strictly obeyed, if those who worshiped in the house were not holy, the glory would not remain. Every part of the temple, all the furniture, every person who entered should be holy. "In that day holiness to the Lord shall be upon the bells of the horses; and the pots in the Lord's house shall be like the bowls before the altar." Zech. xiv: 20.

Where there is holiness the glory of the Lord will be, and life and power its attendants. A Church without holiness is without power, and is like a body without life. It may be fair on the outside, but within full of dry bones. Un-

less "the law of the house" be observed the glory of the Lord will not abide there. The *Holy Spirit* will not continue to abide in an *unholy* house. A great many Churches in our land have not the power and influence they might have if "the law of the house" was more fully obeyed. The glory of the Lord has not yet departed, it still lingers. O my brethren, purify yourselves even as He is pure, ere "the glory of the Lord departs forever." "And the Gentiles shall come to thy light and kings to the brightness of thy rising." Isaiah lx: 3.

HEART MUSINGS.

MRS. J. A. IVISON.

I SAT me down to muse and think,
And as I thought, I seem'd to sink
In nothingness at Christ's dear feet,
And bow before the Mercy-seat—
O the blessings Thou hast given,
The precious mercies of kind Heaven!

Thy love on earth I ne'er can tell!
And when before the throne I dwell,
Eternity too short will be,
To offer all our praise to Thee;
I consecrate to Thee my all,
But O it seems so very small!

To please Thee, Lord, my highest joy!
My love be pure, without alloy,
Thine own sweet will be ever mine,
Mine blend in harmony with Thine;
O guide me with Thy loving eye,
Till I get home no more to die!

O glorious thought, to be with Thee,
Too much my Lord, O can it be
That soon I'll see thy smiling face,
And rest in Thy belov'd embrace!
I hear thy voice,—“O, yes, I surely will
Bring thee at last to Zion's hill.”

If you love, you will unconsciously fulfil the whole law. *Love*—it is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's own secret of the Christian life.—*Henry Drummond*.

GEMS FROM THE PSALMS.

“Search me O God, and know my heart: try me and know my thoughts,” *Psalms cxix: 23*.

Only a heart sanctified by the Holy Spirit, can sincerely offer this prayer for divine inspection. It is a consolation to God's people when misjudged by the world that the Lord knows the heart, that through all mistakes and errors of judgment he looks at the inner motive. The world judges only by the outward appearance, but God sees the inward springs of action.

MEMORIES OF REV. HENRY BELDEN.

Family Prayer—His Spiritual Exercises—Communicating with Mr. Finney.



WE had a sweet season of family prayer this morning. Mrs. M—, the children and domestic sang the hymn,

“Religion is the chief concern.”

They all sing beautifully. Mr. M— being at home only twice a week I lead the devotions. After the hymn, I made a short appeal to each of the children, and Ann, to be sorry for their sins and come to Christ. They all appeared to feel, and my prayer was mostly for them.

One o'clock—I feel that God is with us and helps my infirmities. I began in this work last week under much depression. I had begun to think of going away if God would permit after my six months were up. One of the elders upon whom I had leaned was absent, the population scattered and the evening meetings poorly attended. A letter from B— reminded me of the time of day I had agreed with him to pray for a revival in his parish, therefore, I knelt down with the letter in my hand and prayed awhile before I opened it.

Sept. 13.—I wrote two or three skeletons and then thought I would write to Mr. Finney and ask him to pray for me. I urged him to make me a special subject of prayer in the following words:

"Do pray for me, and get others to do it. I wish some of you who have the spirit of prayer, would get together and make me a special subject of prayer. And I promise before God the Father, Son and Holy Ghost, in hope of heaven and in fear of hell, what may come from men or devils, or both combined, I will be Christ's body and soul, a living sacrifice for time and eternity—I will not shun to declare the whole counsel of God, whether men will hear or forbear.

In Christ your son,

HENRY BELDEN.

P. S.—I am earnest in the above, and since writing it, have lain prostrate on the floor nearly two hours with my Bible before me, and have most solemnly consecrated myself to God. I am poor and ignorant as a child and know not how to do anything except as the Spirit helpeth my infirmities. I trust my request will find acceptance and that your prayers and those of others, will be heard for me. I have been very bold in asking for myself as Christ's servant, knowing that God can use whom He will.

I have understood that Mr. Finney shouted with exultation when he read my letter. After I had written as far as my name is signed, I stopped, and considered it and, taking my collection of texts on "*Encouragement*," and my little Bible before me, I prostrated myself on the floor before God and looked out those texts and prayed over them. I then stated the whole case to God, laid it all before Him, the duty and reasonableness of so doing, and telling Him I did it in view of the judgment, in hope of heaven and in the fear of hell, in view of the world lying in sin—the worth of the soul, and the danger of sinners. In view of my former unfaithfulness, and the difficulties which beset my path, I was astonished at the number of texts which came to my mind in the course of that prayer. I committed it all to God, "as to a faithful Creator and prayed to be kept faithful. To-day I fasted and ate lightly at night. After making the consecration of myself to God, I wrote some texts of Scripture and directed it to A M—— with whom I had conversed on Monday.

I went to see Mrs. P—— if she intended to go to the female prayer meeting. She said she meant to go, I asked her if

she would pray? She said she did not intend to—she had tried to pray in meeting when first converted and had failed, and could not do it. I tried for an hour I think to get a promise from her, but it was in vain. I finally gave it up and prayed with her.

I went to see Mrs. M—— and she said she would come and pray in the meeting, although she had never done it before. I was encouraged to see her willingness. After the meeting, with the brethren in my study, I found on going below that Mrs. P—— had prayed in the female prayer meeting. I felt encouraged.

14th.—I went to the office of the *N. Y. Evangelist*, and there, meeting with Mr. S——, and one or two more, we had a pleasant conversation on reading the Scriptures.

On my way home I called on Mrs. W——, and was assisted in tearing away her false refuge in showing the sin of not believing that the blood of Christ cleanseth from all sin—and was much assisted in prayer for her. May God save her for Christ's sake, Called on Mrs. P—— and thanked her for praying in the meeting last night, and how it had encouraged me.

I have lain upon the floor the greater part of the time I have been at home to-day. After fasting this afternoon and earnest prayer, I preached from Hab. 10: 28-29. I was so plain that I think some are offended, I am trying to preach as I think I shall wish I had done when I stand at the judgment.

I spoke to all I could get hold of after meeting. We prayed for the anxious, five having stood up. I have had much peace and joy, a sort of inward exultation, in view of the beauty and loveliness and perfection of *divine things*. I think this is much the same as President Edwards expresses in the earlier part of his narrative. I have borrowed this expression from him as it seems the only phrase which will express all that I refer to.



"Stablish Thy word unto Thy servant, who is devoted to Thy fear." Psa. 119: 38.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love and joy and peace."

SABBATH MEDITATIONS.

BY REV. I. SIMMONS.

Dec. 3. "Bring ye all the tithes into the storehouse." Mal. 3: 10.

Under the old economy the tithe was an essential part of the worship. God's part of all income must be faithfully rendered. When Israel forgot God, and wandered into gross idolatry, this sacred obligation lost its force, and finally became entirely ignored. Desolation followed. They had "robbed God" and a curse had come upon them. Malachi calls them to return to their obedience. A promise of a full supply was given. The fields should be productive, the vine should not cast its fruit before its time, and all nations should call them blessed. The old economy was a training school to the higher life of the gospel dispensation. There is no special portion that belongs to God. It is all His. Bring *all* in. What we use is borrowed from Him. We are His servants, His trustees, accountable to Him for the proper use of that which he has committed to our care. If the old tithing system is valuable under the Christian economy, it is to suggest a wise distribution of our trust. But a thorough consecrated soul will have light on this point, and count all the Lord's, and use it as unto Him. The gifts of many are far beyond the tenth, and alas, the gifts of many others are far below. "If our lives were but more simple," God would have a better chance, for the contrast between the secular and the sacred would fade away in the glory of counting self and all its possessions as His. "All for Jesus" is the faithful Christian's ledger account. This would enrich every life, provide for every need, fill every missionary treasure, take care of the Lord's poor, and hurry the kingdoms of this world to Christ.

Dec. 10. "The Lord shall increase you more and more, you and your children. Psalm 115: 14.

It might not be straining this beautiful promise to apply it to material interests. The history of increasing wealth in many cases is a history of holy covenant with God, in which money making is scrupulously included. Prosperity is more closely attached to the chariots of God than is ordinarily supposed. The promises involving this truth if collated would make a large tract. But the application of this text to spiritual enlargement is abundantly certified. The ripening of the graces in the soul, the increasing clearness of the judgment in holy things, the steadier and stronger grasp of faith upon the Word of God, are grateful proofs of increase. It is so different from the common idea of growth in grace. That idea embraces so much that it is impossible, such as the *outgrowing* of old vices, and the ingrowing of new forces by self effort. God's increase is by spiritual assimilation to Himself. It is indefinable. It comes and the whole being responds to it, but just how, philosophy doth not say. It seems subject to no material conditions. It waits not on neither wealth nor poverty, advantage nor disadvantage. The burden of the Psalm which sings out this promise is *trust*; "ye that fear the Lord, trust in the Lord, He is their help and shield." He is both active as a help, and passive as a shield. He helps the soul carry out His will, and protects him as a shield while doing it. His will is the sanctification of the entire man unto Himself. For this He helps. The increase He gives is on this plane. Experience confirms that spiritual increase, before the entire nature is brought under the Holy Spirit's control is fluctuating and unsatisfactory. The great saints who stand out conspicuously as giants for righteousness, and whose characters are the best evidences of Christianity ever written, upon their own testimony made their increase from the date of their receiving the answer of fire to a full consecration.

Dec. 17. "Sanctify them through thy truth; Thy word is truth." John 17: 17.

President Finney says, "Holiness is and must be a voluntary state. It is voluntary love, not a passive emotion. Emotions and feelings of blessedness are one of the results of holiness. It is evident that God would convert and fully sanctify every man, if the whole matter were left to Him as a question

of omnipotence, or as a piece of work to be done upon a machine. The Bible is abundant in calls to the impenitent. Its history, prophecies and promises are so much effort, put forth in the strongest possible manner, to bring men to God. But these are not so numerous as its appeals to good men to be entirely holy. The epistles, addressed to the saints, are urgent calls to holiness; "Be ye holy, for I am holy." The sermon on the Mount is a long array of practical ethics, impossible to any person, not already living in the discipleship of Jesus Christ. Everything relating to the religion of the New Testament puts the individual upon his own responsibility. Hence holiness is the result of voluntary purpose, begun and continued in the Holy Spirit. No amount of church-going, Sabbath-school teaching, regularity of prayers, alms-giving, or even preaching can be a substitute for it. The form, the length of the time, the particular accompaniments may greatly differ, but in one thing there will be uniformity, *you must be holy*. Sin, all sin, *all sin now*, must be cleansed away. You must be sanctified; this is the truth of God. This is God's moment—consecrate, believe and receive!

Dec. 24. "What sayest thou of thyself." John 1: 22.

When John denied to the priests and Levites that he was the Christ or the prophet Elijah, they asked him, "Who art thou? What sayest thou of thyself?" A very natural question, just such as they would be likely to ask of such a strange man, announcing a strange message. Just such a question as this all men are asking or thinking of the out and out holy Christian to-day. What kind of reply are we giving, when in the store the doubtful maxims of business are pressed upon us for acceptance? What have you to say about legalizing unrighteousness, and making commerce of the bodies and souls of men? What a genuine, saintly man says carries weight with it. What he says often preponderates the debate to the right side. Are we saying it? There is a silence most sinful. There are times when holiness should speak. The shining of a light is expressive of some lines of duty. The thundering utterances against wrong and in favor of the right are equally a duty and equally expressive. Our Lord gave explicit directions concerning personal testimony. He based confession by

Him of the saints at last upon their confession of Him. Testimony was an important part of the programme of Pentecost. What sayest thou of thyself? Does God save thee fully? Tell it that He may be glorified in others you may win to Him. Personal witnessing, supported by holy living is the "Acts of the Apostles" in successive editions. On your knees, hold still before the throne a moment, and listen to the Spirit asking "What sayest thou of thyself?" What wilt thou say? *A sinner fully saved?*

Dec. 31. "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5: 18.

This is a good text for the new year. God speaks concerning the individual, *me, you*. He expresses His will; in Christ Jesus that will is made known, that in everything we should give thanks. There have been many things during the year closing, there will be many in the year to come, for which it will be easy to give thanks. How the past brightens with daily mercies, crowding the minutes, and gilding the months! Thanks be unto God for them all. But there were some things over which we stammered our reluctant praises perhaps, or uttered them in compromising tones. It is no little command that we give thanks in everything. Sometimes things are so mixed. The evil and the good are blended in together. The great enemy devises many ways of coloring the events of our life, and interjects so many side issues into the straight plan we are pursuing, that our judgments become confused, and our thanksgivings falter on our lips. But the Father is always alive. His eye never closes. His hand never weakens. Looking unto Him the way out is always plain. In His smile all things become means of grace, and the thankful spirit is evoked. Write it on every moment before it comes, and whatever it brings, by faith in the great, good Overseer and Provider, "In every thing give thanks." Live in perfect love, and then "by prayer and supplication with thanksgiving" making your requests unto God, you shall have "peace that passeth all understanding." Dull care will vanish and bitter cups will sweeten when a thankful spirit prevails. Thankfulness makes a banquet of which angels might delight to partake.



"And all Thy children shall be taught of the Lord, and great shall be the peace of Thy children." Isa.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of Thy love"

SCRIPTURE LESSON FOR DECEMBER.

"Of whom the whole family in heaven and earth is named," Eph. 3: 15.

TYPICAL CHARACTER OF THE HOME.

BY REV. N. VANSANT.

A TWO-FOLD typical character attaches to the home.

First, it is a fitting type of the Church.

As the home is a divine institution ordained of God, so is it with the Church. "God setteth the solitary in families." (Psa. 68: 6), has been true from the beginning. The first home was the home in Eden, its united historic head consisting of Adam and Eve. At length children were born to them who in turn established homes of their own; and so the one first home became reproduced and multiplied for 1656 years, until this progress of the world's population through its ever increasing homes, was suddenly arrested by the flood. This arrest, however, was but temporary; for the deluge having subsided the eight souls saved in the Ark of Noah, walked forth to fulfil anew the God-appointed law of their being, namely, to "multiply and replenish the earth." The result is seen in the present vast population of the world in both civilized and barbarous lands; a population for the most part aggregated in families, though in some cases bearing other names.

The home and family properly implies these five things: Parental headship with loving authority and care; filial affection and obedience; fraternal regard, fellowship and help; neighborhood interest expressing itself in kindly words and useful deeds; finally, a constant instinctive self-extension into various new branches.

Here is a true type of what the Church is, or what it certainly ought to be. A plain warrant for this typical use of the family is given us by Paul when he calls the Church "the household of faith." (Gal. 6: 10), and "the household of God." (Eph. 2: 19); also when he says, "But Christ as a son over his own house, whose house are we." (Heb. 3: 6). Cf. 2 Tim. 2: 20; 1 Pet. 2: 5; 4: 17. Now let the reader make a careful application to the Church of the above five points suggested by the home or family, and the result will be at once instructive and useful.

Secondly, the home is a chosen and beautiful type of heaven. Here again we quote from Paul: "For this cause I bow my knees unto the Father of our Lord Jesus Christ; of (or by) whom the whole family in heaven and earth is named." (Eph. 3: 14, 15); reminding us of our Lord's description of the faithful shepherd who "calleth his own sheep by name." (John 10: 3), and of His comforting assurance to the seventy: "But rather rejoice that your names are written in heaven." (Luke 10: 20). Cf. Phil. 4: 3; 2 Tim. 2: 19). Add to all this the home idea of heaven as taught in the words, "Willing rather to be absent from the body, and to be at home with the Lord." (2 Cor. 5: 8, R. V.).

The figure is a beautiful one in both its analogies and its contrasts. The heavenly home has its supreme Father and its loving elder Brother, its close abiding unions and fellowships, its free intercourse and varied enjoyments, its mutual smiles and glad congratulations. But there are some features of the earthly home which cannot be used as types of the heavenly. The genial sunshine and the former becomes ever and anon interrupted by clouds and darkness, but not so the latter; painful disappointment may come to the earthly home, but not to the heavenly, never; sudden losses entailing want and distress may sweep over the one, but never over the other; shocking departures from integrity or virtue may overwhelm the earthly home, but can never touch the heavenly; accident or sickness with its attendant suffering, watching and suspense, may visit the one, but can never invade the other; grim death, however, unbidden and repelled, must sooner or later enter the earthly home, breaking its tenderest ties and turning its sweetest melodies into bitterest wails and lamentations, but such experiences can never come to the heavenly home; the one with its sad farewells

and dreadful partings followed by the slow procession, the open grave and then the buried casket, belongs only to earth, and shall never find its antitype in heaven.

Dear reader, shall we meet in the heavenly home? Amen, so let it be!"

LETTER TO THE CHILDREN.

GOD'S LOVE FOR SINNERS.

BY REV. JESSE S. GILBERT.

IN one of his beautiful parables Jesus tells us of a woman who had ten silver coins and lost one of them. What do you suppose that she did? What does every boy or girl do who loses even a penny? Don't they hunt for it, looking carefully wherever they may be likely to find it? This is just exactly what this woman did. She swept her house in her eagerness and searched diligently until she found it. Then having found it she told her friends and neighbors and they all rejoiced together. In the same discourse Jesus tells us of a man who had one hundred sheep, and one of these strayed and was lost in the wilderness. At once the owner left the ninety-nine that were safe in the fold and sought the wanderer, and having found it he laid the poor, tired and wounded thing upon his broad shoulder and brought it home. No animal is so apt to get lost as a sheep, and none are so helpless to find their way home again. A cat or a dog that has strayed away from home will find its way back, but not so a sheep.

No animal is more defenseless against its enemies than a sheep. A dog, a cat, even a cow, will fight or make some show of resistance, but a sheep falls a speedy and an easy prey. In both these parables we are shown God's love to the sinner. The sinner is the lost coin, the wandering sheep. God's love seeks the sinner as the woman sought the lost piece of silver, and the shepherd the strayed sheep.

The coin was found down in the dust, and the sheep out in the wilderness. So is the sinner found far from God and happiness. Sometimes even boys and girls are lost in the paths of evil; but the Good Shepherd seeks them and tenderly calls them back to the fold.

QUESTIONS.

1. Who was turned into a pillar of salt, and why?
2. Who are declared to be the salt of the earth?
3. Who made the bad waters of a fountain good by casting in salt?

4. Who won a great victory in the Valley of Salt?

5. With what should the conversation of Christians be seasoned, and what does this mean?

LOVED ONES GONE BEFORE.

GEO. W. TODD, of Dexter, Iowa, was called to rest from his long suffering, September 11th, 1893, in his forty-eighth year. He was a native of Indiana, but removed with his parents to Winter-set, Iowa, when but six years old. He was converted and united with the M. E. Church at the age of seventeen; and was a devoted Christian to the time of his departure. He was ever kind to all. He sought Christ early; and found Him precious all through life. He was ever faithful to his home, being a model husband and father—and greater than all, he was ever faithful to Christ. He was married, October 1st, 1874, to Miss Maggie A. Vandell. To them were given four children—the eldest daughter, Mabel, preceded the father some four years to the better land. The companion of his youth and three children are left to mourn the loss of a loving husband and kind father. The memorial services were conducted by his former pastor, Rev. J. W. Wright, in the M. E. Church, in Dexter, in the presence of a large assembly of hearers. He has finished his course, and now has entered into the joy of his Lord. Surviving friends will delight to cherish his memory and emulate his life and example.

J. D. TODD.

T. J. SLAYTON, of Worcester, Vt., entered his heavenly home Feb. 18th, 1893, in his 87th year. He was a faithful member of the M. E. Church for thirty years. After a severe struggle he obtained the victory and was brought to experience entire heart cleansing through the blood of the Lamb. The change was at once seen in his family in setting up a family altar, and in a life of eminent devotion. He was a diligent student of the Bible, the 7th Psalm was one of his favorites. He loved to talk of the goodness of God to his children and grandchildren, and felt well assured that his children would all be brought to Christ, and he lived to see this. A neighbor handed him a copy of the GUIDE for which he conceived a great love and was never thereafter without it, for he esteemed it next to his Bible. His eyes began to fail and after examination it was said he would be blind. He said, "I am in the hands of a gracious God, let His will be done." When the final summons came it fell heavily upon the family, but they hope to meet him in heaven. He rests from toil and suffering.



"Accept, I beseech Thee, the free-will offerings of Thy mouth O Lord, and teach me Thy judgments." Psa. 119: 108.

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened with the singing of Hymn No. 503 of the Hymnal, beginning,

"Father, I dare believe
Thee merciful and true."

Rev. Geo. Hughes, who was in charge, read a number of requests, for the prayers of the meeting in behalf of the writers and their dear ones. Numerous verbal requests were made, also, by persons present, for prayer for the increase of their faith, and for the conviction and conversion of certain ones near and dear to them.

Prayer was offered by Brother Blandy, followed by Brother Hughes, who earnestly supplicated the Divine favor for the continuance of the life and the restoration to her place in the meeting of dear Sister Palmer, who has been seriously ill for some time past, but is now apparently improving.

Singing—

"What a friend we have in Jesus."

Brother Hughes.—Our dear friend, Sister Palmer, who has been for some time very ill, was quite in hope that she might be here with us to-day; but it was found impossible. She is, however, much improved, and we bless the Lord for this. For the present we must get along in our meeting without her as best we can. God is in our midst, and all that is necessary is for us to realize that He is with us and will hear our petitions and watch over us and sustain us in all our efforts to do His service. For this let us continue to pray.

Brother Hughes then proceeded to read for the lesson of the day, from the 2d Chapter of the 1st Epistle of Peter: Therefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. This epistle was addressed to the strangers scattered throughout the adjacent parts, and to these strangers the Apostle addressed certain instructions and counsels given here. They had had a taste that the Lord was gracious, and this had given life and joy and gladness to their souls. They were young converts, whom he styles "new-born babes," and he mentions the things that are to be wholly put aside by truly converted individuals. This is his address to the babes—the newly-born. Some people seem to think that they can be justified and still indulge in malice and guile and the other evil things named by Peter. These are inconsistent even with the first beginnings of a Christian life. This work called justification is a very glorious work, but a very radical work, removing from us all the undesirable qualities enumerated. "This word "malice" is a very ugly word. It is defined to be "spite, ill-will, and a desire to do injury to others." It is born in the regions of the lost. How many people there are who want to hurt somebody, who have ill-will toward their fellow beings. There are those who, even on their way to church will meet people and will not speak to them. These things stand between them and God. The Apostle takes pains to specify them, and says put them aside. We are to be a spiritual house, a holy temple. These Jews had a royal priesthood, but under the new dispensation every Christian is a priest. We are not, as they were of old, dependents upon the priesthood for access to God. If this were so, we would often be very poorly off. We are ourselves to be priests, and if we speak in the name of Jesus in all we do and desire, we will succeed.

"Behold I lay in Sion a chief corner-stone; elect, precious." O how precious is that corner-stone that has been laid in Sion! The same has been made the head of the corner. Ye are a chosen generation, a royal priest-

hood. "O, if we only understood our vocation as the chosen of God! God before the world was to chose all that should believe in Jesus to be the "elect," and that is all there is of it. These are the royal priesthood. You recollect how it was with Queen Esther. "The half of my kingdom will I give unto thee," said the king. God does better still for us. He puts the whole kingdom at our disposal. Look at the magnificence of it all, and it is ours, blessed be His holy name forever. A holy and peculiar people. This is put before us all the way along. We ought to be known as God's people, and to carry the mark of the kingdom in our foreheads wherever we go. There is something in the sweetness of the Christian countenance and the Christian speech that distinguishes the true Christian from the people of the world beyond any mistake. The design of these meetings, dear friends, is to make us true and consistent Christians, and to enable us to carry the evidences of Christianity in our countenances and display them in our daily lives.

Singing—

"Guide me, O, thou great Jehovah."

Sister Lincoln.—The words of this hymn are the prayer of my heart. I want the bread of heaven, and I want it till I am satisfied. I more and more realize my indebtedness to Jesus. As I listened to the lesson I thought how wonderfully privileged we are in these days beyond those ancient times. "Show me thy glory," said Moses. We need only to look directly to God.

A Brother.—I am very glad to be here to-day, and leave my testimony for purity and holiness. The Lord has graciously brought me all the way along. I praise Him that I have not tired of His service. My heart looks and longs for more and more of this growing in grace. I have been thinking to-day of my Sunday School class, which I taught for forty years. They have all gone up, and I expect soon to go to meet them.

Singing—

"Close to Thee."

A Brother.—I am glad to be here to-day. I do not leave my business and come up here to speculate or pursue any hobby, but to learn more of God. I feel this afternoon that Jesus is real to me. He knows my heart. I have peace in my soul. I feel to be in an at-

mosphere of growth. God is my spiritual Father.

A Sister.—"Upon this rock." When a dear child is built upon this rock, the gates of hell will try in vain to prevail. I have a great sorrow, but I trust in God. I have a young daughter dying of consumption, who, while she reads her Bible and says her prayers, as accustomed all her life, says to me. "Mamma, I have not the religion which you have, and I do not know or understand anything about it." This is to me very sorrowful, and I am trusting that under God all may yet be well.

Prayer by a Sister, asking that God would visit this dear sister's daughter and enter her heart and bring her to Himself. Also for Sister Palmer, so long and so earnestly devoted to her good work, and that if it is God's will she may be strengthened and restored to us in these meetings.

Singing—

"Other refuge have I none."

Brother Blandy.—How sweetly God's truth comes to my soul. What a glorious opportunity is presented to us to become the sons of God. Why should God have taken the extraordinary trouble to send His Son to reclaim me?

Men disappointed God's design and purpose, and yet He provided a way for their redemption. I thank Him that as many of us as receive Christ he will give divine power. It is not God's will that we should be babes all our lives, but that we should have strong meat and become more and more like Him. What a privilege to be called the sons of God!

Capt. Davis.—I rejoice in an exceedingly great and precious promise, that all things shall work together for our good, and that we shall have that peace of mind that passes all understanding. It takes time to know God. The Lord is never in a hurry, and it is through faith and patience that we inherit the promise.

Singing—

"O, for a thousand tongues to sing."

A Brother.—I am now where I have a longing and a hungering for God continually. I need constant reviving, I am uneasy if I am not near Him. There are so many who know nothing about God. My former religious life was not a happy one, but now I am anchored in God. O, I could tell you of the wonderful meetings I have alone with God! You want such an experience. There is nothing in this world that will satisfy the soul but a proper

knowledge of God. I have plenty of trouble, but I have an inward peace that makes me happy. God has been good to me.

Singing—

"I yield myself to His tender embrace."

A Brother.—I am safe in the arms of Jesus. I realize that we cannot have peace with God without having war with the devil. At Ocean Grove, at one of Sister Palmer's meetings, I sought and obtained full salvation, and since then my life has been a triumphantly happy one. I am at all times willing for God to work in me and through me for His own good pleasure. I rejoice that I am a child of the King. I get great comfort coming here, and I pray God that Mrs. Palmer may be restored to health.

Singing—

"Yes, I will rejoice—rejoice in the Lord."

A Sister.—I rise to walk in heaven's own light, and I ask your prayers for me as a King's daughter.

A Brother.—I thank God for salvation. I made use of the publican's prayer, and it brought me to Him.

Singing—

"At the cross—at the cross."

A Sister.—God is the strength and joy of my soul. With him I fear nothing. I am a child of the King. Not my way but His be done.

Brother Hughes.—The time is flying rapidly away, and the hour for closing comes quickly. There are strangers here. Have you, dear friends, the testimony of Jesus in your hearts? If so, stand up for Him, and bear your testimony.

A Brother.—I feel I love God with all my heart. I am fond of coming to these meetings, and I miss Sister Palmer very much, as also others whom I have known here, but who have gone before.

A Sister.—Satan tries me, but I try ever to live near to God. Pray for me.

On invitation of Brother Hughes several persons rose to declare their desire to get nearer to God and to experience purification of heart, and practice a more exalted walk in life.

Singing—

"I rise to walk in heaven's own light."

After a final prayer by Brother Clark, and the Benediction pronounced by Brother Hughes, the meeting closed.

EXTRACTS FROM LETTERS TO MISS ISABELLA S. LEONARD.

ONE of the sweetest lessons we have learned has been that what God values is not the quantity but the quality of our work. That is best that has in it least of us and most of Him—that the quality depends upon the motive as far as our part is concerned. I think we can be sure of our motive only when filled with the fulness of God. To be filled does not imply given emotional conditions. It does imply a conscious absolute unconditional surrender, and a faith that God receives and for Christ's sake works His will in the soul."

At last I could really say "Appoint my journey and I go"—willingly. But with all the willingness to go or to stay there [come time and again a great willingness to "spend and be spent" in the work of the Lord—and I believe it is a desire born of God. It has come with great force, at various times for about two years, and time only increases the desire. But the way does not seem to open so I am just looking to the Lord and trying to wait and murmur not.

If I fail to write you will think I am not true or rather failing to "go on unto perfection." I am loyal to all desires of the Holy One—and am so sweetly kept, if you were not more so you could not comprehend my saying it. Thank you for your benediction sent me (Heb. 13, 20, 21),—how much it means to one so willing to be led. . . . I seem very well pleased to let God choose for us and rest there.

FROM ANOTHER.

. . . A kind letter a short time ago from Mrs. —, will you pray for her that she may be brought into the splendor of her God's will. Pray for me that Satan may not be able to discourage me—that was an old weakness of mine—I am persuaded the "Mighty to Save" has sent me here on business, and Satan will spare no pains to hinder it. But hark to that Christ pressed veteran "pressed out of measure." "Thanks be to God who always causeth us to triumph."

. . . I must tell you of a wonderful blessing the Mighty Jehovah—my Saviour has given me lately:—*the filling with the Spirit*—yet it is not easy to write about it, it is too wonderful, too unspeakable, it is really being lost in God. A conscious dwelling in Him, and He in me. O the wonders of redeeming love! And how beautifully my adorable Saviour is using me.

NOTHING so clearly discovers a spiritual man as his treatment of an erring brother, wishing to restore rather than to upbraid him.—*Augustine*

OUR SOCIAL MEETING.

THE WORD: "But unto every one of us is given grace according to the measure of the gift of Christ." Ephes. 4: 7.

"Jesus died that I might live,
Might live to God alone;
In Him eternal life receive,
And be in spirit one."

STANDING BY FAITH.

LETTER FROM A YOUNG LADY TO MISS ISABELLA S. LEONARD.

"The Lord has been helping me and I am trusting Jesus fully now. For the past two years, since I lost the abiding assurance of heart purity it has been a struggle of faith against feeling with me. I doubted away the experience in the first place when the tidal wave of emotion ebbed, that had been flooding my soul for a whole year. I was very happy but did not really develop much for I scarcely had a temptation and trials were unknown. So when they came thick and fast I let go, by looking at my feelings. Every time I have received any help it has been by stepping out by faith, and then when the emotion came, before I was hardly aware of it, I would be looking at the blessing and then God would take it away. I think He wants me to walk by faith independent of feeling. Of course we should appreciate blessings and be thankful for them, but our real walk is to be by faith for it is thus we walk and stand and live, Paul tells us.

Well, I have once more taken my stand on God's promise and am consciously trusting fully. I can leave the question of feeling entirely with the Lord and I believe I am willing to be tested.

"Welcome alive the crown or cross,
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death, but ever groan,
Father! thy only will be done."

I feel so much better when I leave everything with Jesus, and do not worry over the blessing, but just rest in Him continually. Am glad God is leading me in this way, for if I went on always looking to my feelings, I should not be of much use in work for souls.

How the Lord will fashion us, if we only lie in His hands as the potter's clay! Not long ago, I read one of Madam Guyon's poems and it led me to search the ground of my heart. A few lines ran thus:—

"While place we seek, or place we shun,
The soul finds happiness in none;
But with the Lord to guide our way,
'Tis equal joy, to go or stay."

another line ran thus,

"Appoint my journey and I go."

The train of thought which it started in my mind was—Am I just as willing "to tarry by the stuff" as to go out to battle—am I sure I can say,

"'Tis equal joy to go or stay?"

Is it an entirely unselfish desire that leads my heart to want to be wholly engaged in work for the Lord. I prayed over it and it was quite awhile before I could say and feel, that I was just as willing to give up all thought of work, if it were God's.

All for Christ.—Delia E. MacConnell, Minneapolis, Minn. I want to praise God in telling what He has done for my soul. He came and knocked at the door of my heart. I opened the door and invited Him to come in, and He entered. I made over to Him all my possessions—time, talents, all—I made an unconditional surrender. He accepted it and set up His kingdom in place of "self" heretofore reigning. And now, in place of unrest, vexation and corroding care, I have constant rest. "I am kept from vexation of spirit, for He says, Great peace have they that love thy law and nothing shall offend them." All this comes not from any merit in me, but from the immutable word of God. It is mine to obey, it is His to perform, so, as a child finds its highest happiness in trusting and obeying his earthly father, so I rest every moment in the loving care of my Heavenly Father. I have tasted the bitter cup of bereavement, sometimes as if I drank it to the very dregs, but the promise holds good; When thou passest through the waters they shall not overflow thee, neither shall the fire kindle upon thee. "Glory to His name forever," for this "utmost salvation"—for access into this grace "wherein we stand and rejoice in hope of the glory of God."

Full Salvation.—Mary Chilton, Rouse's Point, N. Y. I praise God for full and complete salvation; that saves and keeps every moment. I was led into the light and experience of sanctification about five months ago. I find it a blessed way to live. I find it sweet to trust God for all things. The things what I once hated now I love. When I was willing to give my life to Him, He sent the joy and peace that passeth all understanding. To-day, Jesus means something to me. I would not give up the hours of sweet communion with Jesus that I now have for all the world besides. It is the earnest desire of my heart to be filled with all the fullness of God. It pays to live holily. I am ready and willing to do whatever God requires. While I live it shall be for Jesus.

The Lord is my portion.—M. L. Carpenter. "The Lord is my portion." Although cares and trials are often my lot, and come in even as a flood, still I do hope to come off conqueror.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephes. 4: 31-32

THINGS TO PONDER.—X.

And this commandment have we from him, that he who loveth God love his brother also.—I John 4: 21.

The apostle John insists strongly on love to our brother, as naturally flowing from love to God. See 20th verse. It has been said, "THE EYES ARE OUR LEADERS IN LOVE. Seeing is an incentive to love. If we do not LOVE THE BRETHREN, the visible representatives of GOD, how can we love God, the invisible One, WHOSE CHILDREN THEY ARE? The true ideal of man, lost in Adam, is realized in Christ, in whom God is revealed as He is, and man as he ought to be. Thus, by faith in Christ, we learn to love both the true God and the true man, and so to love the brethren as bearing His image."

A PARTING WORD.

THE year 1893 is closing! Time flies with astonishing rapidity. It is bearing us surely and steadily toward "the great beyond." Job said, "My days are swifter than a weaver's shuttle" and the apostle James well inquires, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

From January 1st to December 31st is but a span. The opening and the parting editorial word are closely joined. Only yesterday, as it were, we were tendering to our readers "New Year's Greetings"—now we are called to give them our Valedictory.

Well, what shall we say as a parting word? The year now closing has been of unusual perplexity and trial. The severe illness of our honored senior, Mrs. Palmer, during the summer, gave us no little solicitude. Much of the time she was not able to see her most intimate friends, and, notwithstanding our intimate relations, we

had but few interviews. In addition to our editorial work, which is quite arduous, considering that we now have the supervision of the CHRISTIAN STANDARD, Philadelphia, as well as the GUIDE, in New York, and in consequence of Mrs. Palmers's inability to lead the meeting at Ocean Grove, the work was committed to our hands. Of course, both as respects the extra editorial work devolved upon us, and the charge of the meeting at Ocean Grove, we had the best of help and co-operation on the part of Revs. E. I. D. Pepper and John Thompson our colleagues in Philadelphia. But, more than all, the promise has been graciously verified, "As thy days, so shall thy strength be." We have enjoyed, throughout the year remarkably good health, have not in fact been so strong and vigorous in ten years past. And there came upon us during the summer a very glorious effusion of the Holy Spirit which favorably affected our whole being—physical, intellectual and spiritual faculties felt the effect of this divine anointing. We never wrote or spoke, we believe, with such freedom. We have been upborne as on wings like eagle's. To God be glory, now, henceforth and forever.

Since we returned from the summer outing an extraordinary state of things has arisen in the country. Great business depression has overspread the land, affecting all classes of people, and it has produced severe monetary stringency. Of course the sudden arrest of industrial pursuits, the closing of factories and the throwing of many thousands of people out of employment, has had disastrous effects. The unemployed masses have our heartfelt sympathy. This business disturbance affects us in common with others, seriously. Our remittances have not been as heretofore. This occasions care and an extra amount of toil. We have endeavored to stand in our lot and meet the emergency as best we could. We highly appreciate every kindly remembrance on the part of our subscribers in remitting as far as they were able, what was due, and we are confident that those who are temporarily disabled will not be unmindful of their obligations when the skies are brighter. We close the year under the pressure of existing circumstances, grateful to God, that He has graciously sustained us in position thus far, and we hope that will still give us aid.

NEW PLANS.

IN the coming year we are proposing to make such changes in the GUIDE as will, we are sure, be favorably received by our readers. We are engaging a corps of writers of acknowledged ability, connected with different evangelical denominations. They will discuss the great theme in a variety of phases that will interest and edify. By these arrangements the interdenominational character of the magazine will be fully demonstrated. And in consequence of the wide scope of the communications the international feature will be strongly illustrated. In fact, we are calculating to be in touch with the aggressive movements of the times for the extension of the kingdom of Christ in the earth. It is likely that our new plans for 1894 will embrace *A Monthly Review*, giving a bird's eye view of Christian life and progress—the prominent facts of the period briefly presented, designed to cheer and inspire God's people.

We are also expecting a series of biographical sketches from the pen of a gifted writer, an eminent minister in one of our sister Churches. The sketches will embrace some who have been distinguished for purity of character and life, shining lights in the modern Church.

These are indications of the good things in prospect for subscribers. If we are not mistaken the coming volume will exceed in richness and value its predecessors. And while the matter will bear this exalted stamp, we shall not be unmindful of the mechanical part of the magazine. We are greatly in favor of good paper and clear type, so that the reader may take pleasure in the perusal of the pages of the magazine. We think also, that good illustrations are desirable, and we expect to use these more freely, so that the numbers at the close of the year when bound will make an attractive volume. In view of these "plans" which we hope our subscribers will make known to their friends, we shall calculate to receive large additions to our subscription list. The dull times are against us, but we must keep good courage, and try, by all possible means to sustain our periodicals on the line of holiness. The Lord is at the helm, and He will in due time bring us out into clear sunshine.

A SUBLIME VISION.

TO the inspired Revelator was the vision afforded. He had a look into the "Celestial City," and what did he see? Read!

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

At this unfolding, "all the angels that stood round about the throne and the elders and the four beasts, fell before the throne on their faces, and worshiped God." No wonder. The sight was enough to bring all the angels, archangels, cherubim, and seraphim to their faces before the throne. Why, this great white-robed multitude was the product of Infinite Love, the outcome of the plan of redemption conceived in the council chamber of the Eternal Sovereign before the world was!

While the angelic worshipers were thus prostrate, they said, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

Then one of the elders said unto the Revelator, "What are these which are arrayed in white robes?" And the answer came: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." A multitude serving God day and night, neither hungering nor thirsting any more, feeling no scorching of the sun's rays, the Lamb feeding them, and leading them unto living fountains of water, and the closing sentence of the description is truly inspiring. "God shall wipe away all tears from their eyes."

It is December. Has the year been one of toil and conflict and flowing tears? Are you weary and oppressed? Are your environments dark and forbidding? Look up! Get a view of the excellent glory. Look in upon the white-robed multitudes. Listen to the strains of celestial music floating over the heavenly battlements.

But, remember, they are *white-robed* multitudes, washed and made white in the blood of the Lamb. Be clothed in white. Get accustomed to the wearing of white robes on earth. The longer you wear them here the brighter they will shine there.

HOLIDAY PASTIMES.

THE holiday season is just before us. It is made by many a time of mirth and hilarity. Whatever is unreasonable and excessive is to be deprecated. But there is a Christian joy befitting the occasion which should have full expression. And there are "holiday pastimes, in which the young may suitably engage. We are not in favor of putting "old heads on young shoulders," especially at Christmastide. No; let youth have its innocent pastimes. The "Christmas home-bringsings" are among the pleasant features of social life. And the Church convocations—the hymns and anthems, and the ministrations of the pulpit which tend to elevate thought and inspire devotion are to be observed.

But, a word of caution. While our joy has full exercise, and innocent pastimes and festivities are allowable, we must avoid excessive mirth and pastimes inconsistent with our Christians character.

Especially should we set our faces against the use of our churches for semi-theatrical and dramatic entertainments. These are unbecoming to the house of God and should not be allowed.

A brother went to a Church recently to fill an engagement as evangelist. He learned that they had been having theatrical exhibitions in the church. This being the case, after having preached on the Sabbath, he frankly told the pastor on Monday morning that he must leave as he could do nothing there. And so he took his departure. He has not learned the modern way of mixing worldly solos with the cries of penitence—or the holding of a prayer meeting one night, and a comic concert the next night. He is persuaded that oil and water will not mix—and that salvation and theatricals cannot dwell together in unity. Where he labors he must have an open field and fair fight. Let us behave like Christians, during the holidays. Be joyful, exceeding joyful, and yet be sober, and let our moderation be known unto all. Christmas is a poor time to backslide—in fact we do not know when there is a good time for it. Keep a good conscience at all hazards. As Christians we may, and ought, to turn all seasons to good account—for the glory of God and our true welfare.

PLEASANT MEMORIES.

WE recently visited Wilmington, Delaware, one of the old battlegrounds of Methodism. Rev. Isaac Naylor, our "All-the-World-around-Evangelist" was conducting revival services in the Ashury Church, of which Rev. Dr. Hanna is pastor. It is a venerable edifice, over one hundred years old if we mistake not. There the fathers have worshiped in years gone by—sang and prayed and shouted. There some honored men in the ministry have ministered in holy things, and the word was in power. There the old altar has been baptized over and over again with the tears of penitence, and those of saintly joy, as they have gathered around it on communion occasions. There the hallelujahs of souls newly-born into the kingdom and of the sons and daughters of the Lord Almighty who plunged into the fountain of cleansing, have been heard, shaking the very walls of the sanctuary.

We sat there, enjoying one of Bro. Naylor's afternoon holiness meetings. There was a large gathering of people and the truth was presented with clearness and power. The subject was, "*the barriers*" in the way of persons desiring or seeking entire sanctification. Our brother has some very forcible things on this line. A number of seekers of heart purity presented themselves at the altar and there was a short service of prayer.

The memories of the past rushed upon us as we mingled in these exercises. We had spent a sabbath there some years ago and preached. And the countenances of ministerial friends who filled the pastorate came up before us. We thought also of our beloved sister Nettie Van Name, "The Sweet Singer," who, with Sisters Lizzie R. Smith and Lidie H. Kenney had labored within those walls for the salvation of souls.

Well, these memories are precious. Bro. Naylor conducted us to his place of sojourn, the residence of Caspar Kendal Esq., on Market St., where he and his co-laborer Bro. Page had a most pleasant home. We sat around their table in company with our colleague Bro. Thompson, sharing the generous hospitality of this kind family, in our heart invoking God's choicest blessings to rest upon them. May peace abide there evermore.

"DARE TO BE A DANIEL."

SUCH is the sentiment of one of our modern Gospel songs. It has a tremendous ring. It strikes the heart's core. It puts the pressure of eternity upon human souls. It diffuses a divine inspiration along our Christian lines.

"*Dare to be a Daniel.*" What does that mean? It means eminent devotion in face of kingly edicts, or, the power of men and devils. He dared to keep his window open towards Jerusalem, and to pray, and "he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." When did he do this? "Now when Daniel knew that the writing was signed, he went into his house," etc.—the writing that consigned him to the lion's den if he dared to worship his God "*as aforetime.*" But it moved not a muscle in his countenance, nor gave the slightest tremor to his spirit. His windows being open toward Jerusalem he kept them open. They were not lowered an inch. And he kneeled upon his knees three times a day, and prayed"—with a fervor becoming the occasion no doubt—not *twice*, but *thrice*—forgetting not to give thanks before his God, *as he did aforetime.* That word, "*aforetime,*" has the ring of mighty inspiration in it. What we need now is the same continuance in prayer, regardless of mockery or persecution: *Is there a holy dare in you?*

"*Dare to be a Daniel.*" What more? Much every way. Enough to win a sublime triumph and put a grip upon a resplendent and eternal destiny.

He dared to be *defiant of royal edicts and the fury of lions.* He was a prince himself, he had royal blood in his veins, in two senses, by natural descent and by divine adoption. He was a "Prince," we say, with a double royal inscription upon his brow. He was "a child of THE KING." He had a key that unlocked the royal exchequer. The story of the final issue is familiar—triumph over royal edict and the gnashing of the lions' teeth, and promotion in the realm.

Dare you be a Daniel? Have you a mastery over a frowning world? Are you thoroughly loyal to Jesus? Do you stand resolutely for the truth at all times? Be a victorious Daniel.

THE GREAT CONGRESS.

THE Salvation Army held a great Congress in this city, November 12-13. About one thousand officers were assembled, including Commissioner Railton, of England, and Lord Ratna Pala, of Ceylon, the converted Buddhist priest, representing the forces in India. Torch-light processions, and mass meetings in Carnegie Hall and Cooper Institute were a part of the programme.

We had expected to be present at one or both of the great meetings in Carnegie Hall, but were providentially hindered. An eye witness, at one of the gatherings, capable of judging, describes the occasion as truly magnificent in all its parts. As we contemplate the march of progress distinguishing the history of this marvelous institution of the century, we are constrained to exclaim: "*What hath God wrought!*" If they retain their *simplicity* and *spiritual vitality*, and are not borne down by the tide of popularity now setting in upon them—greater things will yet appear. *Keep low, brothers and sisters. Keep low.*

A WORD IN SEASON.

We would have every subscriber to THE GUIDE turn to the last page of the cover and note well the offer there made. If you are a Minister, Sunday School Superintendent, Teacher, or Bible Student of any class, and desire to possess a really fine and *genuine* copy of the "*Oxford Teacher's Bible,*" which is unsurpassed in excellency, *this is your opportunity.* Besides, for the price of the Bible alone, with a small amount added for postage and putting the name on the cover, you get with it *two beautiful periodicals* for a year, THE GUIDE and THE CHRISTIAN STANDARD. Certainly, you cannot afford to let such an offer go unheeded.

"But it is hard times, "say you," "and we cannot spare the money." Well, take our counsel,—economize in some way in your holiday expenditures, and get this Bible and the periodicals. But if you cannot possibly measure up to page 4, turn to page 2 and see how that suits—there is something desirable at less cost.

DEVOTIONAL SERVICE.

"For if we have been planted together in the likeness of his (Christ's) death, we shall be also in the likeness of his resurrection." Rom. 6: 5.

"Ye faithful souls who Jesus know,
If risen indeed with Him ye are,
Superior to the joys below,
His resurrection's power declare"

PURITY AND IMMORTALITY.

"And they that be wise (margin has it, teachers), shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12: 3.

HOLINESS is wisdom in its purest and highest development. And its attainment and continuous manifestation in this life will have an important bearing upon eternal destiny. This being the case the earlier the espousals of a soul to Christ, and the longer the Christian life, maintaining unbroken loyalty to Jesus, and the grander the destiny in the future world: "They that be wise shall shine as the brightness of the firmament." In this fact now stated, viz.: the vital connection between holiness here and the glory of the future world, we have a tremendous argument in favor of a whole life consecrated to holiness. And in view of these eternal realities the thought of deferring the work of holiness to the hour of dying is utterly repulsive. Of course the soul, entirely sanctified in the last hour will have a full measure of eternal glory, *according to its capacity*. But it cannot in the nature of things have the same spiritual capacity as one made entirely holy forty years before the close of earthly life, and through the whole life walking in the light of the King's countenance, and realizing more and more the power of divine assimilation exercised by the Holy Ghost bringing out more and more the image of Jesus. Then this purity of heart and life give influence and working power. Often there is a quiet and yet mighty influence of a holy life where no words are spoken, to win souls to Christ. Real holiness is invested with almost resistless potency, to attract and bring souls to the feet of Jesus. But all who are walking in this light are led to make earnest effort to save souls, and a whole life thus devoted will turn many to righteousness, and the promise is, "they shall shine as the stars for ever and ever" with exceeding brightness, and for ever and ever. The stars shall fade away, but the holy worker in Christ's vineyard, the soul winner shall shine on for ever and ever. This is a glorious destiny indeed.

INQUIRIES BY CORRESPONDENTS.

NOTE.—Persons having perplexing thoughts on any point of doctrine, or Christian experience and life, if they will communicate with us we will endeavor to help them. We must judge of what is **PROPER** to introduce in this column.

QUESTION 1. A sister in Kansas inquires what is the full meaning of "Thou shalt love thy neighbor as thyself?" Does it mean that if I have laid up provision for the winter for myself and my neighbor, who through carelessness has not done so, that I am to take of mine and give to him, when I have not enough for both?

ANSWER. The command is to love our neighbor *as ourself*—that is the standard. Hence, if we love him "as ourself" we shall do toward him as we would have him do toward us in like circumstances.

The measure of relief we are to give a suffering neighbor is the measure of our ability. We are not to impoverish our own family to help another family. We must not refuse aid because our neighbor has been improvident—if he is in need and we are able we must help him. Our Father "sendeth rain on the just and on the unjust."

QUESTION 2. A sister in Iowa asks whether it is proper for the Church to serve meals on the County Fair grounds.

ANSWER. We think the Church is not designed by its great Head to be a Restaurant Keeper. It is a spiritual institution and intended to do spiritual work, and not to "serve tables." She be- means herself in the estimation of right thinking persons, even of worldlings, by so doing.

QUESTION 3. A brother in Ohio: "Can a man stand blameless before God who claims to be a Christian and votes to support the liquor traffic?"

ANSWER. No; emphatically, No!

QUESTION 4. A sister in the West: Is it right to give money unknown to my husband for the support of the gospel?

ANSWER. Undoubtedly. A husband is not the keeper of a wife's conscience, in regard to any kind of Christian duty. She must seek light from above and act up to it. The same spirit which opposes the giving of money for Christ's sake would resist the giving of herself to Christ. In neither case must she be governed by an ungodly husband if she would keep a good conscience. See Luke 14: 33.

THE every-day cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion.

THE CLOSET HOUR.

THE WORD.—“For all things are yours; and ye are Christs; and Christ is God’s.” 1 Cor., 21: 23.

“Jesus, Saviour, Thou art mine;
Jesus, all I have is Thine;
Never shall the altar-fire,
Kindled on my heart expire.”

DAILY BIBLE CALENDAR—DECEMBER.

1. Rom. 12: 10; II. Cor. 2: 15; Luke 6: 12; Acts 21: 20.
2. Rom. 13: 12; Isa. 25: 8; Psa. 118: 25; Psa. 119: 162.
3. Isa. 51: 4; Isa. 52: 10; Psa. 65: 5; Acts 13: 52.
4. Rom. 12: 21; II. Cor. 3: 5; Psa. 120: 2; Psa. 135: 1.
5. Mark 12: 30; I. John 4: 15; Acts 4: 29; Isa. 42: 10.
6. Prov. 3: 21; Prov. 3: 22; I. Chron. 29: 14; II. Chron. 20: 21.
7. II. Tim. 1: 14; Rom. 6: 5; John 17: 2; Psa. 118: 26.
8. Deut. 8: 5; Deut. 8: 3; Psa. 31: 14; Psa. 30: 2.
9. I. Cor. 3: 21; I. Cor. 3: 21, 23; Psa. 119: 33; Eccles. 7: 14.
10. Ephes. 5: 20; Ephes. 1: 12; I. Tim. 2: 8; Exod. 15: 18.
11. Job 5: 17; Psa. 94: 12; II. Chron. 30: 9; Psa. 16: 9.
12. Matt. 5: 16; Isa. 30: 21; Psa. 17: 13, 14; Psa. 99: 2.
13. Phil. 2: 2; Zech. 2: 5; Psa. 122: 6; I. Chron. 16: 31.
14. Matt. 6: 34; Matt. 6: 33; Phil. 4: 6; Psa. 75: 9.
15. James 1: 2; James 1: 12; Psa. 56: 9; Prov. 29: 6.
16. Matt. 5: 48; Prov. 11: 5; Ephes. 3: 19; Sol. Song 1: 4.
17. Isa. 40: 9; Zech. 3: 10; Psa. 44: 4; Isa. 24: 16.
18. John 1: 29; Psa. 72: 17; John 17: 5; I. Tim. 6: 15.
19. Matt. 5: 39; Matt. 5: 10; Psa. 69: 18; Deut. 25: 11.
20. Matt. 7: 12; I. Peter 3: 9; Psa. 69: 29; John 12: 13.
21. John 14: 11; John 14: 14; John 17: 20; Isa. 45: 24.
22. John 15: 4; Rom. 5: 10; Dan. 9: 18; Dan. 9: 9.
23. Matt. 10: 31; Matt. 10: 30; Psa. 119: 124; Prov. 13: 9.
24. I. Peter 1: 23; Isa. 55: 11; Psa. 119: 40; Gen. 14: 20.
25. Matt. 1: 23; Isa. 9: 6; Psa. 72: 15; Luke 2: 13.
26. Col. 2: 7; Isa. 9: 7; Ephes. 3: 17; Heb. 2: 7.
27. Titus 2: 7; Titus 2: 13; Acts 1: 14; Psa. 113: 3.
28. Matt. 7: 13; Prov. 19: 16; Psa. 88: 2; Neh. 2: 10.
29. Col. 3: 23; Isa. 55: 12; Psa. 116: 2; I. Thess. 5: 16.
30. Phil. 2: 4; Eccles. 11: 1; Luke 11: 1; Psa. 104: 34.
31. Phil. 3: 1; John 14: 27; Psa. 90: 12; I. Peter 5: 14.

CHRISTIAN GROWTH.

Every growing Christian is a ruminating animal, he chews Bible truths and nutritious sermons, and wholesome books and other such provender, as the cow cheweth her cud. One strong Bible text lodged in the memory, and turned over and over and well digested, will be a breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal: it is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ’s words, and thinking about them, by meditation, by prayer and soul-converse with God. Martin Luther, in the thick of his campaigns with the Pope and the devil, said that he could not get on without two good hours each day for his private devotions.—*Dr. Theo. L. Cuyler.*

A MEDITATION FOR DECEMBER.

“Knowing that ye are thereunto called, that ye should inherit a blessing.” I. Peter, 3: 9.

Called unto what? The answer is in the context. “Finally, be ye all of one mind, having compassion one of another, love as brethren—or, as the margin has it, “*loving to the brethren*,” be pitiful, be courteous. Not rendering evil for evil, or railing for railing, but contrawise blessing. What a picture of moral beauty embracing the excellencies here presented! Look at it! “One mind,” “having compassion,” “loving to the brethren,” “pitiful,” “courteous,” not rendering evil for evil, or railing for railing, but contrariwise blessing. Surely this is the lovely image of Jesus where we behold such lustrous features.

And then the inheritance—“*blessing*.” What sort of a blessing? Not only passive, but also active; receiving spiritual blessing from God by faith, and in your turn blessing others from love (*Gerhard in Alford*). It is not in order to inherit a blessing that we must bless, but because our portion is blessing. No railing can injure you (v. 13). Imitate God who *blesses* you. The first fruits of His *blessing* for eternity are enjoyed by the righteous even now (v. 10). *Bengel.*

HEART QUESTIONS.

1. Does your heart respond to the lines;

“But when I am happy in Him,
December’s as pleasant as May.”

2. Does your heart say,

“For closer communion I pine,
I long to reside where Thou art.”

3. Is this your experience?

“The winter’s night, the summer’s day,
Glide imperceptibly away,
Too short to sing Thy praise.”

4. Do you realize this?

“A trusting heart, a yearning eye,
Can win their way above;
If mountains can be moved by faith,
Is there less power in love?”

AT THE MERCY-SEAT.

GENERAL REQUEST:

That the Church of Christ, universally, may be deeply impressed with the awful prevalence of intemperance and Sabbath desecration, and aroused to action becoming the period.

REQUESTS BY LETTER:

Canada.—For a poor lost and undone sinner converted in early life, but now a wanderer.

Massachusetts, W.—For an invalid sister, to be restored if God’s will, if not to have supporting grace.

Maine, N. P.—For a young lady to be converted, also an unsaved brother and wife.

Connecticut, N. H.—For the restoration of a sick daughter and two friends.

New York.—For a divided family, and for one in much perplexity.

THE PRAYER UNION.

THE PROMISE.—“The very hairs of your head are all numbered.” Matt. 10: 30.

“Foolish, and impotent, and blind,
Lead me a way I have not known;
Bring me where I my heaven may find,
The heaven of loving Thee alone.”

We invite our friends of the “*Guide Prayer Union*,” to observe

TUESDAY, December 12th,

as the day for special prayer. It is the last month of the year, and the last day this year to be so consecrated. Will not our friends make it a day of unusual interest, and expect to receive gracious answers to prayer? *We go forward for prayer—please consider us at the altar—we need special prayer in these times of trouble.* Pray earnestly for us.

The Scripture for the day is, Luke 18: 1-14, and the hymn to be read or sung, No. 164 in the Methodist Hymnal.

THE FRAGMENTS.

SPECIAL TO SUBSCRIBERS. All whose subscriptions expire with January 1st 1894, we desire will renew without delay. We hope the stringency of the times will not lead any to discontinue. Hold on—be patient—trust God. He will give us better times ere long. If you are really benefited by the “*Guide*” do not, under discouragement, be tempted to let it go. If you cannot at this time remit all your subscription, remit one-half, and send the remainder when convenient. If you do not have the “*Guide*” next year you will miss rich things.

NEW SUBSCRIBERS. Push the canvass. Call attention to the special Premiums. They are unsurpassed in liberality. All new subscriptions will date from January 1st, and the numbers of this year from October to December will be included free—fifteen months for one year's subscription. Send names promptly.

—MRS. PALMER, the beloved leader of the “TUESDAY MEETING” for so many years, has so far recovered from her late illness, that she has been able to be present and participate in the services the past two weeks. Continue to pray for her, that God may, if accordant with His will, lengthen out her useful life.

O, Lord, Thy loving kindness is before mine eyes. Psa. 26: 3. Is it? Then you have an object lesson indeed. Praise Him!

BE IN TIME.—That is, be in time with your orders for books intended for *holiday gifts*. Do not wait until a few days before Christmas or New Year's. If you do they may reach you too late to serve your purpose. To make sure let your order be at our office in New York by December 10th at the latest. We hope you have carefully studied the *Holiday Offerings* in the extra pages in the last number. If not, give good attention thereto.

IMPORTANT ANNOUNCEMENT.

The “INTERNATIONAL HOLINESS PUBLISHING HOUSE,” Philadelphia, with which we are in close alliance, will issue, most likely before January 1st, AN INTERNATIONAL HYMNAL for “THE FORWARD MOVEMENT” now so auspiciously opening in this country and in other lands. The name of the book is not definitely fixed, but will shortly be announced. Prof. Chas. H. Gabriel, of Chicago, the compiler of “EPWORTH SONGS” in connection with Rev. Isaac Naylor, the Evangelist, will compile this book. We expect it to be a gem. Bro. Naylor will carry it around the world in his tour, and use it in all his meetings. It will be a book for the million. Price, 25 cents. Order sample copies, and get it early. Be ready to roll out its stirring notes at the opening of the New Year.

—COMING SOON. Our “All-the-World around Evangelist,” Rev. Isaac Naylor, is coming to help Rev. A. McLean, in 17th St. Church in this city. Perhaps he will be at work when this reaches our readers. If God owns his labors in *Seventeenth Street* as elsewhere, there will be a fire kindled that will burn up some of the devil's works in that part of the city. Rally to his aid.

—THE INTERNATIONAL PRAYER ROLL. This is at present being worked in Philadelphia alone. At this writing it is over seventy feet long, and yet has only been in existence a few weeks. We may open one in our office in New York soon, but until that time address requests to Rev. John Thompson, 921 Arch St., Philadelphia.

—OVER THE ATLANTIC. Our dear Sister, Miss Isabella S. Leonard, sailed 15th inst. for England. Crossing the Atlantic is nothing to her. She arrived at night from the West and next morning was on board the steamer. She holds herself in instant readiness to obey her Lord's command. Pray for her.

ERRATA.—We dealt shockingly with the name of our good friend, Bro. Dunn, last month, in connection with his sermon, which we regret. Our typos had it Rev. L. R. D. Punn, instead of Rev. L. R. Dunn, D.D. Forgive us this time, dear brother.

“For I, saith the Lord, will be unto her a wall of fire round about.” Zech. 2: 5. A promise to Zion. You belong to her. Claim your portion.

—STAMFORD, N. Y.—Rev. John Parker, the earnest Evangelist, has been aiding the pastor, Rev. Bro. Hearn at this place. The Spirit has been graciously poured out and believers have been sanctified and sinners converted. Life and salvation have been diffused abroad in the community. Pastors desiring help this winter cannot do better than to secure the services of Bro. Parker—his address is Mount Kisco, New York.

SECURE BOTH.—We counsel every subscriber to the GUIDE to have with it THE CHRISTIAN STANDARD for 1894. The two will only cost you \$2.00, a reduction of 50 cents—then you will have a *weekly* and a *monthly* making visits to your home to bless you. If you desire a beautiful OXFORD TEACHER'S BIBLE (genuine) with them, see the splendid offer on the last page of the cover. Do not let the opportunity slip, if you do, you will regret it.

THE GOSPEL SERVICE.

IN OUR OWN LAND

Colorado, Erie.—Thos. H. Leitch, evangelist, has been holding revival services among the miners. Quite a number of seekers of pardon and purity.

Iowa.—At Gleason and View Church, Bros. McFarland and Wood, evangelists, have had a blessed work.

Indiana, Scottsburg.—Aura and Lily Smith have been working. Sinners converted and believers sanctified. Among the latter, the pastor of the M. E. Church.

Vermont, Bristol.—J. Norberry, evangelist, has had a successful time of special service. Altar full of seekers of pardon and purity.

New York, Corinth.—Rev. D. F. Brooks reports to "The Witness" 39 converted, and on Sabbath an altar full of seekers of holiness.

Massachusetts, East Boston.—Dr. S. A. Kean reports a blessed sweep of salvation both in pardon and entire sanctification in Saratoga Street Church.

California, Monterey.—A great revival interest in the Second Presbyterian Church, J. W. Atkinson, pastor. C. S. Mason and Raymond Chandler, evangelists, aiding.

Georgia, Atlanta.—A gracious work in Walker Street Church. Dr. Godbey, and Bros. Dodge and Waller conducting special services. Many converted and sanctified.

—At the Convention of the North Georgia Holiness Association the tabernacle was crowded, it was pitched in the heart of the city, the altar was filled with seekers. It is said, "Holiness is booming in Georgia."

Missouri, Kirksville.—Evangelist Glascock has been holding successful revival services; three adults happily converted in the first service.

South Carolina, Cronaca.—Evangelist L. L. Pickett has been having a glorious work. Souls converted and sanctified at nearly every service. This his 17th meeting this year, resulting in 1,200 to 1,400 converted, and 400 to 500 sanctified.

Texas.—At Melissa, where a new tent was pitched, twenty were sanctified, thirteen converted, and some backsliders reclaimed.

South Dakota.—The State Holiness Association held its second meeting at Washington Springs, Sept. 14-24. Evangelist G. R. Oake, President in charge. The Holy Ghost fell upon the people. Sinners were converted, backsliders reclaimed, and believers wholly sanctified.

New York, Brooklyn.—Thos. Harrison, Evangelist, has commenced revival services in Embury M. E. Church. A glorious work is expected.

IN FOREIGN LANDS:

England.—The contributions for the Church Missionary Society for the past two years have been £30,000 in excess of the average income previously.

—Miss Rainsford, writing from Naromal, says; "I have found my knowledge, in nine cases out of ten, enough to relieve or cure where possible. Here we are thirty miles from a railway and doctor. I have seen over 8,000 patients last year, and done over 500 operations. I saw a few weeks ago 177 patients in a day.

—It is related of Dr. Andrew Bonar that he began a sermon to his people with this parable:

"Once upon a time a congregation asked their minister to give them strong meat. The next Sabbath he preached on Christian giving; and they sent him no more requests for strong meat."

China.—A bright young Celestial expounded the doctrine of original sin when on examination for baptism, thus:

"Sin is like garlic. You may keep the seed going for five thousand years, one plant after another, but garlic seeds will always produce garlic stock. They will never turn into something sweet. You may cut off all the top, but if a bit of the root is there, up will come garlic again, and it is garlic for everlasting, and nothing but garlic, and the same kind of garlic."

England, Canto.—The coffee-house is very largely employed in mission work, at least 2,000,000 invested therein.

—The British Missionary Societies have 139 physicians engaged in mission work, 13 of whom are women.

Syria.—Since 1881 the number of Protestants has increased from 6,311 to 8,553—the communicants, from 1693 to 3,974.

India.—In some of the district congregations the native Christians close their services with three words that mean "Victory to the Lord Jesus."

—In the North India Conference there are 42 native pastors who draw their support entirely from the people.

—The native ordained pastors have increased 90 per cent. within nine years.

—At last accounts there was quite a fever epidemic at Gulbarga, and our daughter Mary, wife of Rev. D. O. Ernsberger, was having from 15 to 30 natives calling on her early each morning for medical aid, besides having 14 native children in her home belonging to her school, in addition to her own family.

—The Salvation Army is pushing its work in France under the direction of Mrs. Booth Clibborn. In France and Switzerland during last year over 295,000 meetings were held.

Canada.—In the Hunter and Crossley Meetings at Brampton, hundreds decided for God. All the Churches united.

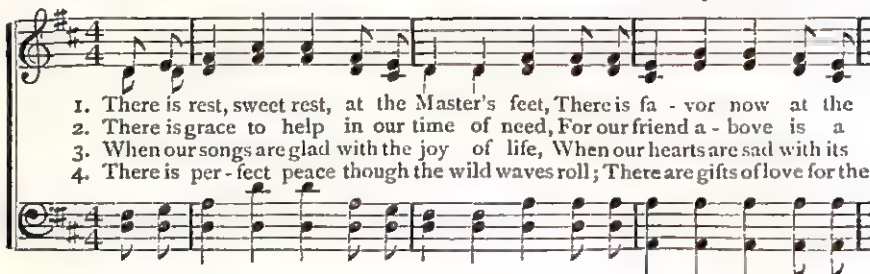
Holiness in Song.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Psa. 89: 1.

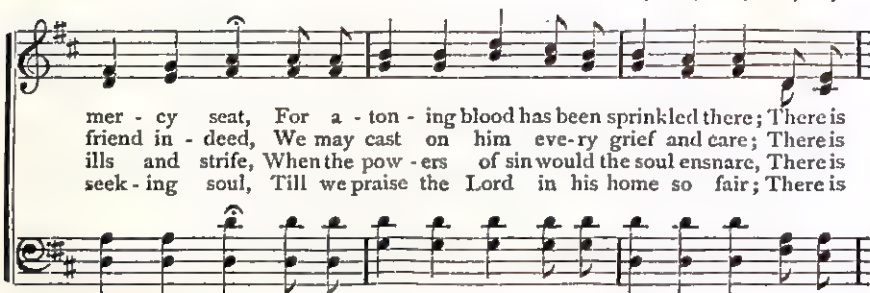
No. 115. A BLESSING IN PRAYER.

E. E. HEWITT.

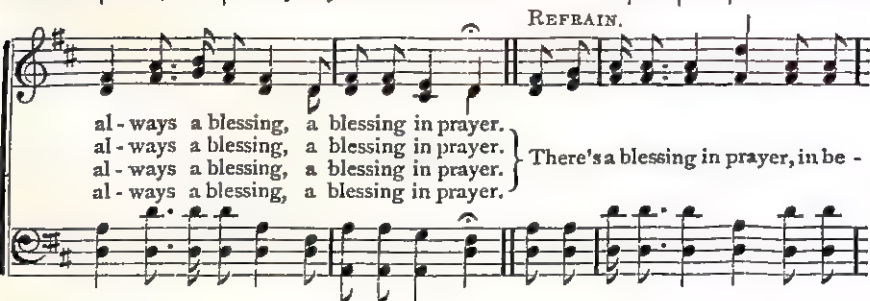
WM. J. KIRKPATRICK.



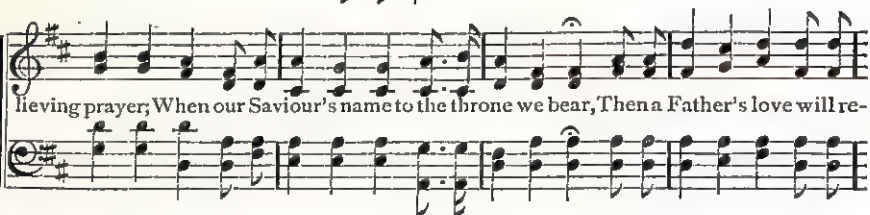
1. There is rest, sweet rest, at the Master's feet, There is fa - vor now at the
 2. There is grace to help in our time of need, For our friend a - bove is a
 3. When our songs are glad with the joy of life, When our hearts are sad with its
 4. There is per - fect peace though the wild waves roll; There are gifts of love for the



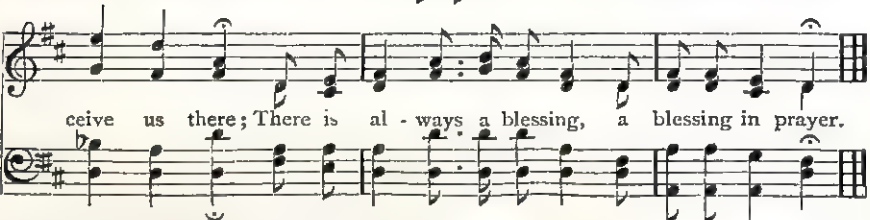
mer - cy seat, For a - ton - ing blood has been sprinkled there; There is
 friend in - deed, We may cast on him eve - ry grief and care; There is
 ills and strife, When the pow - ers of sin would the soul ensnare, There is
 seek - ing soul, Till we praise the Lord in his home so fair; There is



REFRAIN.
 al - ways a blessing, a blessing in prayer.
 al - ways a blessing, a blessing in prayer.
 al - ways a blessing, a blessing in prayer. } There's a blessing in prayer, in be -
 al - ways a blessing, a blessing in prayer.



lieving prayer; When our Saviour's name to the throne we bear, Then a Father's love will re -



ceive us there; There is al - ways a blessing, a blessing in prayer.

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